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THE MINISTER'S ANNUAL



VOLUME FOURTEEN



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The MINISTER'S ANNUAL

VOLUME FOURTEEN

Material contributed especially for this Volume, and arranged
for the Calendar year.

A VOLUME OF ESPECIALLY WRITTEN SERMONS, A SERIES OF
SERMONS ON THE CHURCH YEAR TEXTS, MID-WEEK MEDI-
TATIONS, SUNDAY SCHOOL LESSONS BASED ON THE
INTERNATIONAL LESSON TEXTS, SUGGESTIONS
FOR SERVICES, INCLUDING PSALMS, HYMNS,
OFFERTORY SENTENCES, OFFERTORY PRAY-
ERS, AND ANTHEMS FOR CHOIR AND
ORGAN. THIS VOLUME IS DESIGNED
FOR THE USE OF PASTORS, EVAN-
GELISTS, MISSIONARIES, RE-
LIGIOUS EDUCATORS, AND
SUNDAY SCHOOL
TEACHERS.

COMPILED AND EDITED

By

JOSEPH McCRAY RAMSEY

Editor of

The Expositor & Homiletic Review



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ADDENDA

SERMONS FOR SPECIAL OCCASIONS

(See Index.)

A collection of thought-provoking sermons for the various special days of the year.

TALKS FOR CHILDREN AND YOUNG PEOPLE

(See Index.)

Suggestive for addresses to juniors, suitable for various Sundays of the year.

ILLUSTRATIONS are included in all sermons, and a casual examination of the volume will give one hundreds of pointed illustrations in their natural setting as a part of the sermon.

SUNDAY SCHOOL LESSONS, based on the International Series of Texts (*copyrighted by the International Council of Religious Education and used by permission*), are found in each chapter for the 52 weeks of the year.

THE MINISTER'S ANNUAL, VOLUME FOURTEEN

Printed in the United States of America

FOREWORD

—and it is Dunkirk for the blessed Gospel of Good News!

Never has there been the intense, unflinching, devastating, warfare upon the things that belong unto thy peace, that darkens the face of the earth in this, our day.

We have tolerated murder, individual and mass. The warrior is the national hero in every generation. Wars and rumors of wars leave us cold. With modern swing variations, they are the same old minor chords which have been struck on the discordant harps of every generation of man. Satanic fiendishness is ever the same, unvarying theme. Anguish, horror, suffering, destruction. There are never other concluding notes.

War, in its least crimson hue, is war—anti-christian—devilish in its devisement, hellish in its brutality, pagan in its persistency. There is no clean spot upon it and each successive war drives that peace for which a starving and perishing peoples crave, farther into irretrievable oblivion.

To war is now added anti-christianism. At least the very hounds of war are honest in their position. All-out war means all out religion, for when one comes in the other must go out. Ye cannot serve God and Mammon.

How uncertain the times! you say. Yet you were never more certain of anything than the need of the hour. Haven't you noticed, with a little stimulative tremor deep inside the hope of your heart, that from most unexpected places come expression, candid, sturdy, repeated expression, that the sole hope of the world radiates from the Cross? From labor, from science, from high Government circles, from the mechanic in the mill and the teller in the bank, from the baseman on the professional ball team and the drudging bootblack, from the driller of oil and the grocery clerk, increasingly, comes the same message you have been preaching from your pulpit, "Our help is in the Name of the Lord."

Man's self-sufficiency is slow to cede to another, dependency it has fattened on. In direst need man's nature turns to the Rock that is higher than he. We, all would that recognition of need rather than direst need would so turn him, but we find comfort in the fact that he does turn, instinctively, in great need.

The world is in great need today. Man is calling upon his Maker in no faltering voice. And he is turning to the man of God in his hour of deep perplexity. What he seeks is assurance that God is still in His heaven even if all is far from right with the world. He finds comfort, even if he refuses to admit it even to himself, in your positive assurance of a Way of Salvation and lasting peace.

This is no time for half-hearted pronouncements from the pulpit, of directionless sermonizing by pilots who have jettisoned their charts and stagger around in unmarked, unfamiliar currents. "Preach the Gospel,"

is the cry we hear. "Make His Name glorious." "What must I do to be saved?" "Come over and help us." Preach good tidings of great joy! A distraught and war-damned world is starving for the Bread of Life and never did a greater percentage of humankind recognize this need.

And so, it is with a constant awareness of the back-swing of the spiritual pendulum, toward the Cross, that *The Minister's Annual* steps forth into a troubled world, a world wallowing in its own let gore, a world crushed to earth under the foot of Molock.

It is a little book and a big world, but it holds within its limits the cure for the hurts of humankind. It steps out in faith to emphasize again, as it has done thirteen times before, that peace is within reach and that there has been provided one and only one sure cure for that malignancy which is gnawing upon man's spiritual vitals no whit less than upon his physical, his economic and social.

The more vicious and insidious the disease that ravages, the more specific and concentrated the remedy need be. Our aim this year, probably more than ever, has been to give wide voice and international amplification, to what we know to be of the strongest, the soundest, the sanest, the most needed sermons of the day, countless of which come from pulpits of far more than local recognition.

In the other world war, our fliers went into the sky in wooden-frames, wire-stressed box-kite-like planes, powered by watercooled motors and were capable of not greatly in excess of a hundred miles an hour, high speed. World war "Jennies."

Today calls for ships of a type different from the *Jenny*. Today calls for a plane of other calibre. Today calls no less for sermons of another, high-powered, long-range calibre, for sermons of a half-dozen years ago, or even less, are rather apt to be as impotent in this hour of specific need, as the *Jenny* over Dunkirk. True, the old, old Gospel can never change, nor should it for it has brought peace to countless millions when nothing else could. The old, old Way of Salvation, is as distinctly marked and as unvarying as it always was. The old, old Cross is as rugged as ever and stands unmoved by the weight of the countless millions who still cling to it. The old, old Peace, still passes human knowing.

Admittedly we are concerned this year, particularly, with timely, potent, needed sermons. Sermon helps, service suggestions, poems and the like are well enough in themselves, but first things must come first and nothing today transcends the necessity for the preaching of the Gospel.

You will note after a glance at the index of contributors to this volume that it lists a larger, a more carefully selected, a more comprehensive cross section of the American pulpit than you are apt to find in any other book. And too, with each sermon you will find the name of the able preacher whose sermon it is. Why not? We are no whit less proud of the contributors who make your *Annual* possible, year after year, than we are of the sermons they have submitted. When you study the treatment any one contributor gives to his text, we want you to be aware of the very heart and hand from which that sermon has come.

And lest you forget from one year to the next, the contributions sermonic in this volume are submitted gratis by their makers. No finer word could be said for any book than that each year sees a growing list of men whose sermons have never before appeared in *The Minister's Annual* and yet who submit sermons and express the hope that they may be used in this "most valuable volume." It is increasingly true, also, that contributors of former years express their eagerness to have their sermons in *The Annual* again.

So again we remind you that the sermons here presented are submitted, many without our solicitation, for specified use in *The Annual*. They are recent sermons from known pulpits and are fired with the one message of hope for our generation, of peace for a war-scarred world. They breathe the air of today. They speak with the tongue of today. They are sermons needed today.

For your continuing use of the book and your over-generous letters of appreciation for it, what may a humble compiler say to indicate the deep, inner joy that you give? For that gracious generosity of the contributors to this book, without whose fine help the book would be impossible to produce, how may one best express his gratitude? The Annual is unique in divers ways, for you will have difficulty in naming a single book which is non-commercial in purpose, which is composed of the contributions of a host of busy, active, able ministers whose parish hours have no end and for which their sole profit lies in knowing somewhat of the world-wide distribution of their message of hope and of peace and the eagerness with which the book is received.

To you and to them my great gratitude and to this, the fourteenth issue of *The Minister's Annual*, "God speed you on your holy mission. May the Word which you so ably preach, not return unto Him, void."

—J.M.R.

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ADDITIONAL FEATURES

MID-WEEK OUTLINES

William Tait Paterson, D.D.

SERMONS FOR YOUNG PEOPLE (See Index)

SUNDAY SCHOOL LESSONS

Harold Francis Branch, D.D.

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Joseph McCray Ramsey, Editor of *The Expositor & Homiletic Review*, Editor of THE MINISTER'S ANNUAL for 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942.

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SUNDAY SCHOOL LESSONS

International Series for 1942 by Special Permission of the International Council of Religious Education

By THE REV. HAROLD FRANCIS BRANCH, D. D.

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OPPORTUNITY

"This I beheld, or dreamed it in a dream:
 There spread a cloud of dust along a plain;
 And underneath the cloud, or in it, raged
 A furious battle, and men yelled, and swords
 Shocked upon swords and shields. A prince's banner
 Wavered, then staggered backward, hemmed by foes.
 A craven hung along the battle's edge
 And thought, "Had I a sword of keener steel—
 That blue blade that the king's son bears—but this
 Blunt thing—" He snapt and flung it from his hand,
 And, lowering, crept away and left the field.
 Then came the king's son, wounded, sore bestead,
 And weaponless, and saw the broken sword,
 Hilt-buried in the dry and trodden sand,
 And ran and snatched it, and with battle-shout
 Lifted afresh, he hewed his enemy down,
 And saved a great cause that heroic day."

—Edward Rowland Sill

NEW YEAR'S DAY

CALL TO WORSHIP: "Praise ye the Lord, I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Ps. III.

PSALM: 90.

PRELUDE: Chimes of St. Mark's—*Russolo*.

ANTHEM: The City of God—*Jones*.

OFFERTORY: Hymn of Glory—*Yon*.

POSTLUDE: Marche des Bergers—*Yon*.

OFFERTORY SENTENCE: "We make known to you the grace of God which hath been given in the churches of Macedonia. . . . For according to their power, yea, and beyond their power they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints and this not as we had hoped, but first they gave their own selves to the Lord." II Cor. 8:1-8.

OFFERTORY PRAYER: Accept our gifts and grant us grace to forget the emptiness of life on this earth without thought of that Kingdom beyond. Grant us grace to follow in the footsteps of Thy Son, who gave his life for our salvation. Amen.

BENEDICTION: The grace of our Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you. Amen.

SERMONS

THEME: *The Investment of Life.*

CHARLES HADDON NABERS, D. D.

TEXT: James 4:13-15.

HYMNS: "Lord, Teach us how to Pray Aright"—*St. James. C. M.*

"Come, my Soul, Thy Suit Prepare"—*Pleyel's. 77, 77.*

Here is a text and this is the time for a sermon. Have you ever thought about the question, "How are sermons made?" The question before the minister is how to take the truth, presented usually in a series of pictures in the Holy Scriptures, lead it carefully from its ancient, oriental setting, put it down squarely before tempted, troubled, trifling men today so that before their eyes and ears it may live and move and have its being for them personally.

What happens when this is done, if perchance it is ever done in the measure in which one prays so often and so earnestly that it may be done? The minister takes a theme that seems pertinent, and which has gripped him greatly. He knows that he cannot interest another in that which holds no interest for him; he knows he cannot persuade another to believe that which he doesn't believe; for the Latin poet Horace was not only right but more pertinent and more modern than Dale Carnegie in saying, "If you would make me laugh, laugh; if you would make me weep, let me see your tears; and let me know why you weep and for what cause you laugh."

And then the minister begins to study that truth in relationship to the Word of God. He takes a tramping trip across the Old and the New Testaments, sometimes leading this truth by the hand, and sometimes being led by it. If he loses the truth with which he started, or if it leads him elsewhere, he knows that it must belong to matters trivial, and must be discarded for something else.

Then he stands with this truth beside the literature of the nations

and ages, seeing how it has equipped and inspired men who have given the world the choicest selections of poetry and prose.

Let such a truth be, for instance, that taught by the text, "The Investment of Life." One sees that truth in God's command to Adam in the garden to subdue the earth and to obey the Lord; that is life invested in God's appointed manner!

One sees the failure, tragic always, and bringing disaster sooner or later, in the lack of correct investment when Adam sinned, when Cain murdered a brother, when Noah lay in drunken stupor, when Lot moved towards Sodom, when Jacob cheated, when the sons of Jacob lied, when David committed adultery, when Rehoboam got the big head, when Ahab and Jezebel led a nation into idolatry, when Judas sold Christ for a small bag of silver coins, when Ananias and Sapphira sought credit for a bigger gift than they had made, and when a Roman ruler stands at the open door of life, but turns back with a shake of the head, "Almost thou persuadest me to be a Christian!"

Invest your life for God! Let us give the few days we possess unto the service of the Lord, going where He bids us go, saying what He bids us say, and doing what His Spirit bids us do. One sees the truth in superb grandeur as Abram leaves Ur of the Chaldees to assume the spiritual leadership of a world, in the call which came to Moses from a blazing bush in a Midian pasture field, in the dark low tent beneath whose thick folds Joshua planned his campaign of conquest, in the shouts of the prophets for the people to observe the laws of Jehovah, in the journey of Nehemiah from the Persian palace to the blasted walls of Jerusalem, in Paul's cry, "I determined to know nothing save Jesus Christ and Him crucified," and above all, in that strange Figure, so far above us all and yet so infinitely near us each one, Who emptied Himself of His essential divinity to invest His life in love for us—investing His days with the trying, tedious toil of teaching Galilean peasants, and sealing that investment by His sacrificial death on the Cross. What a life investment for God! And what dividends we draw from His investment!

Invest your life for God! We see it in the pages of the Scriptures; we see it as we stand within the library and gaze at the titles on the back of volumes that bid us open their pages and read. George Adam Smith describes a life invested for God when he writes the biography of Henry Drummond whose love of science and learning was far less than his love of Christ and God's kingdom. Robert E. Speer gathers a group of such worthy lives in his volume called, "*Young Men Who Overcame*." So also the stories of the great reformers, Luther and Calvin and Knox and Wesley, the lives of the Victorian poets, Wordsworth and Browning and Tennyson.

And the other side is portrayed by the volumes that recount the tragic failure of men to invest their lives for God, and whose record was like unto that of Belteshazzar, "Thou art weighed in the balances and found wanting."

But an Investment-of-Life-sermon nor any other sermon can grow to

maturity out of Bible pictures alone, even when this gallery is supplemented with other pictures with modern frames about them, as master literary craftsmen have hung them for us. The Investment-of-Life message must come forth from the study to the pulpit on Sunday morning. To be effective, it must meet people. As the sermon grows, the minister sees himself standing by the sacred desk, opening the Word of God, and trying by much study and more prayer to bring God's message to bear vitally upon those lives immediately before him.

He is saying as this text grips his soul, "Invest your life for God; do it without delay; do it without hedging; invest your whole personality in the service of Christ without mental reservation or secret evasion." And the message comes because of an overwhelming conviction that such truth is God's message for those whom God's Spirit will direct into the church for that particular service. His sense of the pertinency of this truth is born of the vision that comes in the light of the vital need of particular people for this truth.

Here sits a father whose boy has proven a grievous disappointment, a father who dreamed that one day the heavy burden of the business might be upon two sets of shoulders, that the son would be ready—strong in body from clean living, strong in mind from honest, earnest preparation, and strong in heart from Christian motives and principles—to assume part of the weight pressing too hard upon the father. The father has said all he can say, and is now praying for the boy to invest his life for God, and do it immediately. This boy, like scores of boys and girls in the Church each Sabbath, is not intentionally bad, would never deliberately pain father or mother, but how radiant parents would be if their sons and daughters were steady in the paths of God! Without further delay, "Invest your life for God today!"

Here is a young couple having a good time with all the expensive and convenient paraphernalia available in this magnificent generation for having a good time. They have been greatly blessed. They have a lovely home; they have a baby; they have a wide circle of charming friends. Life is a succession of journeys and parties and social engagements. Not bad folks at all; lovely young people! Of course, they don't come to Church each Sabbath. Too many things interfere; but they drop in occasionally and indicate their good will towards the Church and towards God. But what power and talent, what brawn and brain and beauty is being fritted away! How it ought to be invested for God and His work in the days of their strength and youth. "Invest your life for God today!"

Here are students from high school and from university waiting, watching, wondering, their hands impatient to grab hold of life; be careful! Some things look beautiful; but sting and hurt; others are so fine! Go after the best; the best is the way of God; don't touch anything less than the very best! Invest your years for God!

Here are those who have wandered slowly into the sanctuary of God after they have fought fierce battles, and lost them. They haven't much left—it seems to them—but they do have something. Has the word

of God any message for an old sinner? Oh yes! Invest every day yet left for God. It may be too late in the season for the baseball club to win the pennant; but it need not give up; it can play out the schedule faithfully, and there's glory in doing that well.

The books of God's Investment Trust are open. Shares are offered to youth, to maturity, to old age. Invest your life. You can't lose. But the books may close for any of us any time, and no day ought to be lost.

"Go to now, ye that say, today or tomorrow we will go into such a city, and continue there for a year, and buy and sell and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For what ye ought to say, if the Lord will, we shall live, and do this or that."

PRAYER

Our Heavenly Father, we praise Thee, we worship only Thee, we search for Thee with all our hearts truly to find Thee. Through our prayer and praise may we find the open door to that high and holy place where Thou art, the place of meeting with God. There in the Presence all our soul's need shall be satisfied, all our weakness made strong again, all our deepest hunger fed.

We thank Thee for all the hours of worship, the lifting up of our eyes to the hills of God whence cometh help, that we have shared together here during the year that is ended. We thank Thee for unfailing mercies that have been our support. We thank Thee for the new glimpses of truth, the new enlargements of faith by which we live. We thank Thee for the renewed determinations of purpose to live with Thee and within Thy will, that have been given us here in hours of worship.

Our Father, Who lovest us though marred as we are with sin, we are truly sorry for all things wrong that we have done during the year; for all failure to do the thing we knew to be Thy will; for all the ideals that we have betrayed; for all the God-given opportunities we have lost; for all Thy love that we have despised and rejected. All this in Thy mercy, dear Lord, forgive.

And now, our Father, we come to dedicate the New Year to Thy service, we come to consecrate ourselves anew to Thy plan and purpose for us. First in the dawning year we would "be still and know that Thou art God," beginning the year with fellowship with Thee, listening for Thy first word of guidance for the untravelled way, pledging anew to follow step by step Thy leading to the journey's end. Our need is wholly known to Thee, our Father. Give us daily our suitable bread and raiment. This year grant us bodily health and vigor, mental soundness and growth, spiritual purity and enrichment. This year help us to be of more value and comfort to all our brother men in every contact and in every need. This year it is our heart's desire to obey our Lord's commands, to bear much fruit that the Father may be glorified, and that we may truly be His disciples.

God of the years and of eternity, by Thy grace may good will increase among all mankind this year, and the malice and misery of their own making be cured, and all the battles of the warrior, with garments rolled in blood, be done away, and the control of men by justice and righteousness and peace increase in this earth, by Thy zeal and Thy doing, as it is promised. Give us leaders in authority who shall guide us into the paths of peace, by following "in His steps" Who went about doing good and healing all.

So shall our year be blessed, if Thou teach us to number our days that we get us a heart of wisdom, through Jesus Christ, Our Lord. Amen.
Arthur P. Vaughn, Fort Myers, Fla.

FOR THE BULLETIN BOARD

The darker the hour the brighter your light shines.
There is no Gethsemane without its consoling angel.
Affliction is the pruning knife of the vine.
Only with your back to the light can you see your shadow.
Friction, only, polishes the gem.
The Oak becomes sturdy leaning into the storm.
God will be in our circumstances when they are in Him.
Darkness has never been heavy enough to put out the light.
No dross is separated from the ore without the furnace.
Practice being willing to die when you are happy and willing to live when you are sad.
Saints' poverty means more to the age than millionaires' money.
Make friends of your burdens for you'll live together for long.
Great missions demand great testings.

JANUARY, FIRST SUNDAY

CALL TO WORSHIP: "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen, Praise ye the Lord." Ps. 106.

PSALM: 147.

PRELUDE: Verset on Magnificat—*Dupre*.

ANTHEM: Ho, Everyone That Thirsteth—*MacFarlane*.

OFFERTORY: O Gott, du Frommer Gott—*Karg-Elert*.

POSTLUDE: March Religieuse—*Guilmant*.

OFFERTORY SENTENCE: "For according to their power, I bear witness, yea and beyond their power, they gave of their own accord . . . in the ministering to the saints." II Cor. 8:3-4.

OFFERTORY PRAYER: Christ taught us to give as we have prospered. We offer to Thee a portion of the fruits of our labors, knowing that all we have and are is merely in our keeping; all Thine. We freely acknowledge our blessings at Thy hand, and we ask Thee to keep us humble. Teach us to meet adversity with cheerfulness, and grant us wisdom in spending our plenty. Amen.—W.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMONS

THEME: *Christianizing Personal and Community Life.*

JOHN LEONARD COLE, D. D.

TEXT: *Mark* 10:17. *I Tim.* 6:11-21.

HYMNS: "O Lord, Our God, Thy Mighty Hand"—*Republic*. 8 6, 8 sf 6, D.

"God of our Fathers, Whose Almighty Hand"—*National Hymn*. 10 10
10 10.

Our subject staggers one as one begins to analyze it and tries to make it mean anything definite and practical to both lay leaders and ordained leaders who are serious about their business, that is carrying out God's Will. It reminds a reader of the N.T. of some of those hurried contemporaries of Jesus who ran up to Him in the midst of His busy life and inquired almost casually as though they were asking the time of day "what they must do to gain eternal life." The Supreme Teacher was able to listen to such a momentous question, fathom the yearning back of the interrogation, and give a cogent and satisfying reply in simple, but profound terms.

Although we may be overwhelmed with the immensity of this topic, it is likely that we need now and then to sit down before some such meaty questions. We spend too much time and energy on superficialities; we dabble around in themes that are not of great moment. But consideration of "Christianizing personal and community life" takes us promptly out of the realm of the ephemeral into the eternal. It stretches our mind. It gives us what Bishop Henderson said every minister ought to take every day,—“a brain sweat.” Such a grappling develops sinews in the muscles of the soul and develops capacities within us that receive too little exercise,—too little stimulation.

There is little doubt that we can agree at the outset that such a process is the most needed thing in the world. After two thousand years of a so-called "Christian" era, there is no denying the statement that human life is far from "Christianized." Neither in its personal reference

nor in its community reference are we in any real sense Christianized. Oliver Wendell Holmes once remarked that after these two centuries of the "Christian" era Christianity was the flag under which we sailed but not the rudder which directed our course. A reading of even the headlines of today's paper will make almost ironical the adjective "Christian" as applied to what the nations of the world are spending their men and their millions for today. There is a significance in the titles of two fairly recent religious books which come without effort to the mind: "Moral men in an Immoral Society," and Tittle's "Christians in an Unchristian Society." Library files and pages of periodicals frankly admit the incongruity of our contemporary living with the ideals that we praise, the creeds which we profess. There seems to be, among all who look at our contemporary life frankly and fairly, a general and more or less regretful admission that our ideals and dreams are miles ahead of our sober accomplishments. In other words, we can repeat the words of the General Confession, "We have done those things we ought not to have done. We have left undone those things that we ought to have done. There is no health in us. We are all miserable offenders."

To Christianize is to make the mind of Christ the mind that prevails in our personal and community life. Paul was really talking about "Christianizing" his contemporaries when he declared that his great ambition and longing was to "present every man perfect in Christ Jesus." Our study is concerned, then, with making Christian persons and groups of persons gathered together in what we call a community.

Definitions of "Christian" are too numerous to name, but one which has stuck in my memory for many years is by President King of Oberlin, "A Christian is one who is responding to whatever meanings of Christ are, through God's spirit, being brought home to his intellectual and moral perceptions." A Christian is not one who fulfills perfectly all of the attributes of Christ; but is *responding*. The essential word is; and the essential act is, responding. Christianizing, either a person, a household, or a city, or a nation, the one requisite is *response* to the meaning of Christ. Christianizing is primarily a process of receiving and responding to Christ Himself. It is *being* something rather than *doing* something; it is *passive* rather than *active*; it is *growing* rather than *straining* at something. Too often, we work hard at it, strain painfully at it, because we are confused. One of the older Christian writers brought this out in a familiar epigram, "Other religions are *trying hard*; Christianity is *gently trusting*." This is a distinction which is restful and effective whether we think of it in the sense of ourselves being made Christian, or in the sense of making others Christian. It takes the strain off,—the stress, the initiative and the tiring effort. There are three steps: seeing the person to whom we are to respond; understanding his purpose, and responding. Let me illustrate by President Garfield's famous definition of a college,—"Mark Hopkins on one end of a log and a student on the other." There are many elements that go to make up a college; classrooms, dormitories, libraries, endowments; but Garfield aptly hit upon the one *sine qua non*, without which neither endowment nor library,

campus nor classrooms, could make an educated man; that is, personal contact with, reaction to, and an understanding mind and a sympathetic personality reaching out to inform a young man. In the process of becoming a Christian this is the indispensable requisite: personal experience with Jesus, a vital contact with His living personality, knowing Christ and not knowing *about* Christ. As Paul exclaimed at one time, "We are transformed from image unto image, into the same glory, while we look at Him;" or, as John Oxenham wrote it, reducing this matter of "Christianizing" to a personal relation, or a response to some one,— "not what, but *Whom*, I do believe; not what, but *Whom*." One of Napoleon's soldiers said to the surgeon who was probing around his heart, "Go a little deeper, surgeon, and you will find a portrait of my emperor." And so, in the other extreme, to "Hitlerize" Germany, no small part of the success is to make the face of Hitler as well as the mind of the ideals of Hitler (ideology) the most familiar thing among the eighty million Germans. The practical suggestion for us who desire to Christianize ourselves or others is to make the personality and the ideals of Jesus so familiar and plain that we can naturally talk about Christ and His way of life as our "other self," or say, like Paul did, "It is not I, but Christ that liveth in me."

Besides this perfect familiarity and intimate fellowship with Jesus, there is a second necessity in this process of Christianizing; and that process is a process of complete *confidence* in the laws of life and growth. Much of the slowness of men and of nations to respond promptly and constantly to the meaning that Christ has for us is because we cannot really believe that the laws of life and the nature of the universe are Christ-like. We are so under the dominance of physical sense and what we call erroneously "the real," the "tangible," that we cannot believe that love is the "greatest thing in the world" and that gentleness and truth and justice will finally prevail. Everything most plainly evident in this world favors force and scheming and greed. We know what was paining the heart of Jesus when He gave vent to that bitter cry of disappointment in His disciples, "Oh fools and slow of heart, to believe all that Moses and the prophets did write." We quote, "All things work together for good," but we have some mental reservations about it. We sing and teach our children to sing, "This is my Father's world." But when we read the morning paper we admit to ourselves it looks more like the devil's. The simple philosophy of an old gospel song expresses the desperate need of a skeptical age,— "If our love were but more simple, we would take Him at His word, and our lives would be all sunshine in the sweetness of our Lord."

The third element in the process of "responding" to the meanings of Christ, individual or social, is *obeying* what we know and learning to know more. One of the most famous sermons was one of Horace Bushnell's, "Obedience is the organ of spiritual knowledge." As I remember, the text was "He that *doeth the will shall know* the doctrine." The practical law for us as we seek for a wider and a truer response to the mind of Christ is that as we incorporate into our behavior that which

we already know to be His will and purpose, we will be granted further glimpses of His truth and wider vistas of His divine purpose for us. This may be the reason why the kingdom of God comes so slowly: we *obey too* slowly what we already know to be the will of God and the purpose of Christ. One cannot expect to do the intricate problems in the back of the book before one has mastered the simpler ones in front on which the others are based.

Christianizing ourselves and society is a stupendous task and it is not in the last analysis *our* human task. It is too much for us. It requires God and the patience of God and the eternal spirit of Jesus successfully to carry this program through. It is easy to fall into a sort of passivity or a fatalism that leaves *all* up to God. I have tried to point out that there are three things that we do have to do ourselves: keeping in *contact*. We are *grafted on* so that the life of the vine can flow into the branch and then fruit bearing will be seeking joyful expression.

The second thing that we might call *our* task is to believe that it is *possible*; the kingdoms of this world will become the kingdoms of our Lord. There is an inherent and an irresistible power in the nature of God's world which will overcome all conditions that are contrary to His will. It comes slowly, but "the kingdom is coming, O tell out the story." Without hesitation and without doubt and without frantic struggle to make it come, the kingdom *is* coming; even as the seed is grown, even a mustard seed, without our pulling it up to examine the process of germination.

And the final thing which is the human part of answering a prayer to God, "Thy kingdom come," is to do *what we know*; obey what command has reached our ears. With obedience in the smaller areas, vision of, and success in, the wider areas will be brought under Christ's sway.

The garage man called my battery "no good." After a test he pronounced two cells out of the three "dead." To make them potent, or force-full, or to galvanize them with energy, I found that I had things to do: (1) to keep the battery in steady, clean contact with the source of energy, exposed to the incoming current; (2) confidently and patiently expect that such exposure for a few hours will charge the "dead" cells; (3) put the battery to work, and as it works, carrying the load, find that the generator is pumping power into it. So, the safe and adequate leaders in this depleted, defeated, frustrate world, are those who remember the three "secrets": vital, personal contact with the Source of spiritual vitality; restful assurance of plenty of divine but inherent energy accessible to those who "believe;" application of the inflow of vitality (implementation) to the heavy burdens of life, personal and public. This is the "technique," old yet always new and dependable, for rejuvenating old and feeble, worn-out, dispirited, defeated "cells" in the Body of Christ.

Second Sunday After Christmas.

THEME: *The Way To a Sound Life.*

PAUL SCHERER, D. D.

SCRIPTURE: Matt. 2:13-23. Read also, Col. 1:3-23; 2:4-23; 3:1-17.

TEXT: Col. 1:9; 10.

HYMNS: "O Draw Me, Saviour, After Thee!"—*Compline*. 88, 88, 88.

"O That the Lord Would Guide my Ways"—*Evans*. C. M.

Paul is praying for people who felt as we do, the evil turbulence of their times; it was a sound life they were after, as we are; and they were afraid. So they had started to grab desperately at one silly notion after another. It was plain hysterics. Their nerves had begun to crack up, and they were ready to jump at anything. That's how it was when this letter was despatched from Paul's prison in Rome. Quietly—if you will read it—he tells them how grateful he is for all the good he has heard of them: there's always the good if only people would see it! Listen to the whispered prayer of an apostle! "That ye might walk worthy of the Lord." He wants for them the kind of telling and meaningful life that Jesus lived—that's first. "Strengthened unto all patience": he hopes they'll be strong enough to endure what he knows they will have to face;—that's second. "Giving thanks unto the Father": a spirit of deep joyfulness underneath it all, a sense of gratitude in their hearts that will keep them on their feet singing—that's third. And I wonder if we here in our day aren't as urgently in need of such things as they were!

It has to start where He started. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." There's the cleansing that comes of an intelligently directed and useful existence. You'll find no substitute for it. Speculation in particular won't do! That's what these Colossians had taken to as a duck takes to water. They were bound to figure out the nature of the universe—what was good and what was evil, and where did all of it come from? They called it "wisdom," and bragged about it no end—just as we do.

And Paul advised them directly to scrap it. What they needed was a little plain knowledge of God, plus a little plain homespun decency, thoughtfulness, and compassion! He allows himself a certain latitude of irony about it elsewhere in his letters: says that the high-brows may call the Sermon on the Mount idiotic if they want to, and the cross at the end of it nonsense; but if you wanted an answer to your question about the sound life, physically, mentally, and spiritually,—if you wanted an answer, and not just talk, there it was! You didn't have to cast about for a religion you couldn't understand, or a science with philosophical incantations and a transcendental vocabulary of Latin, Greek, or Pekinese: "worthy of the Lord, unto all pleasing, being fruitful in every good work;" that would do it!

The way to a sound life starts with some kind of "morally effective action." There has to be an informed conscience back of it of course;

that's what Paul means by "increasing in the knowledge of God." You don't just go off on the loose, or you'll bring up in the busy futility of people who are good but dumb; fanatics and hobby-riders. Your notion of what to do, you get out of an association that sprang up one day when somebody said, "I want you to meet God: His name is Jesus Christ!" The rest is simply a matter of allowing Him to control and direct your amazing energies.

Dean Pardue of Buffalo suggests that we are like the Colorado River, rushing wild and undisciplined through the Black Canyon—admiring our own thunder, thrilling to the might of our own spray, laughing at all the puny efforts made to master us, flooding out every now and then to destroy life and property with gorgeous contempt. But Boulder Dam stands there now! And that's what happens when God comes athwart your life to channel it! It's ridiculous for us to talk of not being *able* to do the things Christ asks us to do. You don't have to generate a single foot-pound of energy yourself: the measureless, relentless energy of the universe is piled up inside of you. That's what gets you into so much trouble! And human life generally. All *we've* got to do is to turn over the control! And we've got to start there if it's a sound life we're after!

Then we've got to be able to endure hardship. Paul talks about that often, all through his letters. He seems to think that if you want to live what I mean by a sound life it isn't so much the ability to *succeed* that's necessary: it's the ability to see it through *anyway*, even when you *don't*! And there's an insight into reality that we've got to have. The implication is that there's a certain inevitableness of opposition in this world, perhaps even of defeat, in the very nature of things. Our success-psychology wouldn't have impressed Paul very much; and it doesn't impress me either! As if we *had* to get along, and life itself were for nothing else at all. There are religions that offer to take care of it for you. Children are trained with that end in view. Elections are held under the spell of it. Economic systems are fashioned for no other purpose. All on the theory that everything ought to be made as easy as possible for everybody! Some of us, apparently, are trying to build our homes and live our lives and handle the national deficit and preserve our democratic institutions on the same basis! We have a success-complex; and the stubborn fact remains that what we meet most often is failure! Why wouldn't it help to keep us sane and poised if we'd do our calculating around that?

God Himself came to it. You remember *Green Pastures*. Marc Connelly, the author, tells us why he wrote it. He was dissatisfied with the cheap and smart agnosticism of his generation. He simply *had* to say *something* about the basic dignity of faith. The only point at all is that they *weren't* green they were barren wastes, until a Man shouldered a cross and by Paul's "patience and long-suffering" put His own downfall to rout, drubbed His own drubbing, and made the desert blossom like a rose.

Maybe we can't conquer either, if He didn't, in any other way than

by being conquered! There is an impassioned speech at the end of a very popular drama, foreseeing the new age, when brutality is over, and nobody will interfere with any of us, and we can raise grapes and figs—if we like figs! It's nothing but pretty sentimentality. Given the same forces at work, our children's children will meet the same disasters we have met, with but slightly different trimmings! And they will have nothing to set over against it but the slowly increasing sanity of the ages, and the way God has of bringing victory out of defeat! "Strengthened with all might, according to His glorious power, unto all patience and long-suffering." So that when the props are knocked out, one by one,—money, position, health, beauty, companionship,—the will of God may be left, and the Love of One Who knows the way through defeat and keeps whispering in your ear!

After that, nothing matters but this: "with joyfulness giving thanks unto the Father." There has to be a song on your lips. That's the third thing necessary to a sound life. And I have a notion that we can't overdo it. Paul's letters are full of singing. He believes it has something to do with moral strength. And it has. Did you ever watch yourself while you were getting up in the morning to do what you call facing another day? You dreaded it when you went to sleep; so you dread it when you wake up. You walk the endless hours through it in dread. You remember bitter things. You tell everybody how awful it is. You make *yourself* awful! And when night comes you are surprised that you got through it. That isn't facing a day: that's turning your back on it! When you go around like that, it isn't your situation that's peculiar, it's *you*! You are like the fellow at the football game who catches the forward pass; only it isn't a ball you catch: it's every painful memory life tosses in the air, each misfortune, all loneliness; you grab it with both arms and hug it and make a touch-down with it!

For two thousand years the minister has been saying "Lift up your hearts," and the Christian Church has been responding, "We lift them up unto the Lord"; and doing no such thing! We just leave our hearts, where they were, he says, in our boots! Haggard, and worried and tired and nervous, hoping for somebody to come along on stage or screen and make us laugh! That's why we haven't any vitality to speak of, and are such an easy prey for any temptation that catches sight of us: because we're starved for joy! A "pageantry of praise" on Sunday, and a face on Monday as of someone about to be hanged! If it's to be lifted at all, it has to be lifted by a plastic surgeon! We've nothing much to sing about!

I promise you, I'm ashamed of myself, and I'm ashamed of you, and I'm ashamed of the whole wide world, in an agony of gratitude sometimes, with a lump in my throat that hurts! Nothing to sing about! Why not start, he asks, with your eyes and ears, if they're any good; and if they aren't, then with your hands and feet, and food and sleep, and rain, and Wedgewood days, with white clouds against a blue sky? Why not draw up a list all the way from a drink of cold water to God and Bethlehem and Jesus Christ and a cross and a heart that still beats

at the center of it all against your own? "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

Strange, indomitable stuff the psalmist had as he sat there chiding his own soul for its sadness; putting himself in mind of God; listening to memories that were like a song in the night: then leaping to his feet and crying boldly out of the shadows, "I will yet praise Him, Who is the health of my countenance and my God!" So on down through the years to George Matheson, and the hymn he wrote being blind: O Love, That Wilt Not Let Me Go! And nothing on earth but gratitude at the bottom of it! It's the last station there is on the way to a sound life!

"Giving thanks unto the Father, Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son."

Epiphany, January 6.

THEME: *A Great Text.*

FRANK B. FAGERBURG, D. D.

TEXT: "We preach not ourselves, but Christ Jesus, the Lord; and ourselves your servants for Jesus' sake." II Cor. 4:5.

HYMNS: "Ye Servants of the Lord"—*Narenza. S. M.*

"Jesus, Master Whose I am"—*St. Chrysostom. 77, 77, 77.*

If we face the world with a philosophy, a system of thought, a religion, a way of life which we have conjured up out of our own dreams and thought—then we might well indeed be apologetic. But that is exactly what our preaching is not. We are simply mediators, instruments. Every preacher—and every layman too, needs to measure himself daily against that yard stick. Being human our vanity, our self-seeking, our desire for attention, our egotism gets in the way. The world begins to get the idea that we are putting ourselves up for attention and acceptance.

"Ourselves your servants." It goes against something deep grained in our natures to fill the role of servant. There is an instinctive urge in every human soul to want to feel important. People will do almost anything to get that instinct satisfied. From early babyhood our very cells urge us to cry out to a world which is all too apt not to notice—"See who I am!"

Jesus knew—and the laboratory of experience has confirmed his judgment times without number—that this thing which is the hardest thing to do is also the most potent thing when it is done. The world gives humble open-hearted attention when a man has the vision, self-discipline and real inner godliness to live sincerely in the role of a servant.

The world has not changed a great deal in three thousand years since the writing of the book of SAMUEL. Hear this verse in that ancient scripture which defined greatness then and which so accurately defines greatness today: "And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats." Let this big fellow of Maon trade in his goat ranch for an oil field that proves to be a gusher or for a muni-

tion factory to make another wartime millionaire and the old text is streamlined for modern application. Such superficial standards of greatness move us in our urge to be important. But over against this the world is still the same in another respect. As deep rooted as is the desire to feel important, is the appreciation of a genuinely disinterested deed of helpfulness.

There is little doubt as we go back to the dirt and cruelty of the early Christian centuries that it was something more than the cold logic of its theology that gave the Church power. It was the theology incarnated in lovely Christlike lives that won men's hearts. You can meet argument with argument, logic with logic, but what can you do with self-sacrificing service except to be humbled by it? Julian, the apostate, was a formidable logician but he could not argue away Christian love. He wrote: "These godless Galileans feed not only their own poor, but ours!" In the reign of Maximus Daza a great plague swept over the empire. Eusebius, the historian, tells this about those terrible days: "The Christians were the only people who amid such terrible ills showed their fellow-feeling and humanity by their actions. Day by day some would busy themselves with attending to the dead and burying them (for there were numbers to whom no one else paid any heed); others gathered in one spot all who were afflicted by hunger throughout the city, and gave bread to them all. When this became known, people glorified the Christian's God, and convinced by the very facts, confessed that the Christians alone were truly pious and religious."

After suffering indescribable agonies in stocks and prison in Burma, Adoniram Judson was at last released. He begged permission of the cruel despot to go to a certain city to preach. The King replied: "I am willing for a dozen preachers to go to that city, but not you. Not with those hands. My people are not fools enough to listen to and follow your words, but they will not be able to resist those scarred hands."

Something like that is taking place in China at this very hour. For decades the rising generations in China because of education, the tide of nationalism and a new and proud appreciation of China's past civilization and culture were greatly suspicious of the Christian missionaries sent there. They seemed simply the vanguard of the Occident's political and commercial aspirations. But the Japanese invasion came and brought with it China's crisis hour. Midst bombings, want and disease our noble missionaries have refused to leave their Chinese friends. They have proved in the emergency that they sincerely wanted to be China's servants—not her lords. The result is that the doors of China's heart are open as never before.

When the Church has lived for herself she has clipped her own wings. Go back over the centuries and review Christian history. In the eras when the Church has been rich in wealth and political power the Church has been spiritually impotent. But when in a lowly Francis of Assisi the Church again became a servant stooping down to wash men's feet as did their Lord, then the Church has been magnetic and potent.

The story is told that one day in the midst of some unusual display

of the Church's wealth and power one of the leaders said to a visiting friend: "No more can the Church say like Peter, 'Silver and gold have I none.'" The friend's reply reveals the lesson we are studying: "And no more can the church say to wearied broken men, 'But such as I have give I unto thee. Rise up and walk.'"

Instinct—selfish instinct is written deep into life. When it is overruled there must be a power even greater at work. So there is and Paul concludes his verse with the secret, "Your servants, *for Jesus' sake.*" A Jew wrote, "How is it that this faith, that began so inauspiciously, has won such triumphs and spread through the earth?" He answered his own question in the words, "For Jesus' sake," and went on to say: "Of what fine lives and deaths has not this motive been the spring and the sustainment?"

Years ago Horace Bushnell preached a famous sermon in which he spoke of "the expulsive power of a new affection." How psychologically, theologically and practically true to fact that is. When a new affection enters a man's heart it expels all else that is of less value. But when that new affection is love for the God of love as He is found in Christ—then even the deepest rooted selfish impulses can be expelled—rather redirected, sublimated. Whatever the process may be called the result is a "new creature." And this new creature is a child of God and therefore a servant of mankind.

PRAYER

Almighty and Everlasting God, Who hast revealed Thy glory to all nations in Jesus Christ and the word of His truth: encourage we beseech Thee, a spreading of the works of Thy mercy, that so Thy Church throughout all nations, may serve Thee in true faith, and persevere in the confession of Thy Name. Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly serve Thee. Thou, who dost multiply Thy Church, and with Thy light and grace dost strengthen the hearts of those whom Thou hast regenerated, confirming unto them Thy covenant and faithfulness, grant us an increase both in faith and knowledge, that we may grow in grace through Jesus Christ, Our Lord, Amen.

SUNDAY SCHOOL LESSON

The Synoptic Gospels: Matthew, Mark, Luke.

LESSON: Matt. 1:1-17. Mark 1:1-15. Luke 1:1-4. Acts 1:1-5.

GOLDEN TEXT: "Christ Jesus came into the world to save sinners." I Tim. 1:15.

DEVOTIONAL READING: Psalm 119: 33-40.

INTER. & SR. TOPIC: Three Pictures of the Life of Christ.

Y. P. & ADULTS: Different Emphases in the Gospels.

We shall be concerned during the first four lessons with the early life of Jesus. Teachers should lay emphasis on the fact that Christ's birth at

Bethlehem was not the *beginning* of His life, nor was His conception by the Holy Spirit in the womb of the Virgin Mary the beginning of His life. It was rather the beginning of an episode of His life, an episode of humiliation and limitation. "Before Abraham was, I am." "I and the Father are one. He who has seen Me has seen the Father." These and many other such words indicate His Eternal Life.

His infancy in Bethlehem and his early childhood in Egypt and Nazareth indicate the supreme daring which characterized God. It may be a new thought to some that God ventured his entire program of redemption upon His confidence in a pure woman and a good man. The entire venture was wrapped up in a babe and entrusted to the arms of a good woman and the protection of a good man. Here, certainly, is audacious daring.

The opposition of Satan to God is indicated in the effort he made to destroy the child.

The three Gospels, Matthew, Mark, and Luke, are called synoptic Gospels. The word means "similar point of view."

Matthew writes from the standpoint of Old Testament prophecies and their fulfilment in the birth and work of Christ. Mark lays particular emphases upon the active, energetic, life of the Lord. His book is directed particularly to the Romans, who admired the strenuous life. Luke writes from the standpoint of a Gentile, and is concerned in picturing Christ as the ideal and long-promised Saviour of men—The perfect man.

The Gospel writers emphasized His humanity and His Deity. He was so much man that He was born in a stable. He was so much God that Angels sang when He was born. He was so much man that He grew weary and fell asleep in the end of the boat. He was so much God that in a moment He spoke words that brought the troubled waters and the boisterous wind to rest. He was so much man that He knew the pangs of hunger. He was so much God that He declined to use His marvelous powers to turn stones into bread. He was so much man that He spoke in their synagogue. He was so much God that those who heard Him said, "Never man so spake." He was so much man that they sent to arrest Him in the garden. He was so much God that those who were sent upon this errand fell stricken to the earth by the majesty of His presence. He was so much man that they hung Him on a cross and there He thought of His mother. He was so much God that the next moment with nail-pinned hand He pushed back the gates of Paradise for the repentent thief. He was so much man that they sealed Him in a tomb. He was so much God that He broke asunder the bands of death, turned the sepulchre upside down, and stepped forth in triumphant victory over death.

The appearance of Christ in time is the temporal display of God's plan of salvation. The cross is the temporal display of God's eternal heartache.

The purpose of the coming of Christ was simply and solely for the redemption of men from their sins. "His name shall be called Jesus, for He shall save His people from their sins."

In the line of descent of Christ was a great variety of people; good and bad, high and low. He was in very truth "the heir of all the ages." Only such an one, both human and divine could be the Saviour of the world.

Christ was not a strange, unreal, intermediate being, neither God nor man. He was both God and man in two distinct natures and one person forever. In His coming, He retained all of those avenues of power, the use of which was necessary for the salvation of men. He closed all those avenues of power, the use of which would have prevented Him being truly human. It is a significant fact that the men who were most closely connected with him found it more difficult to believe in His humanity than in His Deity. It takes a very great man to be a great man to his own family. Christ was regarded, by those who associated with Him every day, as God.

EVENING SERMON

THEME: *In The Valley of Decision.*
(*Decision Day*)

CHARLES HADDON NABERS, D. D.

TEXT: Joel 3:14.

HYMNS: "My God and Father, While I Stray"—*Leith*. 8 8 8, 4.

"What Cheering Words Are These!"—*Bethlehem*. S. M.

"Multitudes, multitudes in the valley of decision; for the day of the Lord is at hand in the valley of decision,"—so speaks the prophet Joel in the closing paragraphs of his mighty message. We dwell in the valley of decision, and know it not, even when the day of the Lord is near.

Although something deep within us keeps shouting that life is a series of decisions, we like to put things off; and if there is any way by which we can delay a decision, or push the responsibility of the decision on somebody else, we never hesitate to do so. That is the way many of us live; in the valley of indecision.

Our literature abounds in characters and quotations that indicate the strong tendency of man to dwell in the valley of indecision. Charles Dickens has drawn no more easily remembered character than that of Mr. McCawber in David Copperfield, and the chief quality in McCawber was his desire to keep putting things off in the vain hope that something would eventually turn up to make a decision unnecessary, and the chief interest we have in McCawber is the way we find ourselves like him. Many scholars consider that the greatest single passage in the plays of Shakespeare is the soliloquy by Hamlet, a cry from out of the valley of indecision. So do we live: in the valley of indecision.

The prophecy of Joel closes with such startling language as to wake men from lethargy and unconcern. No other portion of the Bible is more stirring than the sentences with which this mighty messenger of the Lord ends his challenge to indifferent, undecided, careless folks.

Where is a more clarion call than these words: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning hooks into spears. . . . Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge the heathen round about."

It is no time to smile complacently at the frightful mess about us, no day to wait with folded hands for something nice and sweet to happen, and no hour to take a nap with blanket over our heads in the hope that when we awake the things we dreaded have all faded like a dream.

When Joel prefaces his challenge to the multitudes in the valley of decision, to see that the day of the Lord is at hand with the gathering of the nations in the valley of Jehoshaphat, he is calling upon men to decide for God immediately.

Ask even the most ignorant citizen of Jerusalem about the valley of decision, and he will immediately reply: "It is the valley of Jehoshaphat, on the eastern side of Jerusalem; that deep valley which lies between Mount Moriah, the place of the Temple, and the Mount of Olives where the ascension occurred. Traditions which seem as deeply interwoven into the thought of the Christian and the Moslem as into the belief of the Jew claim this valley to be unusually sacred as the location of the final judgment. The people of all the three Near East religions—Judaism, Christianity and Islam—believe that if they die near Jerusalem and secure burial on the slopes of this valley of Jehoshaphat, their resurrection will not only be certain but well in advance of men buried elsewhere. This valley of decision is a favored place for burial, and its slopes are crowded with thousands of tombs. Joel carries us in thought to the spot where God makes His decision about us, to remind us that we are in the valley of decision.

Even if this old Judean valley with its grey flat tombs is forgotten, if the guttural accents of this ancient prophet are drowned by the whirl of gigantic bombers roaring overhead, and by the never-ending war news over the radio, an eternal message from God to man remains: The day of the Lord is near in the valley of decision; and multitudes, great multitudes here and now must decide either for or against God.

Life is a series of decisions. Sometimes this fact makes life sweet; sometimes fearful. We are what we are by the decisions we have made; we are what we are by the decisions we have postponed and evaded. Every day is a day of decision; sometimes the decision is trivial; sometimes terrifyingly fundamental.

Come all ye that love the Lord, come out of the valley of indecision, and choose you this day whom you will serve. Today, if ye hear His voice then harden not your hearts. Today is the day of salvation; *now* is the accepted time. Now is the time for all men who belong to Jesus to come to the aid of their Lord in building a kingdom of righteousness, truth, justice, love and peace in the hearts of men, beginning with ourselves.

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

MIDWEEK SERMON

THEME: *Christ's Habit of Prayer.*

TEXT: Luke 9:28.

Prayer to Jesus was an avenue to the presence of God, and he walked in it frequently.

In The Hour Of Temptation: In the wilderness in hand-to-hand conflict with the Tempter. All through His ministry He was subject to temptation as fierce and as subtle as comes to any. Jowett suggests temptation at time of Transfiguration was to return with Moses and Elijah, to give up His mission. He was strengthened in prayer.

In The Hour Of Achievement: After healing many: Mark 1:35. "Virtue is gone out of Me." Nervous exhaustion. "Dr. Chalmers says that the reason ministers fail in their work, when they do fail, is not that they do not preach, or visit, or study, but that they do not pray. They go to do by themselves alone what no man can do unless God is with him."—Denney. Jesus refreshed Himself, kept His attitude toward success and failure sane, in prayer.

In The Hour Of Decision: Choosing the Twelve: Luke 6:12. Jesus always consulted His Father. All have their hours of decision, and in those hours, which come often, the wisdom of God is needed. "Victory comes by prayer."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—What Our Society Stands For. Deut. 31:12-13; Eph. 2:19-22.

LUTHER LEAGUE: Y. P.—The Leader—Christ. (Epiphany.) Col. 1:9-19.

WALTHER LEAGUE: January Topic—Living With Yourself—Your Money.
1. Earn it Honestly.

JANUARY, SECOND SUNDAY

CALL TO WORSHIP: "Seek the Lord, and His strength; seek His face evermore. Glory ye in His Holy name; let the heart of them rejoice that seek the Lord."

PSALM: 46.

PRELUDE: Prelude—*Bossi*.

ANTHEM: Awake, Put On Strength—*Rogers*.

OFFERTORY: Where Dusk Gathers Deep—*Stebbins*.

POSTLUDE: Crusaders—*Volkman*.

OFFERTORY SENTENCE: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt. 6:19-21.

OFFERTORY PRAYER: This offering, Almighty Father, is only a part of the gift we bring to Thee this day. We ask Thee to accept also our talents, and our physical strength to be used in Thy service. Direct us in Thy ways, so we may join Thee in everlasting life. Amen.—*W*.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMONS

THEME: *The Joy of Public Worship.*

CLARENCE EDWARD MACARTNEY, D. D.

TEXT: "I was glad when they said . . ." Psalm 122:1.

HYMNS: "Lord of the Worlds Above"—*Darwells*. 148th.

"Great Is the Lord Our God"—*Durham*. S. M.

It is a great day in the life of a young American when he goes for the first time down to Washington, and beholds the beautiful dome of the Capitol, marvels at the grace of the Washington shaft, or walks up the steps of that glorious Greek temple, the Lincoln Memorial.

But the emotions felt by the American who goes down to Washington, or the Englishman who goes up to London, are not to be compared with what the pious Hebrew must have felt when for the first time he went up to Jerusalem and beheld the throne of David and worshipped in the glorious temple. This 122nd Psalm is a record of the impressions of a devout Hebrew who had gone up to Jerusalem and had seen the temple. He can never forget what he has seen and heard. He calls upon all good men to pray for the peace and prosperity of Jerusalem and rejoices in the providence that brought him to the House of the Lord: "I was glad when they said unto me, let us go into the House of the Lord."

I. Think of the Lord of That House.

It made him think of God. It gave him an opportunity to worship. It was a noble temple that he had seen, full of splendor and symbolic beauty. But every church is the most sacred thing in any community. There the generations of men have met together to offer their prayers and mingle their songs, and to realize their fellowship with one another and with all redeemed men on earth and in heaven. The Church is more important than the Capitol. The Capitol deals with the things of time—laws, raiment, food, munitions; but the Church deals with the things of eternity. It

speaks not of the things which are temporal, but of the things which are eternal. Think what it would be like, if, in this city this church and every other church were to close its doors. What if the church bell never rang? What if the grand accents of the doxology never rolled heavenward? What if the word of God was never read to the people? What if no public prayer of intercession and supplication and adoration and confession ever gathered the people about the mercy seat? What if the story of Cavalry was never told? What if the only altar at which men bowed was the altar of Mammon or pleasure?

When Isaiah went to the temple, he says, "I saw the Lord." The Church makes man think of God, and that is always profitable. One of the great Scotch divines, Ebenezer Erskine, said of a religious experience through which he had passed, "I got my head up out of time into eternity." The worship of God's house gives a man a chance to get his head into eternity. For a great part of the week our heads are in the lanes of the world, and engrossed with the things of the world; but the Lord's House helps us to get our head up into eternity. "O come, let us worship and bow down!" It is when man bows down before God that he lifts himself up to his highest stature.

II. The Fellowship of God's House.

In one of his books Albert Schweitzer tells of a man who came regularly to the church in Alsace, where Schweitzer's father was pastor. The man was quite deaf. One day his pastor asked him, "Why do you come when you cannot hear anything?" "The Communion of the saints, pastor, the Communion of the saints," was his answer. It was a true answer, for one of the chief joys of the House of the Lord is the Communion of saints, the fellowship of believers.

The genius of Christianity is, in contrast with the old pagan sacrifices, public worship. A congregation of people, singing and praying together, is as different from a solitary worshipper as a bed of live coals is from a trail of scattered cinders. In this respect public worship is a foretaste of heaven, for there will be no solitary worshippers there.

Public worship strikes the chord of sympathy and good will. President Wilson said: "A place of worship is in my mind a place of individual revision and renewal. I do not see how any thoughtful man can be conscious that he sits in the presence of God without becoming aware, not only of his relationship with God, but also of his relationship with his fellowmen. It is in the place of public worship that, remembering our sins and transgressions, we soften our judgments and look with Christian charity and love upon our fellowmen." When we think of this our hearts are warmed, our judgments are tempered, and we feel the drawing of that bond which binds our hearts in Christian love.

III. Help in the Battle of Life.

There is no doubt about that battle, for there is a warfare appointed unto man. The symbolism which lies back of the ugly and repulsive gargoyles which adorn so many churches and cathedrals seems to be that

in the church the evil spirits are driven out of man's soul. That is always a great possibility of God's House, and, thank God, a fact that is often testified to, that a man will leave the church better than when he came into it.

The Psalmist has related what the Lord's House did for him at a critical time in his life. "As for me," he says, "my feet were almost gone. My steps had well nigh slipped." The structure of his faith was beginning to totter. The problems that vexed him as to the goodness of God and the righteousness which upholds the world were too much for him, he says, "Until I went into the sanctuary of God." Yes, the sanctuary of God speaks with a voice that will not be heard elsewhere, and those who have come in doubt have gone in faith, and those who have come with a burden have borne away a song. Never accept or settle anything as final until you have come to the sanctuary and have heard God's verdict.

In the sanctuary the vow is performed. There good resolutions may be borne in the soul, and there, also, good resolutions of the past have been confirmed and clinched and strengthened. Did the church service never remind you of a past vow, of something that you have promised to do, of a course that you were going to commence, of a habit that you were going to break, of an evil thought that you were going to cast out of your life? How many have gone down the steps of the church better men and women because of that!

IV. Forgiveness of Sin Was Pronounced.

That is the chief and the highest reason for gladness in the House of the Lord. Uplifting is its opportunity to think upon God and Eternal Life; sweet is its sense of the fellowship of believers and the communion of saints; powerful is its touch for good upon our souls; but greatest of all is its pronouncement of the forgiveness of sin.

The ancient Temple had its altar for the sin offering and its great Veil and the Mercy Seat and the Blood of the Atonement. But we too have an altar. That is what makes the Church the power and the presence of the forgiving and the atoning Christ. Here we come to the great thing in public worship, here is the sublime fact, and here the great mystery, Christ crucified for our sins. Never be disappointed or dissatisfied so long as you have heard that truth proclaimed in the church, whether by architecture, by symbolic window, by sacrament, by hymn, by sermon, or by prayer; for when you have heard that, that God through Christ the Lamb of God takes away your sins, you have heard the great and eternal thing. That was what God said of his House ages ago. "And there will I speak peace." May God speak that peace, the peace which the world cannot give, and which the world cannot take away, to every heart this morning.

Jesus once told us how to go to church and worship, and how not to worship. Two men, he said, went up to the temple to pray. But how different were their prayers and how different were the results of their worship. One boasted that he was not as other men, and even thought of and named one particular man who was in the temple at the same time. He boasted of his moral character, his good works, how he was a good

citizen, how he paid his debts and contributed to good causes. But the other merely said, "God be merciful to me, a sinner!" He was the man who got the blessing which God commands in his House, even Life for evermore. He went down to his house justified. He heard God say, "Thy sins are forgiven thee. Go in peace."

First Sunday After Epiphany.

THEME: *Unfinished Business.*

THE REV. RALPH WELLES KEELER, D. D.

TEXT: "Be ye transformed by the renewing of your mind . . ." Romans 12:2.

HYMNS: "Just as I am, without one Plea"—*Woodworth. L. M.*

"Beneath the Cross of Jesus"—*St. Christopher. 7. 6. 8. 6. 8. 6.*

What are the items on your list of "Unfinished Business?"

Haven't any? Oh yes, you have. Each setting sun throws its light on a score of things you have left undone. And the passing of the days leaves a long list of "unfinished business" items that need attention.

Think for a minute of the many things you intended to do and you did not get done. Recall how much you lost personally by not doing them. Consider how unbalanced your life is because you failed to attend to them. Ask yourself what you are going to do about it.

Of course you may say, "Its my own business what I do and do not do." But that is not altogether true, as you yourself profit or lose as the result of what others do or fail to do. So there is an obligation to others after all. There is some unfinished business that ought to be attended to for their sake.

But if you do not want to admit any obligation of that sort, how does ignoring of unfinished business effect you and your own life and happiness?

In your business you try to clear up all left over business the next day to keep your self respect as a business man. Not because of sentiment, but because of dollars and cents, the bills you must meet, your credit, and your own bread and butter. In your home you do the left over tasks as soon as possible lest your neighbors label you an untidy housekeeper.

Why then do you let go unheeded the unfinished tasks of character building, of spiritual development, of meeting obligations to God, of paying debts of cheer, kindness, forgiveness and help to other people.

You say to do that would mean I'd have to become a real Christian, a disciple of Jesus Christ on whom He could depend, a member of the Church who took seriously the pledge made at God's altar to be loyal to Jesus Christ as Saviour and Lord, and to help advance His Kingdom and to be loyal to the Church, and uphold it by your prayers, your presence, your gifts, and your service.

So it would. And perhaps that's the rub. Perhaps that's why so many nominal Christians and so many disloyal Church members bear a label that is not true.

There are food and drug laws which oblige the manufacturer to print on the label just what is in his product. It is a wise law, for no one of us

can tell by looking at a bottle what the actual contents are. Or by gazing at a package of food whether or not it is safe to eat.

What an upheaval there would be if a Christian wore a label stating frankly just what his Christianity consisted of. There would be as much of an uproar as there was when the Pure Food Law and the Pure Drug Law went into effect, but the results would be good. Food and drug manufacturers immediately did some unfinished business. They made their products what they were supposed to be, until one no longer had to study the label.

This would be a wonderful thing for every one of us. It would bring us up with a jerk suddenly to be obliged to examine ourselves and face the facts as to just what we are, and where we actually stand with reference to our character, our spiritual life, our obligations to God and our responsibility to the Church we profess to love.

It is not always pleasant to face some experiences which in the end are good for us. It would doubtless shame us to acknowledge to ourselves to what extent the label we wear is not a true picture of what we really are.

Of course other people know what we are. They look at us, hear what we say and note what we do without any regard to our alibis for not being what we claim to be or what we should like to be.

It takes a lot of courage to pray a prayer written by the Scotch poet, Robert Burns, in his much quoted poem, "Lines to a Louse." He had been worshipping in Church. Ahead of him sat a very proud and self-satisfied woman. She was well dressed and had an air. But, oh dear, as she worshipped a louse crept out of her bonnet and crawled around in full view of the poet. Hence the prayer:

"O wad some Power the giftie gie us,
To see oursels as ithers see us!

Yet why shouldn't we look at ourselves and get an unprejudiced view? We may not like what we see. Good—then let's change it.

The radio blares day and night with advice on clothes and beauty helps. But those who think know that unless character and loyalties are one's chief interest, make-up and style are of little value. The real person is inside the shapely body, the hairdo and the clothes. And we have a lot of unfinished business to make our spirit conform to our label.

Our excuses for not conforming to the will of God, in not being loyal to our Church vows are usually very foolish. In fact we seldom believe them ourselves even as we utter them. How God must smile in pity at our feeble efforts to deceive Him.

Jesus had the same experience. One said, "I'd follow you but I have taken a wife." Another, "I have a yoke of oxen to break in." And another, "I must bury my dead." And Jesus knew they were merely side-stepping His challenge.

Why should we pray, "O God, I'll worship Thee and be loyal to Thy Church after I've done all the other things I want to do. I know that's

a bit shabby when I realize all I've asked of Thee. Yet Thou knowest how it is. But please, O God stay around where I can reach Thee if during this time sickness comes, misfortune arrives or death strikes my home."

Why not live up to our label? It may be hard at first. It may even hurt. Every effort that leads to victory is difficult. But just as the nation is doing some unfinished business with the health and fitness of our young men, so we should seek and attain spiritual fitness.

There is eternal value in attending to this unfinished business.

It is voiced in Christ's message to the members of the Church at Sardis as recorded in Revelation.

Here it is. Make it yours.

"He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

PRAYER

Our Heavenly Father, we thank Thee for Thy Holy Word, and for the intimate revelation of Thyself through Jesus Christ, and for His interpretation of Thee as Father of all men. We come to Thee in contrition and humbleness, asking forgiveness of our sins. Brother is rising up against brother, one race exalting itself above others enslaving and persecuting those whom they are able to conquer. Father forgive us for the sins that are the foundation of this flouting of Thy laws of love and universal brotherhood. Forgive us for seeking gain when we should seek sacrifice.

Heavenly Father, remake us in some manner according to Thy Will, so we may serve Thee according to Thy plan for the salvation of the human race. We ask in Jesus' Name.

SUNDAY SCHOOL LESSON

The Infancy and Boyhood of Jesus.

LESSON: Matt. 1 and 2. Luke 1 and 2.

GOLDEN TEXT: "Jesus advanced in wisdom and stature, and in favor with God and men." Luke 2:52.

DEVOTIONAL READING: Psalm 119:9-16.

INTER. & SR. TOPIC: Jesus as a Boy.

Y. P. & ADULTS: The Hopes of Men Realized in Jesus.

Provide a copy of Hoffman's picture, "The Christ," one of the most familiar in all great art. Christ is pictured as a twelve-year-old lad.

Christ was humanity in its purity, in its power, in its perfection. He was perfect humanity, truly boy. His disciples ate with Him at the table and talked with Him. He was human in body, He grew, He knew what thirst and weariness meant. He experienced hunger and suffered physically, and finally died as we do.

He was truly human in his emotions. Sometimes, He was astonished; sometimes He found his heart moved with compassion. He was sometimes indignant. He sometimes rejoiced. He was truly human in his

mental life. He lived at Nazareth after He was two years old, through His youth and young manhood until about thirty. He went to school in the village synagogue.

Nazareth was a notoriously wicked town, a center of trade, and lay on the great highway from Mesopotamia into Egypt. His purity and perfection in life were not won behind a high fence which shut the world out, but amid rumor and scandal with every provocation to unlawful curiosity and premature ambition. The chief lesson which Nazareth teaches us is the possibility of a pure home and a spotless youth in the very face of an evil world.

Jesus increased "In wisdom, in stature, in favor with God and men." Notice how this statement combines the intellectual, the physical, the spiritual, and the social development of the Lad.

He was perfectly human in His spiritual life. He prayed; relied upon the Father for strength. He had faith and expressed it triumphantly. At other times, however, He prayed in grief and agony, as at Gethsemane.

Tennyson said, "We are but broken lights of thee; and thou, O Christ, art more than we." The great oak is more severely torn by the winds than the little sapling. The statement, "He was tempted in all points like as we are" does not mean that He experienced the same temptation as that experienced by the drunkard, by the miser, or the libertine. It means that temptation came to Him in the same way as it comes to us.

"He was subject unto his parents," obedient. Among the ancient Jews there was no such thing as a disobedient child. This is true among orthodox Jews even today. And among Orientals, a self-willed, obstinate, disobedient child is almost unheard of. In fact, the Mosaic law provided for the stoning of such a child. We American people have to learn that strict discipline in the home is entirely compatible with tenderness and genuine love. Jesus knew what it was to obey. An individual is fitted to direct, command or train others when he himself has learned the lesson of obedience.

EVENING SERMON

THEME: *The Day The Lord Hath Made.*

ARTHUR P. VAUGHN, D. D.

SCRIPTURE: Luke 2:41-52. Matt. 18:1-19J. 19:13-15.

TEXT: Psalm 118:24.

HYMNS: "This is the Day the Lord Hath Made"—*Abridge. C. M.*
 "This is the Day of Light"—*Dominica. S. M.*

Jesus first gave children of all mankind their day of importance. He, first of all teachers, valued their wholehearted trust and obedience in their Heavenly Father as the root of all good life. Only where Jesus' teachings have been followed are children held precious, trained and honored as the "heirs of the grace of life." Only because Jesus "set a little child in the midst of his disciples," as a symbol and pattern of their attitude in accepting God's control and way of life, do we call attention to childhood during this after Christmas season all over the Christian world children

are important in the life of Christ's church and kingdom and in the continuance of free governments and the scientific age.

Jesus was taken to the temple when he was thirty-three days old, and for him two doves were offered as his worship and sacrifice to God. Again when he was twelve years old Jesus went to the temple as a "son of the law," a responsible member of the church. Because the church has in part obeyed her Master's teaching, children today have more opportunities, suffer less neglect, privation and cruelty than in all the world's past. In many churches, every Sunday is a children's day. Thought and work are devoted to the worship and study of the children than to any other church group. In some churches the children spend three or more hours at religious training classes. In several states, and many big cities clear across our nation, children go from public school to their churches one or more days a week for religious study, and are given credit for this study on their report cards. This increased attention of the church to training children is of such importance that a news-picture magazine with wide circulation features it in photos and text.*

In this day and these passing years, the children have a better chance to grow into full, rich, beautiful life, than children of any past age, and it is the Lord who has given them this honor. Be glad and rejoice in it!

1. If you do not use the strength of your arm, it soon loses its strength. If you do not use your mind, it soon becomes dull. Any special ability or skill you have you will lose if you do not use it. Jesus taught us this in his parable of the man who buried his talent. And you will lose your chance for a splendid life in this day when children have great privileges, if you do not use it.

Remember it is a child's opportunity that you have to use, not a man's chance, not a woman's chance. Your father is a carpenter perhaps, raising the heavy timbers, building the frame of a house, fitting the doors and windows carefully. You couldn't do that. Or father is a doctor and someone gets crushed in an auto wreck, and unless he has a doctor quickly, who knows just what to do, he will die. Somebody has pneumonia, and the doctor must work over him all day. You wouldn't know how to use that kind of a chance at all, would you? And the Lord never gives you a man's chance to use. He gives you a child's work suited to your strength, that you can do with his help. If you are in fourth grade he does not give you a tenth grade lesson to do; he gives you one you can do. God gives everybody the right size of chance to fit him, a different size for mother, and quite a different one for grandpa. Learn to use it right. You can please God and honor him just as much by using your child's chance rightly as you can in fifty years from now, when you are using grown-up chances.

2. God gives you freedom to choose and decide for yourself. You begin deciding what you want to do when you are very young. There are two pieces of candy, and you decide you want the red cinnamon in-

* Life, June 2, 1941.

stead of the white peppermint. At school someone wants to play hide-and-seek but you want to play tag, and you fuss about it. You know what is right, but you do the wrong thing sometimes, because you *want* to. You can choose; but you are responsible for what happens because of your choice.

Decide to love and trust God and do His will in earth, like the angels do in heaven. The children who came to Jesus were little children. Jesus said no one must hinder their coming; they belong to heaven, and this heavenly way of living belongs to them. Jesus decided to live in that way before He was twelve years old, and never changed His mind about it afterwards. He kept on deciding that way all His life. He said "I do always the things that please my Father." I wish you would decide to live your life in that way. Jesus wants your love and loyalty. He said, "Don't hinder the children; let them come close to me. The kingdom belongs to them."

MIDWEEK SERMON

THEME: *Christ's Example in Prayer.*

TEXT: Matthew 6:9.

The request of the disciples: "Lord, teach us to pray." Prayer of Bengel (German scholar) at close of day: "I thank thee, Lord, that things with us are as they were." Is it really enough?

Relationships In The Kingdom: "Our Father." All that it implies: the highest we can conceive in parenthood. Sonship: to live consciously as a son of God. Human Brotherhood: God makes no distinction of color or class.

The Program Of A Christian's Life: "Hallowed be thy Name." Reverence toward God, and toward God's children. An attitude missing from many lives. "Thy kingdom come." Service: the kingdom comes only through the lives of men and women, consecrated lives. "Thy will be done." Obedience, an active quality. Gethsemane and Calvary illustrate the Master's thought. Daily practice: "As in heaven, so in earth."

God's Provision For His Children: "Our daily bread." Food; but not for the body only: "I am the Bread of Life." "Forgive us our debts." The need of all, even if not acknowledged. "We never get away from the need of the grace of God." "Deliver us from evil." The constant assault of temptation.

We make our prayers real when we strive to order our lives in accord with our petitions.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Our Society a Training School. Eph. 4:1-13.

LUTHER LEAGUE: Y. P.—The Resources—Prayer; the Word and Sacraments. Eph. 6:10-18.

WALTHER LEAGUE: January Topic—Money. 2. Spend it Wisely.

JANUARY, THIRD SUNDAY

CALL TO WORSHIP: "Give unto the Lord, O ye kindreds of the people. Give unto the Lord glory and strength. Give unto the Lord the glory due His name. Bring an offering and come unto His Courts." Ps. 96.

PSALM: 48.

PRELUDE: Advent—*Ward*.

ANTHEM: Ah, How Fleeting—*Bach*.

OFFERTORY: Lord's Prayer—*Apletschief*.

POSTLUDE: Piece Heroique—*Franck*.

OFFERTORY SENTENCE: "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." Eccl. 5:10.

OFFERTORY PRAYER: Grant us the privilege to see in Thy world about us all that is worthy of Thee. Grant, we pray Thee, strength to withstand that which is trivial and empty. We bring Thee this offering as a token of our desire to give our substance and strength to Thy Glory. Amen.—*W*.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMONS

THEME: *John's Witness To Christ.*

MARION GERARD GOSSELINK, D. D.

TEXT: "And I have seen, and have borne witness that this is the Son of God." John 1:34.

HYMNS: "My Dear Redeemer, and my Lord"—*Federal St. L. M.*

"O Saviour of Our Race"—*Venice. S. M.*

As Christians, we earnestly desire to know all we can about our Lord Jesus Christ. One of the best ways in which we can learn about Him is to listen to the testimony of those who knew Him intimately, felt the impact of His vital personality, and believed on him. Let us, therefore, turn to the Fourth Gospel and listen to the witness of that fearless herald of the Christ, John the Baptist. He came to "bear witness of the light, that all might believe through Him." (John 1:7). He said, "I am the voice of one crying in the wilderness, make straight the way of the Lord." (John 1:23)

A reliable witness tells what he has seen and heard. In this respect, John the Baptist is unusually qualified. Jesus said of him, "He hath borne witness unto the truth." (John 5:33) Let us listen as he tells us what he has seen and heard.

I. He Saw Jesus as One Greater Than Himself.

John was a very popular preacher. Great crowds came to hear him as he delivered his stirring messages in Bethany beyond the Jordan. His fame reached the Capital City of Jerusalem and the Jews sent a delegation of priests and Levites to ask him who he was. The rumor was current that he was the Christ, or Elijah, or the long-expected prophet. Had he been an ambitious and unscrupulous individual, he would have given them the impression that he was the incarnation of one of these. But he was no publicity monger.

He was "a man, sent from God" with a message to proclaim. (John 1:6)

He was the forerunner of the Christ. His burning desire was to introduce the Messiah to the people. In answer to the persistent question of the ecclesiastical authorities, he confessed, "I am not the Christ." (John 1:20) He also denied that he was Elijah or the prophet, but he affirmed, "In the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose." (John 1:26-27)

He felt his unworthiness in the presence of the Christ. When he saw Jesus coming to him, he exclaimed, "This is he of whom I said, After me cometh a man who is come before me." (John 1:15) To his own disciples, he showed the spirit of his great humility when he said, "He must increase, but I must decrease." (John 3:30) It is the mark of a great man when he recognizes superiority in another, and acknowledges that superiority. It is the mark of a genuine Christian when he recognizes the supremacy of the Christ and acknowledges it to others. The controlling passion of a true Christian's life is the single aim of exalting the Christ. Such an one can sing with meaning, "None of self, but all of Thee."

II. He Saw Jesus as the Pre-Existent God.

Looking upon the Christ, John said, "For he was before me." (John 1:15) He could not have meant that Jesus was older than he in point of time as far as His humanity was concerned, because John was born six months before Jesus became incarnate in the flesh. John was voicing his conviction that Jesus was equal with God, and that He was from everlasting to everlasting. It was his testimony to the fact that Jesus was very God of very God, as stated in the first and second verses of Saint John's Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

This is re-iterated in First Colossians 1:17, "And he is before all things, and in him all things consist." The greatness and the majesty of the Christ is revealed to the Christian when he looks upon Him as the Pre-existent One, Who created all things, both visible and invisible.

III. He Saw Jesus as the Anointed of God.

John the Baptist had the privilege of baptizing the Christ. He refers to it as follows:—"And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is he that baptizeth in the Holy Spirit." (John 1:33) That scene was vividly impressed upon his mind and heart. What an awe-inspiring sight! The account of it is recorded by Matthew, Mark and Luke. Jesus singled out John and asked to be baptized, and John, realizing his unworthiness in the presence of the Lord, "would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfil all righteousness." (Matthew 3:14-15)

At the conclusion of this solemn ceremony the heavens were opened and the Holy Spirit in the form of a dove descended and abode upon

Jesus, and the approving voice of God spoke, "This is my beloved Son, in whom I am well pleased." (Matthew 3:17, Mark 1:11, Luke 3:22) What a mighty occasion for mortal man to witness! John was in the presence of the Holy Trinity. The Father, The Son, and the Holy Spirit were manifest. John beheld the glory and the wonder of it all. This glorious revelation enabled him to say, "I have seen." (John 1:34) He was an eye-witness of the glory of God.

IV. He Saw Jesus as the Lamb of God.

Twice John's Gospel records that the Baptist directed the attention of his own disciples to Jesus. As he did so, he exclaimed, "Behold, the Lamb of God, that taketh away the sin of the world." (John 1:29, 35)

The expression "lamb" had a definite and deeply spiritual significance to John and to his disciples, and to all the Jews. At the morning and evening sacrifice, a lamb was offered daily upon the altar. They were also familiar with the fifty-third chapter of Isaiah which describes the suffering servant of Jehovah, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Moreover, the Feast of the Passover was not far off, at which the Paschal lamb "without blemish and without spot" would be sacrificed. (I Peter 1:19)

In Jesus, John saw the fulfilment of the prophecy and the embodiment of all the symbolism of past sacrifices. Here was the Divinely appointed Lamb. God had provided a sacrifice. Here was the One Who would take away the sin of the world. John looked forward to the atoning death of Christ and His expiatory sacrifice. He did not live to see the supreme sacrifice of Calvary, but we by faith can experience the forgiveness of our sins by Christ's death upon the Cross. For by His death He has taken away the cause of our eternal death and misery, namely sin.

V. He Saw Jesus as the Son of God.

At the baptism of Jesus, John was convinced that Jesus was *THE* Son of God, and not merely *a* son. Christ stands in a unique position. He is "the only begotten from the Father, full of grace and truth." (John 1:14) The voice of God set the seal of approval upon Him, "This is my beloved Son, in whom I am well pleased." (Matthew 3:17, Mark 1:11, Luke 3:22) This vivid personal experience of the revelation of God was the heart of John's testimony, so that he could sum up the witness of his life as follows, "I have seen, and have borne witness that this is the Son of God." (John 1:34) He met the Christ; he knew Him to be God's Son, and he was fearless and faithful in declaring this.

May each of us, seeing Christ through the eyes of John, and believing that his witness is true, come into a personal experience of saving fellowship with Him. May each one be led to say with the conviction born of faith, "I have seen, and have borne witness that this is the Son of God." (John 1:34)

Second Sunday After Epiphany.

THEME: *Christ And The Church.*

FRANCIS C. VIELE, D. D.

TEXT: "I speak concerning Christ and the Church." Eph. 5:32.

HYMNS: "O Thou, Who by a Star Didst Guide"—*St. Leonard. C. M. D.*

"Jesus, With Thy Church Abide"—*Litany. 7 7 7, 6.*

The Church, in many respects, is a waning force as a strictly religious organization. This will, of course, be questioned by all who are not particularly interested in the destiny of the plan that Jesus came to perfect for the spiritual uplift of mankind, but this does not affect the essential meaning of the mission of Christ and the mission of the Church in its relation to Christ.

It is not the amount of work that is being done in the Church but the character of the activities that are being conducted in the name of religion that is the determinative factor. It is the quite general lack of devotion to the supreme mission of the Church that makes its present day problems so difficult to adjust. It is manifestly unjust to hold this generation responsible for the shortcomings that impede the progress of Christian work. The majority of all generations that have come and gone since the establishment of Christianity have been interested in everything but the exacting obligations of religion. And their successors have never failed to keep alive the tradition of moral neglect and religious indifference. But this condition does not justify the discouragement that is seen so frequently. The promises of God, like an ample garment, cover the needs of His cause and the consecrated labors of His people.

Identification with the Church carries with it responsibilities of great moment. The condition of society will improve only in proportion to the increase of spiritual activities that are sponsored by the Church. The social regeneration of men "is an iridescent dream" without the Christian program of faith and service. To the Church has been committed the task of making known to the world the objectives of Christ's teachings which comprise the fundamental basis of all progressive action.

When Christ and his teachings are not given first place in the hearts of those who have allowed their names to be enrolled as members of the Church, we do not need to seek further for the failure of the multitudes to find Christ to be the divine secret for improved social conditions and better living. Men desire the best things in life but they want to get them in their own way. The Church is the divinely authorized source of everything that men have the right to seek and find. It is the business of the Church to make this point emphatically clear.

One thing is sure, man is not capable of saving himself from the threatening powers of temptation and sin. In Eden man was not content to abide by the divine decree, but yielded to the persuasive plea of the tempter and was sent forth to make his way in a world where he would be compelled to contend with increasing forces of evil. Human nature has not changed in its essential meaning. It is the province of the Church

to help man find the secret of all successful efforts to render inoperative the subversive powers of his nature and "walk in newness of life.

Work done in the name of the Church, that falls short of reminding man that he is lost unless he finds Christ as his Saviour and the Holy Spirit as the sanctifying authority of his life, fails to honor the heavenly Father as the changeless source of all our benefits. These gracious bestowments of the divine nature are often obscured when social service is represented as a substitute for the transforming work of grace. Paul makes it easy to grasp the special meaning of this fact when he says: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." This suggests both the weakness and the danger of making social service the principal feature of Church work.

We are as naturally social as we are inherently religious. The examples of Christ with reference to His contacts with the people of His time are all that we need to prove that the mission of the Church is both spiritual and social. But we must not permit ourselves to become so interested in one that we will forget the importance of the other. We cannot work according to the original plan of life without a balanced program of service in which we strive to teach men how to make their social enjoyments contribute to their moral and religious destiny. Inasmuch as we know what needs to be done to make the world what it was intended to become, we ought to render the type of service that is conducive to the development of Christian character and the unimpeded growth of social action. The attempt to modernize the gospel of Christ is as erroneous as it would be to seek ways and means for changing the law of gravitation. That it can be done is believed only by people who contend that the teachings of Jesus, as they are recorded in the New Testament, were applicable exclusively to His own day and generation. The authority for this astounding belief is not to be found among the teachings of Jesus or the early Christian fathers. It is grounded wholly in the opinions of men who have no use for anything that conflicts with the temporizing standards of some who think only in terms of modern expression. These people are exercising their freedom of belief and action which tends to destroy the best features of civilization that are the fruits of the Christian religion. Their vacillating attitude toward religious ideals makes them a liability to every form of moral and social life.

The plan of salvation cannot be changed to satisfy the various whims and fancies of unstable men. Failure to receive it as it is, creates a situation that is tantamount to wilfull rejection. If it were possible to change its provisions of acceptance it would lack the very qualities that make it different from anything else in all the world. For nineteen centuries it has remained the only world-wide remedy for sin, and its application to man's supreme need has never in a single instance resulted in disappointment. It is, therefore, possible to recommend it unconditionally to all who are seeking relief from the burdens of life.

The world wars demonstrate the failure of a civilization that does not recognize the need of God and the important place that should be given

the Church in modern life. When we see men who neglect their spiritual needs and fail to show their appreciation for the advantages of an age that bears the imprint of the divine favor, it should challenge our combined abilities to win the world for "Christ and the church."

Any who have not tested the merits of divine love are urged to take that step without delay, and find in that decision everything that will afford the choicest blessings of God and the unshaken confidence of fellowmen.

PRAYER

Our Heavenly Father, Thy house is our shield and refuge in this hour of unrest and upheaval throughout the world. Awaken us to the sources of the sin and fiendish practices of the day, so we may plan a better day in the future, when lust and greed may be pushed back to allow for the grace of brotherhood and charity taught us through Thy Word.

Help us to see wherein we have failed Thee. Help us to avoid the pitfalls that end in disaster for men of all lands. Help us to put first things first. Help us to recognize a neighbor in every man. Forgive us our blindness, our laziness, our indifference, when we might have foreseen the outcome of the course upon which men had embarked, forgetting Thy love, forgetting Thy teachings, forgetting Thy means of salvation.

Today we bow our heads in humble contrition, knowing that thy love is wide and deep enough to heal every wound that man can inflict. Forgive us that which has been done, and guide us to a new day planned according to Thy will. We ask in the Name of Jesus Christ, our Lord and Saviour. Amen.

SUNDAY SCHOOL LESSON

John the Baptist and Jesus.

LESSON: Matt. 3:1-17. Mark 1:1-11. Luke 3:1-22.

GOLDEN TEXT: "Thou art my beloved Son; in thee I am well pleased." Luke 3:22.

DEVOTIONAL READING: Psalm 20:1-8.

INTER. & SR. TOPIC: What John Said about Jesus.

Y. P. & ADULTS: John's Testimony Concerning Christ.

John the Baptist was born before Jesus. Ain Karim is the traditional site of the birth of John. His father's name was Zacharias; his mother was Elizabeth. Both of them were of priestly descent from Aaron. John was a relative of Jesus; see Luke 1:36. He was reared in the most careful religious way by his mother and father who were devout believers in the Messianic prophecies. Before the public appearance of Jesus, when he began to preach in the wilderness of Judea, John was about thirty years of age. The entire nation was stirred to the depths with fear, repentance and hope.

John was building the way for Jesus, preparing the way by awakening great religious interest; by leading men to forsake sin and repent. Luke

3:10-14 indicates how even the publicans and soldiers were deeply moved to repentance by the teaching of John. They were baptized as a public confession of repentance.

It was probably in January of A.D. 27, after John had preached six months that Jesus went to him from Nazareth, his home in Galilee; probably at the ford near Jericho not far from Bethabara is where the baptism of Jesus took place.

Why Jesus was baptized:

1. As the teacher of the law, He should recognize its authority and obey it.

2. This was especially necessary since baptism was to be an ordinance of perpetual obligation in the new dispensation. We see in the baptism of Jesus an example to his followers.

3. As men could consecrate themselves to a holy life and work in baptism, so could He, and so He did, pledging Himself to the higher Messianic life upon which He was then entering.

4. It was a public renunciation of sin, and a public profession of religion. Christ knew no sin and needed no repentance. See John 8:46 and 14:30.

5. Our Lord was now at the age, the thirtieth year, of the priests and their entrance into office. Numbers 4:3.

Suggestions:

1. For every great work there is need of preparation beforehand, both of the workers and the community.

2. Preparation is made in childhood for the work of life. Faithfulness in daily tasks and in using present opportunities is certain to reassert itself in later life.

3. There is continual need of *reformation* and *revival* both political and religious in such degree that will stir the community to its depths and throughout its whole fabric. The ordinary means of Grace are very important and should not be neglected, but there is also need of other and special seasons and occasions in order that men may see more clearly, both their needs and their hopes, and bring them into action.

4. The first need of a soul and of a nation is a sense of sin and guilt. America stands this moment in dire need of a sense of sin and guilt. The present distress of the world is due to the sin, neglect, and carelessness of God's own people.

EVENING SERMON

THEME: *Some Prayers Remain Unanswered.*

CHARLES HADDON NABERS, D. D.

TEXT: Matthew 6:5. Hebrew 11:1.

HYMNS: "Come, My Soul, Thy Suit Prepare"—*Pleyel's Hymn*. 77, 77.

"Lord, Teach Us How to Pray Aright"—*St. James. C. M.*

The telephone rings. A voice says: "I listened to your prayer over the air this morning, and I want to tell you about my problem." There fol-

lows the recital of the troubles . . . and then the request: "Won't you pray. I have been praying, and so far it does not seem to change anything."

The telephone rings: "You don't know me, and I am not going to tell you who I am; but I want you to pray for me and for some others who need help so badly. I have been trying to pray and I want you to join in this prayer; won't you?"

The telephone rings: "Are you the minister I heard talking about prayer?" "Yes." "Then will you tell me if it is any use to keep on praying for something for which I have been praying for three years when it does not seem that my prayer is any nearer answered than when I began."

I am driven to discuss this theme, "Why some of our prayers remain unanswered," because of the fact that the large part of the telephone calls which have reached me recently from those who prefer to remain unknown deal with the matter of prayer. At least half of them deal with this particular phase of prayer. With many people the situation is as they have told it over the wires: "I pray and nothing happens. There is trouble, lots of trouble, and I want help, and I need help, and I pray. What shall I do now? Why aren't my prayers answered?" It is with the hope that something may be used by God to bring help to some distressed and puzzled soul that I shall call attention to certain things the Bible and experience make clear.

Perhaps our prayers are not answered because we have not been truly persistent in prayer. We must start here, for Jesus spoke a parable to show the need of importunity in prayer. To pray effectively, one must pray with great earnestness. Great earnestness begets persistence. Persistency in prayer means to have a great worthy matter so much on our hearts that we shall walk with it by day and sleep beside it by night, and in season and out of season take it to the Lord in earnest prayer. Persistence in prayer works not only to prove to God our deep earnestness, but to create this earnestness in our hearts, and to demonstrate it to ourselves. Persistency in prayer that brings an answer from the throne of God for our definite need is prayer that reaches out to God from every area of our lives, and from every hour of our being. Don't complain about unanswered prayers unless your praying has been earnest and persistent.

Even when we have been deeply earnest and satisfyingly persistent, the answer has not come as we sought it. What then? Perhaps our earnest and persistent prayers have remained unanswered because they did not rise to the throne of God from a heart of holiness and truth. Sin cripples the powers of men. Sin prevents the success men would die to gain. David wanted the glory of building the temple in Jerusalem, but the sin in the life of David, the fact that his hands were stained with blood, kept him from realizing this ambition. Nowhere does sin cripple the power of man so greatly as in prayer. A modern translation of James' great verse, "The effectual fervent prayer of a righteous man availeth much," presents it in these words: "A good man can accomplish

much through prayer when he tries." Ah, there's the secret key that opens the door to power—"A GOOD man."

Between power with God in prayer and the goodness of the man who prays is a vital connection. It means something both on earth and in heaven when the man who prays is a good man. Righteous living, clean speech, pure thinking have their positive values in bringing an answer to prayer, and their absence in human lives explains much of the unanswered prayers which trouble us. "Blessed are the pure in heart," said Jesus in the Sermon on the Mount, "for they shall see God!" God sees them, and God hears them, and God answers them. We cannot complain about unanswered prayer if we have held sinful hopes and selfish ambitions within our hearts.

None of us is sinless. Day by day, in every way we break the commandments of the Lord, violate his holy purposes of human life in thought, in word, and in deed. If we had to be absolutely holy before we could expect anything from prayer, we would never be in a position to expect anything. But surely our lack of holiness often arises at the particular place in the spiritual battle line which Jesus knew would be weakest. Perhaps then our prayers remain unanswered because we do not have a heart of forgiveness when we pray.

The only commentary which Jesus made on the prayer He taught His disciples, was here. He said: "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." If, holding bitterness, revenge and grudges in our hearts against other people prevents the forgiveness of our sin by God, it also prevents those other positive, healing aspects of prayer which can come only to the man who has been forgiven. Forgiveness of others does not depend on their penitence or their changed life; it depends on our relationship to God; and upon our determination to be granted forgiveness by God for our sin. We cannot complain about unanswered prayer if we hate anybody, if we are bitter against anybody, if we harbor resentment in our hearts against anybody.

It may be that we are not guilty here. By the grace of God our hearts may be washed clean of all ill feeling against all individuals and classes and peoples. It may be that we can truly say what Will Rogers said: "I never met a man I didn't like." Yet the things for which we pray do not come. Our prayers remain unanswered. What then? Perhaps our prayers remain unanswered because they are not in accord with the will of God. I take it for granted that every Christian is trying to pray for things agreeable to the will of God. If this is not so, then the matter ends immediately. No man can dare set up his own will in defiance of the divine will.

The first premise when we pray is that we are seeking to enter into the will of God both by our lives and by our desires which we bring to the throne of God in prayer. We must know that life is understandable only when lived in compliance with the will of God. We can find happiness on no other highway. But even so, the best of men may not under-

stand wholly the will of God. For the best of men, some prayers remain unanswered, because the desired answer would run contrary to the Divine purpose. How plain this is in the New Testament when Paul prayed, not once but often, that his "thorn in the flesh" might be removed, but it was never removed. Later he came to see that the strength of God was made perfect in the weakness caused by the presence of this thorn in the flesh, and that the will of God was other than through an affirmative answer to his petition. Not only so, but One infinitely greater than Paul prayed in Gethsemane: "Father, if it be possible, let this cup pass from me." It didn't pass, because that cup was in accord with the will of God; and Jesus went forth from the Garden to drink it to the last. Now we see through a glass, darkly, but later, face to face. When the mists have rolled away, we shall know even as we are known, and the will of God will be plain to us. The position of the Christian is to trust and keep on trusting, knowing that when the will of God is done, it is best not only for us, but best for all others whom God loves and for whom Jesus died.

There is at least another aspect of the truth which may be overlooked. It is easy to lose sight of the forest for the trees. We may consider that our prayers are not being answered when in reality they are being answered. No person can truly say: "I keep on praying, and nothing happens." Something always happens. I believe that while God may not always answer the prayer, God always answers the person praying. When we pray, as I have indicated, and through the merits of the Christ who died in our behalf and with complete reliance upon Him, something always happens. How does God answer prayer? Sometimes by giving us the thing we sought. Sometimes by refusing us the thing we sought. But the refusal is as much an answer, as truly a loving answer, as the refusal of the mother to give the baby the honey-bee for which it cries. Sometimes by having us wait—and maybe you are waiting now—until either the thing you seek is ready for you, or until you are ready for it. In either case the answer is the real answer, and an answer of love. Whenever we pray, and keep on praying, you are brought into comradeship with God, and into fellowship with the divine will. And to be thus recreated is to enter into the most perfect stage of earthly life that a consecrated believer can know. It is possible to reach those heights, where one prays: "How can I be used of God in prayer?"

MIDWEEK SERMON

THEME: *Prayer and God's Promises.*

TEXT: Matthew 21:22.

Are God's promises meaningful to us? Prayer is the avenue to the realization of the promises.

The Ministry of Prayer: There are many ministries in the kingdom of God: Music, Preaching, Teaching, Service, etc. The door to some of them may be closed to us. But the door to the ministry of Prayer is

open to us all: Revelation 3:8. The Apostles gave themselves continually to prayer: Acts 6. Paul's insistence: Romans 12; Colossians 4:2 everywhere.

The Promises Of God: "His precious and exceeding great promises."—2 Peter 1:4. We cannot pray without the promise. We can realize the promises only through prayer. "Our prayers are too little and too feeble to execute the purposes or to claim the promises of God with appropriating power. They marvelous purposes and it takes marvelous praying to execute them. They are miracle-making promises and miracle-making prayer is needed to realize them."—Bounds. Prayer is based on purposes and promises of God. God's promise is dependent and conditioned upon prayer to appropriate and make consciously real.

Prayer And Our Christian Life: Perhaps greatest Christian disappointment is to realize God's power is not fully in us. Let us check our prayer habit. God cannot put His Spirit fully into a non-praying heart. Jeremiah and return from Captivity: coupled with prayer. Daniel and purposes of God: turned in prayer. Paul and commission to preach: prayed and asked other's prayers. Pentecost came after days of prayer.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Putting Life Into Our Meetings. Ps. 107:1-3.

Phil. 3:4-9.

LUTHER LEAGUE: Y. P.—Forward Together—The Communion of Saints. Eph. 4:1-13.

WALTHER LEAGUE: January Topic—Money. 3. Use It Well.

FOR THE BULLETIN BOARD

Hot water draws out the flavor of both tea and men.

Not every rainfall is a cloudburst.

It is comfortable when care becomes prayer.

Rather meet God in your trial than miss both it and Him.

The plane seeking altitude is above ground obstructions.

Its the fair-weather sailor who gets sick at sea.

The shallow pond is ruffled by the slightest breeze.

It is better to be with God, in trouble than out of it without Him.

You can step over the log in the road.

It is the dull tool which needs the grindstone.

JANUARY, FOURTH SUNDAY

CALL TO WORSHIP: "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122.

PSALM: 66.

PRELUDE: Waldweben—*Wagner*.

ANTHEM: There is a Green Hill—*Somerset*.

OFFERTORY: Vision—*Rheinberger*.

POSTLUDE: Bells of Strassburg—*Liszt*.

OFFERTORY SENTENCE: "And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced; so that the joy of Jerusalem was heard even afar off." Neh. 12:43.

OFFERTORY PRAYER: Almighty God, Father of us all, help us to see that it is not so much that which is granted us by this world, that counts; rather the spirit in which we accept the privileges and duties which Thou has bestowed upon us. Teach us to see the truth of Thy teachings so that we may forget the questions of personal rights which now so largely overshadow the responsibility of each and every one of us to help bring Thy Kingdom on earth as it is in heaven.

With contrite and humble hearts, we bring to Thee this day our offering for Thy use in helping us to see the privileges before us, and thereby glorifying Thy name on earth. Amen.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMONS

THEME: *What Can Man Do?*

HARRY W. STAYER, D. D.

SCRIPTURE LESSON: Col. 3:1-17.

TEXT: "Whatsoever ye do . . . do all in the Name of the Lord Jesus." Col. 3:17.

HYMNS: "Awake my soul, stretch Every Nerve"—*London New. C. M.*

"Take my Life, and let it Be"—*Patmos. 77, 77.*

There is a sense of futility, in many people, that asks, "What can a man do with his life in our kind of world?" To those who have lost heart in the struggle, that is an important question. It not only portrays a condition of mind. It reveals a need of the soul. And it is the sort of question that should have an answer. What, then, is there to say about it?

When one comes saying, What can a man do with his life? wisdom is to take note of what men are doing with their lives. At least, such a survey has the ring of reality in it. There are some, like the Prodigal son in Jesus' parable, who are "wasting their substance in riotous living." A man can do that with his life. He can take his "inheritance"—all that that implies and contains and means in each individual case—and pour it all down the sewer. There are people actually doing that with their lives. Nor is theirs often the triumph of the Prodigal in the Master's parable, the triumph which is told in terms of the fatted calf, the robe and the ring.

Then, there are others who employ their lives to utterly selfish and personal ends. Mental acumen, social graces, physical power, material wealth, even human beings—all are grist for the mill; all are utilized,

manoeuvred and exploited to serve the one dominant and supreme end. Nowhere, perhaps, has the prevailing spirit of such persons been more accurately and vividly described than by Browning who makes one of his characters say, "Would God translate me to His throne, believe that I would only listen to His words to further mine own ends." A man may do that with his life and many are doing it.

But some of nobler mind, in point of actual fact, are using life grandly, living it unselfishly, even vicariously for others. A man can do that with his life. They who do are the real benefactors of the race, the choicer spirits of humanity, the redemptive personalities among men. And they are found in every land on earth today in this war-tormented time. We find them in shops and factories and stores; in schools and homes and churches; in the busy marts of trade where men buy and sell and in the quiet, open fields where men plough and plant and gather the harvests in. When one comes crying, "What can I do with my life?" he needs to take account of what men are actually doing with their lives and, especially, what those of sublimer life are doing. That should stop his despair and set his face in the direction of the same victorious living. Let no man cry out in hopelessness, What can I do with my life? when there are a thousand things waiting for someone to do.

Push our question a little farther on and lift it a little higher up. It is not solely what a man can do with his life but a matter, also, what a man ought to do. Each of us have ideas as to what the other fellow ought to do with his life. And there are occasions, where power is present to perform it, when those ideas are forcibly imposed on others. Circumstances, obviously, alter occasions and the emergency demands what the ordinary does not call for at all. We do not argue the validity of that aspect of things. Every individual, faced with a variety of things he can do with his life, must come to grips with the question, What ought I to do? And he must come to some decision about it between God and his own conscience. Not otherwise will peace within be possible, nor right relations with God or man be fulfilled. All of us face the question, What can I do with my life? And all of us face the question, What ought I to do with my life?

A third question that confronts every conscientious soul is—What must I do with my life?

Life is free, but not utterly free. There are outer restrictions and inner compulsions. "No man liveth to himself alone." There are necessities laid upon us by the very things to which we dedicate ourselves. There is obedience demanded of us before certain ends can ever be achieved by us or granted to us. One thinks of the rich young ruler who came to Jesus saying, "Lord, what must I do to inherit eternal life?" And there is the Master's reply, "Go, sell all thou hast and give to the poor; and come, follow me."

So one thinks, too, of Nicodemus and the quandary of his soul, and the Saviour's word in his case, "You must be born again." And there is Christ, Himself, and those testimonies He left behind in the Gospel, which witness to the imperatives that were in Him. "I must be about my Father's

business." "I must work the works of Him who sent me." "I must preach the good tidings of the Kingdom of God." "I must go up to Jerusalem and suffer many things, and be rejected, and put to death." "The Son of Man must be lifted up." The stronger the purpose is the sterner the compulsions will be. The more devoted a life is, the vaster the demands will be. No life, of any consequence, is ever without that experience. And, even in our lesser lives, there is a voice within that never let's us forget there are some things we must do, or else—.

Yet another question which all must face; "What *will* I do with my life?" A man can take his life and go down into the depths and squander it in sordidness or ruin it by selfishness. Or he can take his life and go up to the heights in creative devotion. Which will he do? In the will the decision and destiny rest. A man may "bet his life there is a God," as Donald Hankey says. But will he do it? A man may "lose his life," bearing in mind Jesus' word about that, but will he do it? A man may build his "house" on the rock or on the sand. Which will he do? That decides the issue when the "rains descend and the floods come and the winds blow and beat upon that house."

What a man can do, what he ought to do, what he must do—it all waits on what a man *will* do. And if the will, in turn, waits on wisdom to know the way before it acts, where shall wisdom be found but in this direction, "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God, the Father, through Him."

Third Sunday After Epiphany.

THEME: *Christian Enthusiasm.*

W. FRANKLIN HARKEY, D. D.

TEXT: "In diligence not slothful; fervent in spirit; serving the Lord." Rom. 12:11.

HYMNS: "Take my Life and Let It Be"—*Patmos*, 77, 77.

"Awake My Soul, Stretch Every Nerve"—*London New. C. M.*

In a cluster of exhortations to Christian duty lies this brief and timely word about Christian service. The thought centers on the admonition, "Serving the Lord." The Apostle reminds us that the service of the Lord should be prosecuted with a sustained zeal and a spirit glowing with sacred fervor. We are acquainted with this spirit of enthusiasm as it relates to material things. Our athletic contests rely largely on this spirit for their success. Fervor and zeal are marks also of the business and political world. Leaders of political thought depend on this zeal for a cause. Without it failure inevitably comes.

The Marks of Christian Enthusiasm.

To become a successful Christian there is need for one to seek the will of God. The Apostle himself was an example of his exhortation. The first question he asked at his conversion was, "Lord, what wilt thou have me to do?" Asking that question, he went on to give his life in full surrender to Christ. Henceforth his ambition was to know Christ and to follow Him. His enthusiasm was turned from selfish ambition to that of wholehearted

service for his Lord and Master. He could write to one of the churches and say, "I determined not to know anything among you save Jesus Christ and him crucified." Instead of an overmastering passion to bring men unto his way of thinking Paul says that he "brought himself under bondage to all." The world still marvels when a life is dedicated to the will and purpose of God.

Furthermore, Christian enthusiasm is seen where religion is primary and not secondary. Our Lord was very anxious that men consider the primacy of religious faith,—“Seek ye first the kingdom of God and his righteousness.” Spiritual things are to be primary and not secondary. We have failed to maintain the “spiritual glow.”

The Source of Christian Enthusiasm.

All great and good things have their sources. A noble life usually has back of it, Christian parentage. The source of Christian zeal can be easily noted. Its beginning is found in one's love for Christ. Zeal in our Christian duties is the outgrowth of our love for Christ. It was said of John the Baptist, “He was a burning and shining light.” All God's children should have that mark of distinction.

This enthusiasm is also revealed in what men have called the “Spirit-filled life.” That is the outflowing of this dedication when one presents his “body as a living sacrifice, holy, acceptable to God.” Before the disciples went out into the world they waited for the infilling of the Holy Spirit. Lives lived in that atmosphere display the true spirit of Christ in their daily living. “So we, who are many,” says Paul, “are one body in Christ, and severally members one of another.” Nothing will so purify our relations in the church and outside in the great world about us as the realization of this truth. It was not a mighty preacher that brought Pentecost on, but the record is, “They were all of one accord in one place.” The church draws when all are witnesses.

The Need for Christian Enthusiasm

What counsel does the modern church need? Beset by the world and evil forces, what is our need? It is not unlike that group of Christians to whom Paul penned these words. They faced in their day, as we do in ours, the endless tragedy of war, poverty, disease, ignorance, and vice. Coupled with all these forces was the danger that they would neglect to covet earnestly the spirit of Christ. Their danger was “slothfulness.” Is it not ours? Therefore, the counsel of Paul was: “In diligence not slothful; fervent in spirit; serving the Lord.”

Where faith has grown cold, this renewed zeal will inspire courage and aggressiveness in the Christian life. One of the charges against a church of the first century was that, “They had lost their first love.” On the campus of the University of Pennsylvania is a statue to the memory of Rev. George Whitefield, Pembroke College, Oxford, 1736. This inscription follows, “Zealous advocate and patron of higher education in the American Colonies, the Charity School 1740, the beginning of the University of Pennsylvania was a fruit of his ministry.” It is noteworthy that the leaders

in Church and State in the early days of our country were men whose zeal led them on to do exploits in the Name of God.

Here in America we need a return to vital religion. The forces of paganism and barbarism are on the march. This fervent spirit of zeal, within the church, will lead us to seek men and women for the Kingdom of God. Our zeal for the lost will be rekindled. The danger that threatens the church is the loss of her passion for men. The Great Shepherd of souls was never deterred from this quest that the lost should be found,

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night when the Lord passed through,
Ere He found His sheep that was lost."

When other things usurp the place which Christ claims, zeal for righteousness cools. The need for a rebirth of holy zeal and enthusiasm for the cause of Christ is everywhere acknowledged. The confession of the lack of it should lead to a desire to regain it. If we of this generation can regain this lost radiance of the Christian church, Christ can be lifted up again.

PRAYER

Heavenly Father, we bow our heads in worship and thanksgiving for the grace Thou hast bestowed upon us through Thy Word. With contrite hearts we survey the havoc wrought in our lives through our indifference to Thy laws. Today, as we face a new day of understanding of Thy great love, we ask with Thy Servant, Paul, "Lord, what wilt thou have me to do?" Grant us the grace and courage to forego our sinful ways, and follow Thy will as made manifest to us in many ways from hour to hour. We ask in Jesus' Name. Amen.

SUNDAY SCHOOL LESSON

The Temptation of Jesus.

LESSON: Matt. 4:1-11. Mark 1:12-13. Luke 4:1-13.

GOLDEN TEXT: "For we have . . . one that hath been in all points tempted like as we are, yet without sin." Hebr. 4:15.

DEVOTIONAL READING: James 1:12-18.

INTER. & SR. TOPIC: Jesus Wrestling with Temptation.

Y. P. & ADULTS: Jesus Overcoming Temptation.

The temptation of Jesus occurred in the wilderness of Judea, a barren, desolate, parched region between Jerusalem and the Dead Sea, approximately eighteen miles wide and eight to ten long. In the summer time the heat is very great. Mid-morning, the stones are uncomfortable to the touch of the hand. The fact that Jesus spent forty days in this area without food or drink is a remarkable testimony to His vitality. Within recent years strong men have perished when lost in this area.

The temptation which Adam and Eve confronted in the Garden was exactly the same as that which confronted Christ, and was exactly the same as that to which reference is made in I John 2:16. Notice, for instance, Genesis 3:6, "The tree was good for food." I John 2:16, "The lust of the flesh . . ." and Jesus' temptation, "Turn these stones into bread." Again Genesis 2:6 "It was a delight to the eyes." I John 2:16, "The lust of the eyes." Jesus' temptation, "The kingdom of the world." Again Genesis 2:6 "to be desired to make one wise." I John 2:6, "The pride of life." And Jesus' temptation, "Cast thyself down from the pinnacle of the temple." In other words, Jesus had to meet the same fundamental temptations to which Adam and Eve were subjected and which they were unable to resist.

Satan is not visible, but he is more than an idea, a force, a power. He is a personality,—a strong personality. He often appears to us mortals as an angel of light. Christ, however, was deceived in no such way. There are ninety-seven passages in the Scriptures where Satan is spoken of as a personality. One of the most ingenuous devices he uses is that of persuading men he does not exist.

The force of this temptation for Christ was great. The fact is that Christ was tempted more strongly than any man ever is tempted. Jesus *desired* the kingdoms of this world more than the most earnest Christian. He *wanted* to attract the attention and win the following of men, more than the most earnest reformer. He was tempted more strongly than we are tempted because he was bigger and greater than we are. It is no sin to be tempted. Real nobility is impossible if our fitness is untried. Untested innocence is very sweet but victorious virtue comes only when temptation is resisted. When temptation is used as an opportunity for conquest and growth, then we are developing in righteousness and after the pattern of Christ.

Mark and Luke say that Jesus was tempted during *all* of these forty days, probably in the same general way as the last three great assaults made upon Him. Jesus was planning, thinking, praying, outlining His work, deciding upon His plan of campaign.

Satan made his severest assault near the close of the period in the time of Jesus' greatest weakness. He still watches his time and attacks us when we are weary, sick, troubled, disheartened, nervous, and weak. One of his favorite methods of approaching it is by insinuation. "If thou be the Son of God"—if you really are God's Son, etc. Satan implants doubt; he raises questions.

Jesus won the victory in His hour of temptation by and through His knowledge of God. He was not only able to quote Scripture, but He was able to live it in His own experience; to stand upon it and to hold to it. "Thy word have I hid in mine heart, that I might not sin against thee."

Satan also quotes from Scripture, but he misapplies it. Shakespeare says in "The Merchant of Venice," "The devil can cite Scripture for his purpose," and so he still does today.

EVENING SERMON

THEME: *What Christians Are For.*

CHARLES F. BANNING, D. D.

SCRIPTURE: Matt. 5:1-13.

TEXT: "Ye are the salt of the earth. . . ." Matt. 5:13.

HYMNS: "Be Thou my Vision"—*Slane*. 10, 10, 10, 10."O Grant Us Light. . . ."—*Quebec*. L. M.

Dean Inge says that the Church of today is made up of "Little harmless people, with everybody wanting to have a good time." Perhaps the dean had just been through an Every Member Canvass and found that his members showed their love and loyalty to Christ and His Kingdom by a pledge of less than 4¢ per day. It certainly is true that there is a difference between first century Christians risking their lives to defy the Roman Empire and twentieth century Christians risking their souls trying not to be different from their pagan neighbors.

Prof. Rauschenbusch once said "religion in the past has always spent a large proportion of its force in doings that were apart from the real business of life, on making sacrifices, on endless prayers, on travelling to Mecca, Jerusalem or Rome, on kissing sacred stones, climbing sacred stairs, and a thousand other things that have no relationship between men and their fellows." I wonder if we are wasting our time and effort doing that which is apart from the business of life. Let us ask ourselves frankly "What are Christians for?" Then we can measure ourselves and see how near we can come to the ideal.

I. Jesus said Christians were to be leaven. In one of our states there lives a group of Italians who came to America many years ago. They have never allowed themselves to be assimilated. They are a colony of Italy in America. They are in the United States but not of it. They maintain the language, customs, ideas and ideals of Italy.

So Paul describes a company of Christians. He says "Ye are a colony of Heaven." You must not be conformed to this world or allow yourselves to be assimilated. You must be in the world but not of it. You must keep yourself unspotted. You must maintain your ideals, hopes, motives, spirit, love and faith as citizens of the heavenly realm. Why are Christians to do this? Just to save their own souls? Oh no. That is not what leaven is for. Christians are to leaven the whole of society with the purpose and spirit of Christ. We are to enlarge the colony, to be the channel through which the redeeming power of God can flow into the lives of others.

Perhaps Dean Inge had in mind that church people are too prosperous. We have fine buildings, good music, much organization, but the plant is going too much to tops, with very little crop, very little fruit of the spirit. Prosperity will do that you know. Whether it be material soil in which potatoes should grow or economic soil in which Christians should grow, if it be too rich there will be much foliage but little fruitage.

II. What are Christians for?

Jesus said that they were to be the salt of the earth. You do not need

much salt to change the taste of food. You do need a little. A woman of fine Christian character heard that a woman lived nearby whom society branded as bad. Decent people shunned her. The Christian took a white flower and went to call on the woman and at the conclusion gave her the white blossom. The woman took the flower meaning to put it in a glass of water but there was no glass clean, so she washed one. She put the flower in the window but the window was not clean so she washed that. Then she saw the room, found a broom and swept it. She looked at her self in a mirror and went and cleaned up. Then she began to look into her own heart and see what she needed there. It all came from the overflow of one good Christian life. That's what Christians are for. Christians are supposed to fill their lives with that which Christ wants to overflow into other lives.

The other day I was filling my small ink bottle from a large ink bottle. Carelessly I filled it too full and a little ran over on my desk. Now what was it that ran over and spilled on the desk? Was it milk or coffee? Of course not. I filled the bottle with ink and it was ink that ran over. Influence is the overflow of life. What flows over and enters other lives is that with which one has filled his own life. You cannot fill your life with fear, hate, criticisms, neglect or selfish interest and then have grace, truth and love flow over into the lives of others.

Stanley went out to Africa to search for Livingston. Stanley was not a Christian. For days he watched the missionary at work. His sympathy and patience with the natives, his untiring efforts to help, his never failing faith and good cheer and his eagerness to serve became a challenge. Stanley said, "When I saw his untiring efforts, spending himself for Christ and human need, I became a Christian at his side though he never spoke to me about it." The overflow of Livingston's life won Stanley. That's what Christians are for.

Parents, what is the overflow of your life into the lives of your children? Is it faith, hope and love, or is it neglect, selfishness and compromise? Teachers, what is the overflow of your life into the lives of your pupils? Christians, what is the overflow of your life into the lives of your friends and neighbors? Has anyone ever come and joined the church because of your influence? I dare you to face that question honestly. Has the overflow of your life ever won anyone to Christ? At least one-half of the city never reads the Bible and never goes to church. All it ever knows of Christianity is what it sees in the lives of those who bear the name of Christians. "Ye are living epistles known and read of all men," said Paul.

III. What are Christians for?

In a world torn apart by hate, greed, and fear, when civilization is rushing down the hill to destruction like the frightened Gaderine swine, Christians are supposed to show a new, a Christian, a holy spirit. When the council in Jerusalem beheld the spirit of confidence, fearlessness and good will of Peter and John, they concluded that they must have been with Jesus. Jesus praised the poor widow not for her gift but her spirit. He praised the Samaritan not just for his action but his spirit which prompted the action. He condemned the Pharisees because of their evil spirit of

pride, selfishness, criticism and intolerance. James said, "Unless ye have the spirit of Jesus, ye are none of His." That's what Christians are for.

The Psalmist said "The Spirit of a Man is the Candle of the Lord."

Did you ever invert a milk bottle over a burning candle? Try it. Within two minutes the candle will be snuffed out. The spirit of Christ is snuffed out of a life by fear, hatred, selfishness and greed. While I was in college I was nearly driven out of the ministry by the narrow, intolerant, self-righteous spirit of a preacher. I grant that I should not have let one man influence me so much but that is what usually happens. One man's fine spirit led me into the ministry and one man's evil spirit almost drove me away. Thousands of people are driven away from Churches every week by the wrong spirit. Thousands are won to Christ by those who allow the Holy Spirit to capture and control their lives. That's what Christians are for.

We used to go up to Lake Ontario on vacation. Each year we watched the shore line change. One year the beach would be sandy. The next year the sand would be washed away and leave rocks. A small island would appear and next year it would disappear. Perhaps the level of the lake would be several inches lower than the year before. The dashing of the waves in the storms changes the shore line continuously.

So in our day the shore line of civilization is changing. War, economic pressure, and political intrigue are wrecking havoc throughout the world today. Democracy, freedom, truth and many of the great institutions are tottering on their foundations. Some of them may be washed away. It is the business of a Christian, when the shore line is changing, to keep his head, his faith and his courage, to maintain a Christ-like spirit, to be a lighthouse in the time of storm so that those who think they are educated may find the truth, the rich may find true wealth, those in power may find security, those who are lonely may find a friend and those who are lost may find the way home.

MIDWEEK SERMON

THEME: *The Possibilities of Prayer.*

TEXT: Matthew 21:22.

"The magnificence of all true prayer—its nobility, its royalty, its absolute divinity—all stand in this, that it is the greatest kind of act and office that man, or angel, can ever enter on and perform."—Whyte.

The Possibilities Of Prayer: Whyte suggests: "The magnificence of God is the source and the measure of the magnificence of prayer. . . . God shares His creatorship with us. . . . The acceptableness and the power of prayer are in direct proportion to the secrecy and spirituality of it." The utmost possibilities of prayer have rarely been realized; few pray in power. God has put no limitation to His ability to save through true prayer.

Intimate Friendship With Jesus: This is the great lack in Christian living today. Yet it is the desire of Jesus to call us friends. Only in that

relationship can we pray prevailingly: John 15:15-16. Human friendship needs contact and communion. So does our spiritual friendship with Jesus.

Opens Doors For The Gospel: Paul's frequent request: "Withal praying also for us, that God would open unto us a door of utterance . . . that the word may have free course and be glorified." Prayer in church life and work. The minister needs to be remembered before the Throne. So does the School Superintendent, the Choir leader, the officers, etc. A praying church is an active and victorious church.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Denominational Day—Loyalty To Christ's Church.
Ps. 84:1-4; Heb. 10:22-25.

LUTHER LEAGUE: Y. P.—Missionary Day. II Cor. 8:12-15.

WALTHER LEAGUE: January Topic—Money. 4. Service Project.

FOR THE BULLETIN BOARD

Tears often clear the vision.

If your way be hard you can be well shod.

Suffering is a universal language.

There is a vast difference between our troubles and our transgressions,
unless one comes from the other.

The nearer to the rod the lighter the stroke.

Struggle makes strength.

Action speedily cures grief.

It takes rough tools to block out the finished product.

Shadow gives depth to the picture.

Most of our woes are of our own devisement.

God can work with tools the Devil has whetted.

Who best can suffer, best can do.—*Milton*.

Pain is opportunity rather than a curse.

FEBRUARY, FIRST SUNDAY

CALL TO WORSHIP: "Behold O God our shield and look upon the face of thine anointed, for a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84.

PSALM: 18.

PRELUDE: List to the Lark—*Dickinson*.

ANTHEM: O Everlasting Lord of All—*Gilbert*.

OFFERTORY: Now God Be With Us—*Lawrence*.

POSTLUDE: Recessional—*DeKoven*.

OFFERTORY SENTENCE: "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." II Cor. 9:7-8.

OFFERTORY PRAYER: We beseech Thee, our heavenly Father, to abide with us and in us to the end that Thy teachings may become as living water in the daily flow of our lives. Let these gifts of our love for Thee help us in growing daily in Faith and understanding of Thy will. Amen.—W.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMONS

THEME: *A House Empty—A House in Peril.*

HERBERT WHITING VIRGIN, D. D.

TEXT: Matthew 12:43-46.

HYMNS: "My Spirit on Thy Care"—*St. Michael. S. M.*

"How Sweet the Name of Jesus Sounds"—*St. Peter C. M.*

Introduction:

I assume that in this day of scientific knowledge, a student finds it difficult to believe in demonology. It should be sufficient for us to know that Jesus testified to the existence of evil spirits and placed himself in opposition to their influence and invariably delivered all those who were suffering because of them. (Mark 9:25; 1:25; Luke 11:20; Matthew 12:28.)

In *this* day it is a matter of note that missionaries from deepest Africa or the interior of China, bring back stories so strangely remote from our pragmatic thinking, as they tell of influences not human, and belonging to another world, devilish and wicked, that it becomes difficult for us to accept their statements without the lifting of the eyebrows and with mental reservations. And yet, I happened to have known a perfectly sane and well balanced superintendent of a state hospital who said to me, "In my experience of twenty years as head of this hospital in which are always eighteen hundred patients, there are some cases that can only be understood as influenced by a spirit world that is both abnormal and unchristian."

In any event this parable is profoundly true to events which are taking place under our very eyes. We have seen the unhappy and tragic results which are related in this parable.

I. *Today.*

Suppose we bring it down to date. Someone we know is possessed by an evil spirit, the spirit of drink or lust or envy or anger or sloth.

1. Perhaps there has come into the community a John the Baptist of this day, calling on all men to repent and insisting that they "bring forth therefore fruit worthy of repentance." (Matthew 3:8) The community is stirred from center to circumference. Emotions soar high and run deep. All sorts and conditions of men are wrought upon and get wrought up. The drunkard, the beggar, the lustful, the grafter, the grasper, all are stirred.

a. The speaker uses a combination of words which seem to mean, "Quit your meanness" and here and there men take him at his word or what they think is his word and one swears, Never a drop will he take again; another seeks work and works at it; still another forswears unchastity and still another instead of practicing supidity, becomes generous almost to a fault. What a revolution has taken place in the social fabric of that community! Men praise the power of the gospel, applaud the preacher and congratulate men on their reformation.

b. Such even join a church and seem to be ardent in their devotion. They attend the services regularly, seem punctilious in their duties and all runs smoothly and well for six months, or a year! And then, if you've been a careful observer, you will have noted a change. There is slight inattention. They miss a service. The pledge is being paid irregularly. The ardor wanes and soon there are wider lapses in attendance and enthusiasm becomes lukewarm. It is not enough to cast out *a* sin. Something must take its place. We cannot simply be professed Christians, but negative.

II. *A re-study of the Parable.*

1. Now let us go over that parable again. The unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest and findeth it not. Then he saith, "I will return into my house whence I came out."

a. The devil is wiser by far than we are. He knows—if we do not—that reformation is not salvation. And he knows that if that be all, it is not enough to dispossess him permanently and so he, restless and dissatisfied because he has only been temporarily thwarted and not defeated, boldly says, "I will return to *my* house whence I came out." Therein lies the impotency of reformation.

b. The man finds it necessary to exercise his moral muscles and his vigilance. That is more than can be expected of any man and the result is he tires and one day the devil goes back to his own house.

c. It is not enough to have your soul empty, swept and garnished. It is not enough to have driven some evil influence out of the soul house. You cannot leave a house empty and expect it to remain intact. I passed daily a fairly nice home in a splendid neighborhood. At the beginning it looked intact. Then I observed a window pane broken and another and

another. Tiles from the room were loosened and rains left their mark. Here and there in some almost mysterious way, a brick was loosened and soon a sash was shattered and the front door was opened and boys intruded and mischievous vandalism took place. And one day I saw the wreckers dismantling the building for an empty lot was more valuable than an empty house going to pieces.

III. *The Problem.*

1. Wherein lies the trouble? You need more than reformation—you need regeneration. I found in an English volume, "Psychology for Religious Workers" this statement: "A sinner cannot by an act of will redirect his instinctive energy. We cannot love or hate to order, even when we order ourselves. The sinner cannot simply say to himself, 'I am going to deflect my psychic energy from S, the evil sentiment (which is the object of his attraction) to G, such and such a good object.' Even if he wants to do so, he cannot, and the trouble is that only too often he does not want." What then is to be done? A power external to himself is required, or to vary the phase of Chalmers, the redirecive power of a new affection. It is the Christian's belief that such a power exists in the Cross of Christ, which is the culmination of the life of complete self-oblation. "I, if I be lifted up will draw all men unto me." (Psychology for Religious Workers, Dewar and Hudson, page 164.)

Man has no power to save himself. Jesus and Jesus alone can save. "The Son of man hath power on earth to forgive sins." (Matthew 9:6) He saith unto her, "Thy sins are forgiven." (Luke 7:48) "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9) "God for Christ's sake hath forgiven." (Ephesians 4:32)

2. The trouble with individuals who lapse into indifference or have lost the ardor of first days may be one of two things.

a. They were not converted and thus sought to accomplish something, a change of life and prospect, by virtue of their own moral will, and they have signally failed, as they always will. "Nature abhors a vacuum." You have shut out something which was ruining your life and you, for the time being, have had a sense of satisfaction and peace. But the trouble is that you have not given your soul another love.

b. Or perhaps you have put your trust in Christ as Saviour and have not realized that the Christian must die daily to the world and live daily to Christ. God has no place for negative Christianity.

We face a weakness. We are trying to kill vice, when we ought to be cultivating virtue. We should cultivate the Christian graces. We can do this (1) by right thoughts. Surprise yourself by listening in, in your quiet moments. There is no one around but you. You are alone with your thoughts. What are they? Are they thoughts about yourself, egotistical and selfishly ambitious. Do they rest upon gossip and scandal? Are they hot with unholy desires?

Do you recall what the Apostle Paul said? It is the remedy for such thinking: "Whatsoever things are true, are honest, just, pure, lovely, of

good report, if there be any virtue, if there be any praise, think on these things." You see, "As a man thinketh, in his heart so is he."

(2). Now consider right deeds. There is much happiness in positive religion. I covet for every one of you an active purposeful Christian life.

You have your marching orders. The battle is on. "Go ye" and as you go into the highways and byways of life and compel men to come to the feast. You will find people, consciously or unconsciously starved for the gospel, the good news of salvation. It may be your father or mother or your chum or neighbor. With active Christian service taking up your time, your soul-house is not empty and there is no chance for evil to get its grip upon your life.

Cultivate the passion of helping others. Consecrate your life to unselfish purposes and you will discover that the Christian life is the most satisfying on earth, for you will have discovered a mine that will constantly produce a wealth of joy due to your unselfish service for others.

Septuagesima Sunday.

THEME: *Quest For Knowledge and Power.*

FRANCIS C. VIELE, D. D.

TEXT: Jeremiah 9:23-24.

HYMNS: "Lead Us, Heavenly Father, Lead Us"—*Mannhaim*. 87, 87, 447.

"Guide Me, O Thou Great Jehovah"—*Pilgrim*. 87, 87, 47.

Men have always believed in the all-important character of their personal achievements, but whatever our attainments may be, we should frequently recall the ancient warning of inspired authority; "Thou shalt remember the Lord thy God; for it is he who giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers."

If the warnings of God had always been heeded and the dictates of divine wisdom studiously observed, we would now be witnessing the universal practice of the arts of peace and goodwill. There never has been a time when the evidences of divine interest in this life were not discernible, but the special meaning of the manifestations of infinite concern too often have been confined to a limited number who are not received with the unqualified confidence which they merit. The spirit of independence has come down through the ages and the tendencies of its working presence are easily detected. But it now means far more to neglect the full-orbed revelation of God than it did to overlook the manipulations of the divine interest in man's destiny when the knighthood of prophetic revelation was in flower. It is amazing to note the indifference of men today toward the gospel of Christ, which is the sole solution of life's problems and assuring permanency to institutions that honor every phase of Christian civilization. We cannot plead ignorance to these things, living as we do, amid the landmarks of gospel accomplishments. Our knowledge of these attainments should serve to remind us of what Jesus said to his disciples with reference to the instruction he had given them: "If ye know these things, blessed are ye if ye do them."

The incomparable importance of having knowledge of the active interest

of God in modern life will never become an overworked thought in the minds of men. And yet there is something divinely superior to the formal acquisition of knowledge which embodies the obligation to make use of that which we know. Speaking in terms of general application to human life, men have used only an insignificant portion of that which they know to be inseparably associated with the love of God. Men know far more about God and His relation to this world than they reveal in what they do for a living. The weak place in the religious profession of many people is the failure to make their lives correspond with what they know about the plan of Christian living. If appearances are not misleading it is safe to infer that they do not know the Lord as the saving strength of their souls.

The dissemination of knowledge is one of the special benefits of this age. Every conceivable subject is the object of man's desire for knowledge. Nothing is too difficult or even too insignificant to discourage him in his quest. Yet the greater part of our knowledge is held in reserve. The most disheartening examples of neglected obligations are to be found in the ranks of nominal church membership. The pastor is invariably held responsible whenever the church fails to maintain its spiritual standing in the community. It is always easier to saddle the responsibility for the waning influence of a church on pastoral weakness than it is to indict a congregation.

It is not difficult to apprehend the Prophet's object for using the text as a timely warning to those who are more interested in acquiring a knowledge of life, civil authority and wealth, than they are in those things that never fail to give prominence to the great moral needs of mankind. It is the tendency of men who command attention, because of their erudite attainments, to use their knowledge as "the Alpha and Omega" of everything worthwhile. It is an ordinary experience in these days of specialization to find people who believe that the widespread distribution of knowledge is hastening the approach of millennial perfection.

A theoretical knowledge does not satisfy the longing of the human heart. All around us are men who are trying to discover the secret of soul-satisfaction without acknowledging their dependence upon God and confidently rely upon him as the perennial source of all good things. If men were as persistent in using their knowledge of virtue and the blessing of a godly life as they are in trying to evade their responsibilities to God and man, they would find the spiritual assurance they need and enlarge the extent of their usefulness far beyond the limited boundaries of their present relationship to society.

The end of all wisdom is to discover God in the person of Christ. While we will never be able to claim, as a personal possession, a complete knowledge of God in His perfection, it is possible to ascertain the meaning of His revelation in Christ, which is all that mortals need to know to qualify them for commendable living in the sight of God and men.

Knowledge of God does not come through the medium of discovery, but by inspirational suggestion. Job could say: "I know that my redeemer liveth." This has been the testimony of men in all ages who have appropriated the sustaining evidences of divine revelation.

The advance of knowledge in all its branches is one of the outstanding features of this generation. It is assuming phenomenal proportions in trade, travel, educational systems, social contacts and international relationships. There is no phase of life that does not bear the imprint of the colossal strides of knowledge and its attributes. But what is known about life is not always appropriated for the benefit of mankind. It is being utilized by men who seek power to dominate national situations by which to shape the destiny of nations. This has resulted in the enslavement of millions by making them answerable to tyrannical rulers. The indiscriminate dissemination of knowledge has ever been the major need of life. All that Christ was known to do not only revealed the glory of His unique personality, but His desire to help men find God as the creative authority for all knowledge.

Man's need of God includes all that can ever be done to conserve the moral and religious interests of this life. And this thought should ever remind us that to understand and know the Lord is an experience that furnishes the secret of all that man is expected to do for himself and for others.

PRAYER

Heavenly Father, teach us the joy of living and working in harmony with Thee, teach us to give thanks for Thy constant watchfulness over Thy children, teach us to look to Thee for guidance in all things, teach us to own our waywardness and our sins of hate and jealousy, teach us how to overcome these sins, teach us how to seek forgiveness for them.

We are here to worship Thee in all humility and sincerity, knowing beyond doubt that our salvation lies in obeying Thy divine laws, in all things, from the morning awakening to the closing of the days work. Help us to give thanks for the blessings of daily life, from personal safety and sufficient food to the gracious fellowship of friends, the prosperity of our business or professions, to the glorious freedom of coming to Thee as we will, at any time and any place, without hindrance of any kind. Bless those gathered here today, in Jesus Name we ask. Amen.

SUNDAY SCHOOL LESSON

Jesus Calls Four Disciples.

LESSON: Matt. 4:18-22. Mark 1:16-20. Luke 5:1-11.

GOLDEN TEXT: "Come ye after me, and I will make you to become fishers of men." Mark 1:17.

DEVOTIONAL READING: Psalm 92:1-4, 12-15.

INTER. & SR. TOPIC: Friends and followers of Jesus.

Y. P. & ADULTS: Why Jesus Called Disciples.

The galilean ministry extended from December, A. D. 27 to October, A. D. 29.

Galilee contained about 2,000 square miles, or about one third of Palestine proper. It had a population of approximately three million. Josephus says that it included 204 cities and villages, the smallest of which

had about 15,000 inhabitants. The soil was fertile, the vineyards and orchards were fruitful. There were prosperous factories and great trade between Egypt and Damascus passed through the region. The Sea of Galilee was covered with vessels engaged in traffic and fisheries, and its shores were dotted with cities and villages. The people were industrious, intelligent, and active. Many were rich. Being so far away from Jerusalem, the religious center, and in such frequent contact with other people, the Galileans were more tolerant and less bound by tradition than the people of Judea. Thus in many ways this was the most hopeful field in all Palestine for gaining a foothold and reception for the teaching of the Kingdom of God.

Simon Peter and Andrew, his brother, had become followers of Christ at the very beginning of His ministry. They came from Bethsaida, and after being with Jesus for a time, they returned to their business for support. During this period, they could tell many about the new Prophet and His work.

Fishing was a humble, but respectable, occupation, and one to promote vigor of body, a matter of no little moment, and independence of spirit, a matter, certainly, of very great moment. Jesus does not call idle men to work in His vineyard.

Luke relates the circumstances in detail. Following Jesus' address from Peter's boat, Peter is directed by Jesus to return to his fishing. Jesus gives them direction to get a large haul of fish. This miraculous draught so astonished Peter that he exclaimed, "Depart from me, for I am a sinful man, O Lord." Then Jesus said unto them, "Follow me." James, who later became the first martyr among the apostles (see Acts 12:2) was the son of Zebedee. His mother was Salome, the sister of Mary, the mother of Jesus (see John 19:25). John was the brother of James, and the two were cousins of Jesus. The mention of hired servants (Mark 1:20) and of the two vessels employed (Luke 5:7) and the subsequent reference to John's acquaintance with a high priest (John 18:15) seems to indicate that Zebedee was a man of wealth and prominence at Capernaum. John, the disciple whom Jesus loved, wrote the fourth Gospel, the books of I, II, and III John, and the book of Revelation. Stress the immediate response which these men make to the gracious invitation of Christ, and the small beginning of the ministry of Christ. We are not discouraged at small beginnings. All great things are once small. The first year and a half of Christ's ministry is an encouragement to every preacher-teacher.

EVENING SERMON

THEME: *Taking Our Religion Seriously.*

FRANK Q. CROCKETT, D. D.

TEXT: "It is too much for you to go up to Jerusalem." I Kings 12:28.

HYMNS: "O Jesus, King most Wonderful"—*Winchester. C. M.*

"My Faith Looks Up To Thee"—*Olivet. 6 6 4, 6 6 6 4.*

A fellow pastor was telling recently of a sermon he had preached to his people on the subject "Playing At Religion," using as his text the familiar

words of Jesus, "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, "We have piped unto you, and ye have not danced." It is probable that in these words Jesus did not have in mind people playing at religion but the application is suggestive at least. Certainly we have seen no end of people who appeared to us like children at their games.

Political Religion.

Alexander Maclaren has a sermon on Political Religion, based upon the experience and policy of Jereboam in the matter of erecting golden calves, as recorded in I Kings 12. He says, "Jereboam and his calves used to be the favorite, shocking example of the sin of schism, with which High Church orators were fond of pelting Non-Conformists. The true lesson from him and them is precisely the opposite one; namely, the weakening of religion, when it is favored and endowed by the civil power. . . . Christianity is something more than social cement. Jereboam's policy was a great success as policy. It both united his kingdom and definitely separated it from Judah. But it was a success purchased at the price of degrading religion into the lackey of a court. Samson went to sleep in Delilah's lap, and she cut off the clustering locks in which his strength lay."

The great temptation before us at the present moment is not political religion or Christianity. The drift is toward the substitution of Nationalism for Religion, a tendency that has come to its full fruition in the Neo-paganism of Germany and the God-less religion of humanity in Russia. All of us are being borne along by the tides of current history. We trust that the time will never come in America when we shall be told by the Government just what shall be the content of the Church's message. We feel that religion always loses in any alliance made with Government.

We should "render unto Caesar the things that are Caesar's." At times there is confusion as to just what things are Caesar's and which are God's. Religion is an intensely personal matter. Social responsibilities are binding in every Christian life. We are our brother's keeper. But we do insist that followers of Christ stop playing at religion and take it with a deadly seriousness. Only in this way can our generation "by His grace" stem the tides that would not only wreck civilization but humanity as we have known it.

Paul's Solution.

The Apostle Paul faced the self-same dilemma. His solution was that of Living Sacrifices, taking religion more seriously than being willing to die for it in some moment of spectacular heroism. As Paul looked out upon Imperial Rome he said, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." When he thought of God himself, we hear him exulting, "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! . . . For of Him, and through Him, and to Him, are all things; to who be glory for ever."

These words will better enable us to appreciate the deeper significance of the more familiar exhortation, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service." It all depends upon the kind of God one has.

King David had sinned terribly and was given his choice of punishments; either to fall into the hands of his enemies or to fall into the hands of God. He chooses wisely. "I am in a great strait; let us now fall into the hand of God; for his mercies are great; and let me not fall into the hand of man."

Paul points Christians to a nobler vision. He says: "because we have the kind of God that is ours, I plead with you to give Him your all. Roman Christians, take your religion seriously! I am calling upon you to do a more heroic thing than to die for Him under the spell of a lofty adventure, I am asking you to live for Him. Offer Him a clean, pure and holy life, which is after all your reasonable or spiritual service." Realizing the tendency we have to lose our exalted moments and to drop back into the casual or commonplace, in which the claims of the "seen" have their greater appeal, the inspired Apostle added, "And be not conformed to this world; but be ye transformed by the renewing of your mind."

In natural science moving bodies come in time to a state of equilibrium. In the moral and spiritual realm the same laws appear, reaction follows action and the intangible tides of experience ebb and flow. The natural tendency is to conform to our moral environment and unless the soul keeps constant guard, we will be "conformed" to the world about us. We take on its attitudes and its spirit, in time its conduct.

The only known method of combatting this "law" is to exert a stronger force in the opposite direction, viz—manoeuvring a sailboat against the general direction of the wind. St. Paul says, "by the renewing of our minds." Two things, material or spiritual, cannot occupy the same place at the same time.

The Happy Result.

To the uninitiated or spiritually immature, religion appears as loss rather than gain; it involves "giving up" too much. Some think of the will of God as something harsh or cruel, instead of a glorious challenge to enter a partnership with God. The Apostle Paul says that by the process of self-dedication to God's work,—constant moral renewal and fighting against the ever present tendency to conformity,—we "prove" in our own inner experience the "good, and acceptable, and perfect" will of God. Men are not created to work at being happy; we are the instruments through which an all-powerful, all-knowing God brings about a glorious working out of plans. What greater challenge is there to any living soul?

This challenge comes only to those who take their religion seriously.

MIDWEEK SERMON

THEME: *The Personal Demands of Prayer.***TEXT:** Matthew 21:22.

"Believing"—the key word. God's side of prayer granted. Your side and mine is "believing."

That We Know And Trust God: "I believe in prayer!" Prayer to some people, even in the church, is a sort of magical incantation, an "abra-cadabra," and their belief is more correctly superstition. "I used to believe in prayer, and then one time, etc." But it is God we trust, God we know! Jowett has a suggestion: "Take five words: Father, Mother, Friend, Lover, Husband. We must take all five words, and think the finest meaning into each, and then put them altogether, to get a close-up idea of God. He is all that, *and more.*" Prayer is only the medium of communication.

That We Repent With Godly Sorrow: Some people profess sorrow for their sins, when they are sorry only that they have been found out. The first requirement of communion is obedience. Samuel and Saul. "To obey God's commandments is to obey them universally, without dividing them; sincerely, without evading them; cheerfully, without disputing them; and continually, without declining from them."—*Matthew Henry.*

That We Endeavor To Maintain Christian Virtues: Faith is the basis of prayer, but other virtues enter in. There must be Hope, and there must be Love. And these virtues must be evidenced in our living.

That We Pray With Importunity: If we believe God, we will not desist until answered. To quit before that is to betray God. If we are determined on our task, we will not desist until answered. Such is the disposition God can use and answer.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Fellowship with Christ's People—Christian Endeavor Day. Rom. 12:1-5.

LUTHER LEAGUE: Y. P.—The Great Command and the World's Need. Matt. 28:18-20.

WALTHER LEAGUE: February Topic—Living With Others—Your Conduct. 1. A Few Basic Thoughts.

FEBRUARY, SECOND SUNDAY

CALL TO WORSHIP: "O Lord, let Thy work appear unto Thy servants and Thy glory unto their children, and let the beauty of the Lord, our God, be upon us." Ps. 90.

PSALM: 27.

PRELUDE: Come Ye Thankful—*Elvey*.

ANTHEM: O Come, Let Us Worship—*Heaton*.

OFFERTORY: Ave Maria—*Schubert*.

POSTLUDE: Jubilant March in D.—*Faulkes*.

OFFERTORY SENTENCE: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." I Cor. 16:2.

OFFERTORY PRAYER: O Gracious Father, we beseech Thee to accept our humble token as evidence of our desire to remain at the foot of the Cross. Use these gifts to teach the lessons of Thy love, so that men everywhere will heed the message of the Cross and its power to lead men to everlasting Life. Amen.—W.

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMONS

THEME: *Courage.*

TEUNIS E. GOUWENS, D. D.

TEXT: "Be of good courage." Psalm 27:14.

HYMNS: "Father, Whate'er of Earthly Bliss"—*St. Bernard. C. M.*

"O Help us, Lord! Each Hour of Need"—*Bedford. C. M.*

Scripture does not underestimate trouble; it provides inspiration and power to endure. The Sacred writers recognized that the world was a hard place. But they believed also that the soul was meant to conquer. When they picture a man apparently face to face with the worst, they represent him at the same time as hearing a divine voice which sounds a note of assurance. "Fear not," "be of good cheer," "quit you like men." These are the heartening exhortations which ring in the ears of men when their lot seems desperate. Evidently God expects his people to meet life with a brave spirit. If he made a challenging world, he also, in the words of J. M. Barrie, sent down to his children that "rib of himself" which is called courage. In this uncertain and forbidding world, it is a glorious thing to proceed on our way with a heroic soul. It is a fortifying experience to see an intrepid man engage in a hazardous undertaking. When Israel faced Syria and Ammon in war, Joab said to his brother, "Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in his sight." Here was a serious threat, and a leader in Israel, feeling the menace, called to his kin, "let us behave ourselves valiantly." The Psalmist was in a similar situation, and he responded with equal resolution: "Though an host should encamp against me, my heart shall not fear."

One of the most impressive exhibitions of fortitude in history was the British evacuation at Dunkerque. The odds against them were terrific. A constant hell of fire raged about them and the bombardment of death and destruction was unintermitting. It seemed to a horror-stricken world which watched from a distance that hope was gone. But the work went

on, and an apparently miraculous escape was effected. In all that colossal devastation, there was no panic. The deliberate defiance of death which made that retreat possible has set aside Dunkerque forever as a symbol of brave deeds.

But a more heroic achievement than this was brought to our attention. At Dunkerque, there was fierce excitement. The peril was shared by multitudes, and the courage which it elicited was contagious. Moreover, the men had virtually no choice. Death pressed equally hard from every direction. Their only hope lay in escape by way of the sea. But at St. Paul's there was no such compulsion. Every one could flee to a safe distance. There was no such stimulation as a crowd in a crisis engenders. There was only a bomb buried in a church yard. And a few men, for the protection of other lives and the preservation of a house of God, soberly and without fanfare, undertook to remove it. It was a deed of beautiful heroism, a tribute to the spirit of man. It made St. Paul's more than ever a holy place. Souls will on that sacred spot be strengthened by the thought of the splendid deed those men performed.

But courage manifests itself not only in the face of danger. It is seen also in the spirit with which men despise the way of ease. Jesus made it very clear by his teaching and example that the road to life is narrow and difficult. Our age, and especially our country, is in urgent need of taking this truth to heart. For multitudes, the American way is the way of ease and safety. We have preferred indulgence to service, and license to discipline. When Pharaoh let the children of Israel go, "God led them not through the way of the land of the Philistines, although that was near. But God led the people about, through the way of the wilderness of the Red Sea." Under divine guidance they took the hard way. No people can take the road of ease and live. No man can follow the path of the least resistance and become strong.

In 1886, when Mark Twain was in Paris, he had with him the manuscripts of a few stories. He had not submitted them for publication because, in his own judgment, they were not good enough. They did not reach Mark Twain's standard. But now he was in debt, and the sale of the manuscripts would bring \$16,000.00. If the publishers would pay it, why should he refuse to take it? He talked it over with his wife and decided not to lower his name by accepting money for inferior workmanship. In order that the temptation might not recur, he tore up his papers and burned them in the grate. Fred Eastman, who tells the story, says, "That was the courage of a great artist on his way to Jerusalem." He was thinking of the Master who steadfastly set his face to that city of trial. In the light of Mark Twain's fidelity to his own standard and more especially in view of the stern demands of Jesus, I want to say to you in all kindness, my friends, that it is a cowardly thing to be satisfied "just to get by." Surely you have enough courage to do your best. Whatever may be said of others, let it never be said of you that you are looking for a soft berth or that you are content with mediocrity.

Again, courage is revealed in time of disheartenment. One of the most tragic features of our day is its apparent hopelessness. Apparently irre-

sistible forces, which we can neither understand nor control and which ask of us only implicit submission, are making havoc of civilization. Mankind is in a despondent mood. This spirit of dejection and helplessness is contagious and threatens to plunge us all into impenetrable gloom. As Christian men and women, we are under obligation to rise up and break its spell.

When Jesus came to earth, the almost universal ailment of mankind was heaviness of spirit. So dense was the night that when the Light of the World shone, the darkness comprehended it not. But the Light did not fail, nor did the voice which accompanied it speak in vain. "Be of good cheer," was the message. "Be of good cheer, for your sins are forgiven, and I have overcome the world."

Arthur Pearson, after battling blindness for many years, finally in 1913, at the age of 47, lost his sight completely. Then the World War came and blind soldiers were sent to London. One day Pearson received an urgent call to come to a hospital. A young soldier, having overheard the doctors diagnose his blindness as incurable, had lost his nerve and become hysterical. Pearson went to see him, and the result of that visit was a hospital service which, by the end of the war, had brought 1,700 blind veterans under his care. They bravely set out to make St. Dunstan's "the most cheerful place in all England." When Pearson died, the whole land rose up to pay him tribute, and he was called, "The man who conquered Giant Despair."

Periods of gloom and discouragement have their sobering effect. They lead to careful self-examination and to a search for more assurance concerning the infinite love which sustains and controls this universe.

"This gloomy northern sky,
Or this yet gloomier night,
Has moved a something high
In my cold heart, and I,
That do not often pray,
Would pray to-night."

"I had fainted," says the Psalmist, "unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart."

Courage is revealed when a man stands by convictions which are unpopular. James A. Garfield once said, "If there is one thing upon earth that mankind can love and admire better than another, it is a brave man—a man who dares look the devil in the face and tell him he is the devil." Hesitance to do that has been the cause of most moral downfalls. He who, in violation of his conscience, conforms with the questionable practices of others, lowers the flag of his soul. That means surrender to the forces of evil.

If there is in the conditions under which you live or work anything which conflicts with your sense of right, I urge you with my whole soul to keep alive your protest against it. Cost what it may, stick to your principles. If before God, you take one stand, and in the presence of your

companions, you assume another, you are guilty of a compromise which will split your personality and ruin your soul. Your convictions, whether of morality or religious belief, are of the very essence of your being. Betray them, and you slay your better self. Honor them, and your very suffering will turn to joy and life.

One of the finest characters in the Old Testament is Daniel. Every young person who reads his story makes him a friend for life. King Darius had signed a decree that whoever asked a petition of any God or man for thirty days, except of the king, should be cast into the den of lions. When Daniel heard of it, "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." A hymn has been written to celebrate his beautiful fidelity: "Dare to be a Daniel, dare to stand alone."

The supreme single-handed fight in the universe issued in the cross. When we recall that, let us remember also that the crucifixion was followed by the resurrection. The soldiers at the foot of the cross derided Jesus. Yet when death had come, a centurion, a Roman soldier, a man of valor, the very symbol of courage, took his place among those who trembled, and he said, "Truly this was the Son of God." And yet the world today, nineteen hundred years later, is still prone to admire the fortitude of the Roman soldier above the courage of Christ.

But such advance as mankind has recorded in morality and religion is the achievement of those dauntless men whom death itself could not divert from their allegiance to the Lord. When Savonarola was on the way to the scaffold, the bishop said, "I separate thee from the Church militant and triumphant." Savonarola replied simply, "Not triumphant, that is not yours to do." When Hooper was urged to recant, he answered, "I have taught the truth with my tongue and with my pen heretofore; and hereafter shall shortly confirm the same, by God's grace, with my blood." The list of martyrs is long. They were men "of whom the world was not worthy," men who, in loyalty to a conviction or an ideal, stood alone.

As a matter of fact, of course, those who battle for truth and right are not alone, for God is with them. And in that very assurance they find the unshakable ground of their courage.

When the times are dark and apparently desperate, for you personally or for your country, recall this word of the Master, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If the ground of your courage is your faith in the ultimate victory of Christ's way of love, you face life truly as a Christian. At the time of the shipwreck near Crete, an angel stood beside Paul and said, "Fear not, Paul." Speaking of it later to his companions, the Apostle said, "Wherefore," sirs, "be of good cheer: for I believe God." Nothing in this world can break the man who takes that stand. Therefore, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Are you truly a Christian, my friend? If you are, you will face the future unafraid.

Sexagesima Sunday.

THEME: *Where Shall Sufficiency Be Found?*

HARRY W. STAVER, D. D.

TEXT: "Who is sufficient for these things?" 2 Cor. 2:16.

"Our sufficiency is from God." 2 Cor. 3:5.

HYMNS: "Jesus, Saviour, Pilot Me"—*Pilot*. 77, 77, 77.

"My Hope is Built on Nothing Less"—*Melita*. 88, 88, 88.

Life is easier for some than for others. We do not need to tarry with that obvious fact. Life is richer and fuller for some, more pleasant and abundant in every way, than it is for others, and we need not elaborate on that evident matter. But no life, whatever its situation, is utterly exempt or free from the complications and difficulties of living. Somewhere along the way the question is sure to come—"Who is sufficient for these things?"—and some way the answer we arrive at, if it is to be a real and satisfying answer, must be that which the Apostle Paul speaks in our text. What are some of the things that complicate life? What part does God and our Christian religion play in the whole procedure?

Among the things that complicate life one stands in first place. That thing is *fear*. We need not detail here what men and women fear nor seek to enumerate how vast is the tumult and torment and terror that *fear* creates in the human mind and heart. In all fear there is a sense of inferiority, of being unequal to the thing feared; a lack of faith and of the assurance and knowledge that faith builds into us. No man is afraid of anyone, or anything, to which he feels equal or superior. No man trembles in fear who is fortified through faith and assurance and knowledge. What we are a match for, we may also be master of, we are not afraid.

The great question is where sufficiency shall be found. The word borne to us, by "a great cloud of witnesses," is that faith in God and through Christ provides an antidote for fear. It creates a sense of being equal and superior by creating and sustaining a spirit of triumph within us. Paul says, "We are hard pressed on every side, but never cut off; perplexed, but not driven to despair; routed, but not abandoned; struck down, but not destroyed." We find, in the life of Paul, continuous trials and much trouble. There are beatings and stonings and imprisonments, all manner of sore tribulation. But there is one thing we do not find, fear holding dominion over him. Christ garrisoned him with faith, hope, and persuasions and knowledge and by these *fear* was rendered impotent. Even Death, which Browning calls "the Arch-Fear in visible form," held no terror for him. "We are more than conquerors through Him who loves us." That's the victory song Paul sings. What Christ did for Paul, and in him, it has done for countless others. And that, also, it will do for anyone who lets Christ "dwell in his heart by faith."

Another thing that complicates life is the sense of *loneliness*, a real experience in many lives. It may be a very distressing and devastating experience. Cut off from companionships, friendless, forsaken, abandoned, unloved, uncared for—that can be a supremely tragic thing in a human

life. And there are those who, overwhelmed by loneliness, end the thing for which they are not sufficient by ending life. Is there anything that can help the lonely feel less alone? Is there any substantial companionship when earth's friends are few? Tennyson tells us, radiantly, what the Scriptures affirm incessantly, that God and the Christian religion serve the lonely as nothing else can. Enoch Arden. Ship-wrecked, with a few companions on a lonely isle, finds himself all alone as his companions die one by one. In that tragic situation; Arden turns to religion, to God for companionship, and this is what Tennyson writes:

"Had not his poor heart spoken with That, which being everywhere,
Let's none who speak with Him seem all alone—
Surely the man had died of solitude."

And later, when another hour of loneliness eats out the heart of Arden, the poet says:

"He was not all unhappy. His resolve
Upbore, and firm faith, and evermore
Prayer from a living source within the will
And beating up thro' all the bitter world,
Like fountains of sweet water in the sea,
Kept him a living soul."

In the lonely hour, "our sufficiency is from God" who provides us with eternal resources to match and meet the hour. Hear Christ's promise, "Lo, I am with you even to the end of the world."

Another thing that complicates life is the sense of *insecurity*, widespread among people today and how clamorous the demand that security be provided. The various schemes and social arrangements like Social Security legislation, old-age-pensions and benefits, and other devices have to reckon with the fact that though these things are provided, the sense of insecurity still remains. Security is founded on trust.

There is an inner as well as an outer insecurity. In the inner realm God creates a sense of refuge, shelter, and security. Christ says, "Come unto me, all ye who labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me and you will find rest unto your souls." Paul says, "In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God and the peace of God will keep your heart and mind in Christ Jesus." The Christian religion gives to men a sense of security, the assurance that "the Eternal God is our dwelling place and underneath us are the everlasting arms." The Psalmist says, "The Lord is my shepherd. Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."

Yet another thing complicates life, a sense of *futility*; perhaps nothing baffles and breaks down life more quickly and completely. Ecclesiastes—"Vanity of vanities, all is vanity and striving after the wind" expresses futility, nothing left to give life meaning or worthwhileness. But the man in Ecclesiastes learns there is something which can redeem life, God and religion. In the end of the book, we hear him saying, "Fear God

and keep His commandments, for this is the whole net profit of a man." We need inspiration for living, and "inspiration comes from God." We need incentives for living. Religion provides them. We need direction for living. God shows us "the path of life." We need a goal for living. Christ has set the goal for this life and the life which is to come.

Modern psychiatrists deal with people afflicted by all the things we have mentioned here as complicating life, people harassed by fears, loneliness, insecurity, undone because life looks futile and empty. What is the cause and where is the cure? Dr. Carl C. Jung writes in "Modern Man in Search of a Soul," "Among all my patients in the second half of life, that is to say, over thirty-five, there has not been one whose problem, in the last resort, was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age have given to their followers. And none of them has been really healed who did not regain his religious outlook." Men may think to ignore, to oppose, to abandon religion, but there is something in religion that can be found nowhere else and that does something in us and for us that nothing else can do.

To make God real and Christ known and the benefits of the Christian religion available and effective in human life—that is our business as Christian believers. For this is Christ's commission: "Even as the Father hath sent me, so send I you."

PRAYER

Thou only, Almighty God, hast in Thy keeping the assurance we need to keep up our courage, our hold on life immortal, our hold on things that are pure, worthwhile and holy. Help us to remember that at all times, Heavenly Father, so that we may not lose our way unnecessarily. Forgive our wanderings into fruitless undertakings, especially those realms where we are lead to feel that physical comforts, feasting and drinking and fine clothes make up the sum of life. Help us to distinguish between the real and the temporal, so we may be assured of the protection of Thy divine guidance at all times.

Help us, Heavenly Father, to submit ourselves to Thy will at all times, so our prayers and our energies may be directed to the fulfillment of Thy will. Give us grateful hearts, guide us to look first to Thy plan for men on earth, for the Church and its mission among Thy children, to the spiritual welfare of members of this congregation, to the members of our immediate families, and to submit to that which is pleasing to Thee. We ask in Jesus' Name. Amen.

SUNDAY SCHOOL LESSON

A Busy Sabbath In Capernaum.

LESSON: Mark 1:21-34. Luke 4:31-41.

GOLDEN TEXT: "I was in the Spirit on the Lord's Day." Rev. 1:10.

DEVOTIONAL READING: Isaiah 58:13-14.

INTER. & SR. TOPIC: Good Ways to Spend Sunday.

Y. P. & ADULTS: Christ's Use of the Sabbath.

Capernaum was a busy, populous center. It had not less than 15,000 persons, was a busy commercial city, a center of learning, of luxury; a town of importance. Jesus loved the place and made it His headquarters during His active ministry over a period of three years. Many of His greatest works and His remarkable sayings occur in or near the vicinity of Capernaum. Many scholars believe that the ruling of the old synagogue mentioned in Mark 1:21 are still standing.

The curse which Jesus pronounced upon Capernaum, for its failure to believe (Matthew 11:23), has been completely fulfilled. The old town was utterly destroyed. In comparatively recent years, Franciscan monks have excavated the major part of it and have piled the stones up in heaps one upon another. The old synagogue, to which reference was made above, has been partially restored.

The town was beautifully located on the shore of the Sea of Galilee. The fertile soil, the abundance of fresh water, the delightful mildness of the climate, the culture and education of the people all combined to make it a delightful place of residence.

This Sabbath, He began as was His custom, with religious worship. He continued in preaching and instruction, in healing the sick, the lame, the blind, the halt. The people were astonished at His doctrine and at His work. He demonstrated His power over unclean and evil demons.

Like Christ, if we would succeed in saving men, we must preach the Word of God with the authority of Divine Truth, and out of our experience. We must confirm the Word by good deeds. The Gospel inspires the spirit which builds hospitals and asylums and provides every possible means for relieving distress. The Gospel cultivates, encourages, and makes possible the true science, which is discovering the nature of disease and the true remedies, skill in nursing and surgery, and the triumph of modern medical investigation. The Gospel conquers the disease by giving victory to the soul.

EVENING SERMON

THEME: *Lincoln and Lee.*

ALVIN E. MAGARY, D. D.

This week we celebrate the birthday of Abraham Lincoln. Several weeks ago we celebrated the birthday of Robert E. Lee. Soon will come that of Washington.

If a poll of the American people was taken, it is probable that these three, Washington and Lincoln and Lee would be selected as the three men nearest to our national ideal of citizenship and manhood.

I speak of Lincoln and Lee because they lived at the same time, were on opposite sides of a great conflict, and were at once so different and so much alike. In social background, in training, in political conviction and worldly fortune, they were as far apart as men could be, and yet, as the years pass, they draw nearer and nearer together as examples of those qualities which Americans, east and west and north and south, most esteem in men.

Lincoln was born in a one-room log-cabin. His father could neither read nor write. His mother could read but not write. The family's poverty was abject. The boy's schooling was confined to less than a year in a shiftless backwoods school in Southern Indiana.

All his life he was what smart-aleck writers call a *yokel*. He was ridiculed for his back-country manners and homely speech. A very old gentleman, who as a young boy heard Lincoln's Cooper Union speech, once told me that people in the audience tittered as Lincoln arose and, turning to William Cullen Bryant, addressed him as "Mr. Cheerman." Harriet Beecher Stowe was amused when Lincoln said, "I heered George Sumner tell a story." Charles Sumner was shocked when he found the President of the United States blacking his own boots and Lincoln said, "Well, Sumner, whose boots do you think I ought to black?"

Eighty years ago Lincoln stood on the platform of the train in Springfield, Illinois, and asked his old neighbors to pray for him as he started on his journey of eleven anxious days to Washington and the White House. He needed his neighbors' prayers. He had no united nation, or part of a nation, behind him. Not only was the South against him, but in the North he was regarded by many as unfit and incompetent. When Lincoln was finishing his first term, men like Henry Ward Beecher, Wendell Phillips and Horace Greeley did all they could to prevent his nomination for a second term. Wendell Phillips said, "I would cut off both my hands before doing anything to aid Lincoln's election." And in his own cabinet there were men who thought themselves far more fit to be President.

No man, in all history, ever came up from harder circumstances to high place. No man ever had to deal with greater difficulties, some of them caused by his enemies, some of them caused by those who should have been his friends. These men awoke to his greatness at last, but awoke too late to help him in bearing the heart-breaking burdens that made those who looked at him know him for a man of sorrows, acquainted with grief.

How different was Lee! He was born to fame almost ready-made, for he was the son of Light Horse Harry Lee, famous in the Revolution. For two hundred years the Lees had been a great family in Virginia. In young manhood, Robert Lee knew all the advantages of the wealth and grace and culture of Virginia aristocracy. He graduated from West Point, and married Mary Custis, direct descendant of Martha Washington. He was one of the handsomest of men, courtly, distinguished, marked for a public career from boyhood. One who knew him said, "He looked more like a great man than anyone I had ever seen."

No such fine figure was Lincoln. Of his ancestry nothing is certainly known. "It would be difficult for a man to be born lower than he was," said Henry Ward Beecher. "He is an unshapely man. He bears evidence of not having been educated in schools or in circles of refinement."

Lee had burdens to bear, but he was criticized very little. His eminence as a soldier and his character as a man were recognized and acknowledged. Lincoln was villified, ridiculed, lied about. When the time

came for his reelection, Beecher was working for the nomination of Fremont, others wanted McClellan, or Chase, or Butler. Wendell Phillips was going from city to city lashing at Lincoln with all his powerful command of oratory.

Don't let us forget all this. It is best to temper our judgment of men with whom we disagree. It is well to recall how Lincoln suffered from misrepresentation, from blind and stubborn opposition, and from disloyalty. "Visitors to Washington," said Sumner's secretary, Edward Pierce, "were struck with the want of personal loyalty to him. They found few senators and representatives who would maintain cordially and positively that he combined the qualities of a great leader."

Do you wonder that Lincoln, in the terrible hours of the war, walked the floor at night? Do you wonder that he was found, by General Howard, on his knees in prayer, seeking from Almighty God the reassurance and help that men so often failed to give him?

Lincoln and Lee! How different they were! How were they alike?

These two great Americans were alike in character, in manhood, in devotion to duty as they saw their duty. Both had to make choices that meant terrible sacrifice. Both had to make war on people they loved. And, today, in North or South, there are few who do not recognize that both chose the path that he believed to be right, and walked in it, honestly, before God.

They were men of humble faith, broad and tolerant in their views, but profound in their dependence on the mercy of God. Lee did, rather late in life, attach himself to the Church. Lincoln never did; but no one can read a few pages of his writings without being impressed with his sincere and simple faith.

They were alike so far as it is given human frailty to fulfil the word of the prophet, Micah, "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." When men do that, they may make great mistakes and still be great.

"Let us now praise famous men," says the writer of Ecclesiasticus, "... such as did bear rule . . . men renowned for their power, giving counsel by their understanding . . . leaders of the people . . . wise and eloquent . . . their bodies are buried in peace, but their name liveth for evermore."

MIDWEEK SERMON

THEME: *Answered Prayer.*

TEXT: Matthew 21:22.

December 27: 1925—In Brooklyn Y.M.C.A. Dr. Cadman read a word from parents in Red Bank, N. Y., thanking him and Conference for prayer for their lost son. They had not heard from the boy for a year. On Christmas Eve they had a wire from him in California, a message of love and cheer. They considered it a direct answer from God to their

prayer and the prayers of their friends. Two thousand men listening broke into thunderous applause.

The Spirit Of Our Prayer: Ponder the wisdom of our prayer. Check and see if asking highest blessing, or if willing to let a lesser shut out the greatest. Others may be injured if our desires are granted. Our prayers may be selfish; let us be intercessors. Our lives must be back of our prayers. Prayer is never a substitute for work. Letters to H. W. Beecher: 1877—"God has told me to write to you for \$750."; 1879—"Sir, I demand payment from you for \$750, and now nearly three years' interest."

The Answer May Be Delayed: God works through law, and answers to prayer come in obedience to law. The operation of the law or laws may demand time. If it is transformation of character, our own or another's, the answer may seem slow in coming. A godly man with three sons to raise. As he sat in an old rush-bottomed chair he would pray for them. They grew up hard, selfish, worldly, and left home. Father continued praying. Dying: "I will pray now that my death may be used by God to save them." Boys home for funeral. "What do with house and old furniture?" "Give them to old servant." Eldest son: "Give me old rush-bottomed chair. Never heard prayers like those I heard there. If I had chance, wouldn't lead prayerless life I am living now." Three knelt around chair. Upshot: two younger became missionaries and eldest known as faithful church worker.

The Answer Will Come: Expect it. Work in anticipation of it.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—What Is The Meaning of the Holy Spirit?
Rom. 8:9-14.

LUTHER LEAGUE: Y. P.—Our Far-Flung Missionary Enterprise. Matt. 24:13-14.

WALTHER LEAGUE: February Topic—Conduct. 2. In The Home.

FOR THE BULLETIN BOARD

Life is a training for greatness, not for ease.

History's choice heroes have earned her acclaim.

No crown was ever more lofty than that of thorns.

If you are comforted be a comforter.

Few graduate from the school of suffering.

Sadness and sorrow are but low notes in life's symphony.

The world's greatest blessing followed greatest suffering.

He lacks enthusiasm for good who tolerates evil.

FEBRUARY, THIRD SUNDAY

CALL TO WORSHIP: "Oh come let us worship and bow down; let us kneel before the Lord our Maker for He is our God and we are the people of His pasture and the sheep of His hand." Ps. 95.

PSALM: 145.

PRELUDE: Sunset—*Lemare*.

ANTHEM: The Lord is Exalted—*West*.

OFFERTORY: Walk to Jerusalem—*Bach*.

POSTLUDE: Marche Pictoresque—*Kroeger*.

OFFERTORY SENTENCE: "Whoso hath the world's goods and beholdeth his brother in need and shutteth up his companions from him, how doth the love of God abide in him?" I John 3:17.

OFFERTORY PRAYER: Guide us, O God, in our daily lives, in the conduct of the affairs of Thy church and our homes. Help us to grow in grace and faith, and so be ready for the larger life to come. To this end, O God, we make this offering in the Name of Jesus Christ. Amen.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMONS

THEME: *Christ, The Divine Magnet.*

WALLACE M. CRUTCHFIELD, D. D.

TEXT: "And I, if I be lifted up, will draw all men unto me." John 12:32.

HYMNS: "Go to Dark Gethsemane"—*Redhead*. 77, 77, 77.

"O Thou, Who Through This Holy Week"—*Cheshire*. C. M.

The magnet is a great mystery. I read hundreds of pages in an encyclopedia and in text books, and was little wiser than before.

We can find no final explanation for the magnet, but we all know that it attracts. Newton had a lode-stone in a seal-ring, weighing only three grains, but it was capable of holding up seven hundred and fifty grains of steel. Yet he did not understand magnetism and did not make a satisfactory explanation of it to his age or ours.

The spiritual counterpart of the magnet is Christ crucified. Here, also, there is much mystery. A simple lad can ask more questions concerning the great doctrines which center in the Cross, than the wisest theologian can answer in a life time. But one thing is beyond controversy, namely, its power of attraction. David Hume, rank unbeliever, was frank to admit that the Christian religion had wielded an influence among men and nations which passed his comprehension. How the story of the crucified Nazarene should have been the enlightening and evangelising influence of all the centuries is also beyond our comprehension. Yet the fact remains precisely as Christ announced it, "I, if I be lifted up, will draw all men unto me."

As one approaches the harbor of Queenstown, skirting the southern coast of Ireland, he sees a grave-yard on the green hill-side and, towering aloft in its midst, a white cross whereon a white Christ faces the west with hands outstretched, as He is saying, "Look unto Me, all ye ends of the earth, and be ye saved." It is an apologue of grace in history. This is the mighty influence which, all along the centuries, has been

appealing to men and nations. Other religions one after another have all been stricken with decay and death; but the Gospel, like a rising sun, shines brighter and brighter. The banner of the Cross is being advanced to the farthest headlands of the earth. The vision of Isaiah is in process of fulfillment; the ships of Tarshish, rams of Nebaioth, dromedaries of Midian, doves flying, all mean that the great Lode-stone is doing its work. Our crucified and risen Lord is drawing the world unto Him.

One reason for this is found in the attractiveness of Christ Himself. There never lived another on earth like Him. His challenge was, "Who layeth anything to my charge?" The answer was forthcoming on the lips of the heathen judge who sentenced Him to death, "Take ye Him and crucify Him: I find in Him no fault at all."

The world reveres character. In the bloody days of The Terror, when all Paris was clamoring for the King's life, appeals of the noblest men were wasted on the unreasoning mob. Then Lafayette came out on the balcony, leading by the hand an old man. "Citizens," he said, "Seventy years of character and usefulness would speak to you." The mob kept silent to hear him. For a like reason the incomparable, immaculate, unaccountable, divine Man is heard above the tumult and the passions of men.

Another reason for the attractiveness of Christ is found in His teachings. He spoke of three great problems with which the race is confronted. "Who is God?" and the answer was and is, "When ye pray say, our Father." "What is man?" and the answer, "Man was created in God's likeness, but that likeness has been defaced by sin which alienates man from a holy God." "What shall I do to be saved?" "I am come to expiate your sins, to bear them in my own body, so that whosoever believeth in Me shall not perish but have everlasting life." Now there is a threefold reason why His teachings attract all who will pause long enough to think. His teachings were so simple that the foolish who run may read and even a child can understand.

The self-sacrifice of God is set forth on Golgotha. It is the consummation of the self-sacrifice which is universally regarded as the highest point of character. It is precisely what a thoughtful man should expect to find in God. We are asked to receive it by faith, but faith is mere credulity unless it is buttressed by reason. "Come now, let us reason together, saith the Lord . . ."

The incarnation is God going out to find the wanderer. The Cross is God's self-sacrifice in searching and finding us. This is all so reasonable that we are impelled to exclaim, "This is just like God!"

Still again, the drawing power of the Gospel lies in its exclusiveness. "To Whom shall we go. Thou *only* hast the words of eternal life." Christ has a monopoly on salvation. The blood of Jesus Christ *alone* cleanseth from all sin. Such considerations as this induced Coleridge to say, "It finds me, it finds me!" It will find any man who consents to divest himself of prejudice.

Aside from the historic Christ, His character, His manifest teachings, and His majestic power, there is yet another reason for His power to

attract, and that reason is His abiding presence. When we repeat His promise, "Lo I am with you always," that does not simply mean that His blessed influence is abroad in our world. He Himself is here unseen. The real power of the lode-stone is at work. "Whom, not having seen, we love . . ."

All heaven is full of souls who rejoice because once, feeling their need of a Saviour, they were drawn and came running to Christ. There are hundreds of millions of living men who rest their confidence in Him for everlasting life. The Christ is everywhere beckoning and calling to the children of men. He is drawing the nations. The horizons of Christendom must be extended. The kings of the earth must bring their glory. The God of justice and humanity still stands within the shadows keeping watch above His own. It puzzled Napoleon that the dead hand of the Nazarene retained its power. He said, "Tell me, Bertrand, how it is that while I dwell alone and friendless on this barren rock, the dead hand of the Nazarene carpenter can reach down the centuries and draw millions to follow Him." The drawing power of that dead hand has puzzled wiser men than Napoleon. Not more surely does the shining sun attract the earth than the Sun of Righteousness is slowly but surely drawing the wandering race back to God Who created and sustains it.

But unless there is response to the overtures of the Gospel Christ's drawing power is unavailing. A magnet can never pick up a block of wood. Some are antagonistic to Christ. Voltaire cried, "Crush the Imposter!" Others are indifferent to Christ's claims and do not, therefore, find any form or loveliness in Him to be desired. Others look until they hear the call, "Whosoever will, let him come," and yield themselves.

To draw a crowd together is of itself a vain thing, but to draw an immortal soul out of death into life is worthy of God. God in Christ alone can do this. "I, if I be lifted up," Christ said, "will draw all men unto me." He has been lifted up on the Cross once for all. It remains for us, as His witnesses, to raise Him up in the pulpit and in our daily walk as well, so that all the world may be drawn to Him.

The Jews require a sign and the Greeks seek after wisdom; but we preach Christ and Him crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Behold the Magnet of the world! Who can resist it?

Quinquagesima Sunday.

THEME: *From The Greater to The Greatest.*

FRED SMITH, D. D.

TEXT: "Greater love hath no man than this. . . ." John 15:13.

"God commandeth his love toward us. . . ." Rom. 5:7.

HYMNS: "O Love that will not let me go"—*St. Margaret*. 88, 886.

"O Love, How Deep, How Broad, How High"—*Commandments. L. M.*

To the left and right of my typewriter carrier are two open books, the Bible and the Dictionary. And as I look from the one to the other I

am reminded that the dictionary has become the bigness that I see because of what the Bible has done to it. The Bible is the world's greatest expansionist. It is constantly broadening out the range of things and men. What a theme is here! Nineteen hundred years ago Jesus took a small group of men and said: "Expand!" He told them to begin at Jerusalem and expand to the uttermost parts of the earth. And what Jesus accomplished with those men he has accomplished with the dictionary. Savage tribes have no dictionaries. They live lives that are narrow and confined. But when Jesus comes into the heart he creates new worths that call for new words. And a dictionary is born. Then, as the spiritual life grows from more to more so words must be made to compass with transferable meaning the widening richness of this experience.

And I opened my dictionary to find an adequate word that would compass the theme on which I wish to speak to you in this sermon. But the word was not there. The dictionary will have to be further expanded to take in at last this, as yet immeasurable theme I have in mind. The nearest I can get to it is the supremest love of all. But the dictionary does not contain the word "supremest!" The nearest it can get to the description of the highest is the word supreme. To use that highest word for the theme I have in mind is to use the poverty of our language to touch a richness that is yet beyond the range of our words. It is not enough to talk of the supreme in this connection, but of the supremest.

So I come to you with a thought too big yet for our words, but not too big for our hearts. I want you to think with me about the supremest love of all, the love of God for man, of Christ for sinners. And for guides let us take for help both Jesus and Paul. In the texts which I have chosen both are speaking to the same theme of the range of love, save that Jesus is speaking of human love while Paul speaks of divine love.

Let us look first at the words of Jesus. Jesus tells the measure of man's love for men. They will lay down their lives for their friends. But the night on which Jesus spoke he went out and did a greater thing. He went out and died for his enemies. As Paul later came to say, with amazement: "For the ungodly!"

Here was and is a new measure of love and loving. Paul struggled to rise to the height of it in his own experience and also in his own delineation of it. In that breathless far-seeing epistle called "The Letter of Paul to the Ephesians" (chap. 3) he prays for the Christians that they "might be strengthened with might by God's Spirit . . . Here, he cries, is more than the love that is supreme; here is the supremest love. He stands on the topmost peak of the highest love of which he had ever dreamed and there stretching into the infinities is the all encircling love of the Redeemer. And he calleth on all men everywhere to reach out to that capacity of love.

Even as I am saying that, I am reminded that to us also comes that clarion call. It is to this high goal that we have to work patiently and persistently, with unwearying zeal. For most men this means that at

the start they have a long way to go. Let us try and take the measure of this journey.

Paul offers us a yard stick in the verses preceding the second portion of our text. Paul's experience of men had been that "scarcely for a righteous man will one die." Let us pause to get the range of that. Paul sees that men will not too readily give up their lives. They might give a righteous man their support but to give him life is just asking too much, usually. For a really good man some would even dare to die. They hear his call and respond to the uttermost. But this is rare. The greatest love one usually expects of a man is that he will die for his friends. That is the limit. But Paul has heard of another love. He goes on to speak of this farther reaching love. Here are the words: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

In that sentence we have risen from the foothills to the high mountains. Men will die for their friends, but Christ has a love that enables him to die for sinners. Here is the new range of love to which Christ calls men; which God "commends" to all men. One must ascend from the greater love to the greatest. It is one thing to love, even to the death, one's friends; but it is another thing to love one's enemies, even to the death. Peter's love, expanded by Christ, in its first installment, was limited to forgiving his enemy seven times. For Peter that was wonderful. To Jesus that was infinitesimal. Seven times! Nay, seventy times seven! Love must be carried to the nth degree. And in the night in which he was betrayed Jesus took love and lifted it from the measurable range of human love to the immeasurable range of divine love.

This is the love that God commends to us. This is the new commandment Christ gave to the world. "By this shall all men know that ye are my disciples, if ye love one another." In his life and given death, Christ showed us the length, the breadth, the depth and the height of it. It is more than the love of a man for a righteous man; it is more than the greater love of a man for a good man; it is still more than even the love of a friend for a friend; it is the love shown by God through Christ for the ungodly. It is love supreme; the supremest love! By this shall all men know how near you are to Christ or how far you are away from him!

Ash Wednesday, February 18.

THEME: *Back to God.*

SAMUEL MCPHERSON GLASGOW, D. D.

TEXT: "And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah, and Hezekiah prayed unto Jehovah. . . ." Isaiah 37:14-20.

HYMNS: "Come ye disconsolate"—*Alma Redemptoris*. 11 10, 11 10.

"Peace, Perfect Peace"—*Pax Tecum*. 10 10.

The nations must turn back to the principles of righteousness. The crying crisis of today is whether the world will turn to Christ or to

chaos. We thank God that America is on the side of the forces that are standing for God and liberty and righteousness in the earth.

The strange counterpart of our present national condition is found in the Hebrew Nation when Hezekiah became king. It is said of him that he did that which was right in the eyes of Jehovah, according to all that David his father had done and that when he set his mind and heart to lift Israel out of the slump of sin and selfishness "he did it with all his heart and prospered."

Marvelously similar are the experiences of the human race in all ages. The Kingdom of Israel had slumped and suffered and was the plaything of the great world powers about her because they had looked to human help alone and had forgotten God. When there is no way forward or backward or on either side, it is possible that God has hemmed a nation in so that they will look up to Him and await His will and His way.

The way back to God is just exactly the reverse of the way that Ahaz, the wicked and idolatrous king, had been leading the people; and Hezekiah, in bold fearlessness, set his foot in that way and called Israel to follow him.

A three-fold movement, simple and timeless in its application, was the experience of Israel in that day and may become the experience of America today; if we, as did they, turn definitely and wholeheartedly to God.

The first step was cleaning house. Spiritual housecleaning must take place before there can be congenial worship of God and before God can come down and meet His people. He can come down and meet His people only in a holy place. The temple in that day had been defiled. Evil practices had supplanted the dignity and stateliness of the true worship and God had long since been driven from His place of fellowship with His people. Resolute in his purpose, Hezekiah spends eight days and then an additional week in the cleansing of the holy temple of all that defiled. God's rightful place in human life is in the heart. That is His natural and mighty throne but that heart must be cleansed and made ready for this divine and royal Master.

The church must be a separated body, refusing to touch and admit the unclean things. Then it can welcome a holy God.

The second step which follows cleaning house is claiming forgiveness. There is a renewal of fellowship with God through the blood sacrifice. The blood in the Old Testament ritual represented the life, the life of an innocent lamb. This was shed, picturing the coming of the Lamb of God Who would yield Himself as the Supreme Sacrifice, suffering upon the Cross of Calvary. As Israel claimed and found forgiveness through the blessing of the blood sacrifice in the days of the good king Hezekiah, so men today are brought back to God and find the at-one-ment through the offering of Christ as the sin offering, as the Lamb of God that beareth away the sin of the world in the great reconciliation.

Throughout all the Old Testament history, this type of the blood sacrifice is pointing to our Lord. This sacrifice was forever completed and fulfilled in His own body on the tree. In Him, in Him alone, the world can find the way to God and to reconciliation and to peace.

The third and climaxing step that was followed by Israel under Hezekiah and is awaiting our devoted feet is the consecration of ourselves to God. When the place of meeting is cleansed and made holy, when God sees Israel's sense of sin and repentance in the blood sacrifice which is acceptable with Him, then He takes Israel back again to be His own people, into the close and intimate and blessed fellowship of the Covenant. God is willing to receive any life that is yielded to Him, that having been reconciled to Him in Christ and His Sacrifice and Glorious Gospel, is now available for God and for fine and spiritual service. So, like the Apostle Paul, such can say, that they no longer live unto themselves, but they live unto Christ, who for their sakes died and rose again. In that day and in this day, men are called upon to *dedicate* and then *to do*; to fulfill their devotion to God by loving service in His Name for their fellow-men.

Large blessings crowned the liberality of God's people in the days of Hezekiah and their return to Him. Our world is waiting for a great Leader, God, who works through dedicated hearts and a Nation that is Christian in heart and life.

SUNDAY SCHOOL LESSON

The Healing Ministry of Jesus.

LESSON: Mark 1:35, 3:12. Luke 4:42-44. 5:12-39.

GOLDEN TEXT: "He had compassion on them, and healed their sick." Matt. 14:14.

DEVOTIONAL READING: Psalm 103:1-13.

INTER. & SR. TOPIC: Christ's Love in Action.

Y. P. & ADULTS: Jesus and the Ministry of Healing.

It is difficult for Occidentals to understand how desperately deep need and poverty can be, until seen in the Orient. The helpless cripple with twisted legs and torturous crutch, the woman with her face lined with suffering and dark with fear, speak eloquently of the almost unimaginable need. Beggars, with flies clustered about their eyes; crippled bodies; blighted childhood; all of them are found in the Orient.

The healing ministry of Jesus is being carried forward today by leaps and bounds, on the shoulders and heart of His followers. Where Jesus cured some dozens of lepers, His followers are now curing tens of thousands. Hospitals, built, endowed, and maintained by Christian people, are ministering to literally hundreds of thousands of sick every year where Jesus in His lifetime ministered to scores and hundreds. Truly, "greater works than these" we are doing. The marvelous progress which medical science has made and is making roots directly in the teachings and principles of Jesus. It is a very striking and significant fact that only in those countries where His ideals prevail, where His law is supreme, are to be found today the opportunities of free, unfettered scientific research which results in the healing of disease.

Notice that Jesus combines the preaching of the Word (Mark 2:2) with His blessed ministry of healing.

The teacher will describe the circumstances of the events mentioned in verses 4 and 5 and 6. The roof of an Oriental house is temporary. It was no great task to break it up and make an opening for the sick man. The bed was simply a mat, a good deal like the mat one sees on the floors of gymnasiums. The persistence of the friends coupled with their ingenuity won the commendation of Jesus and resulted in healing the sick.

Jesus not only healed the man, but forgave his sins. It was this point particularly which aroused the bitter enmity of the Scribes and Pharisees. Only God can forgive sin. Jesus assumed the prerogatives of God. He was God. He is God.

EVENING SERMON

THEME: *An Acceptable Day.*

HOWARD CHANDLER ROBBINS, D. D.

TEXT: "Is it such a fast that I have chosen? a day for a man to afflict his . . ." Isa. 58:5-6.

HYMNS: "O Love, How Deep"—*Commandments. L. M.*

"Lord Jesus, When We Stand Afar"—*Ludborough. L. M.*

It is interesting that the men who generations ago compiled the lectionary of the Book of Common Prayer should have turned to Isaiah, the prophet of social justice, for the first lesson of the first day of Lent. There was not much social justice in their days, and apparently there was no great desire for it. To find a voice expressing it, one searches the Prayer Books and hymnals of those days in vain. One finds instead injunctions to children to order themselves "lowly and reverently" before their betters, and to the underprivileged to "be content," or to "do their duty" in that state of life unto which it shall please God to call them.

But the word of God is not bound. Its fire smoulders in the subconscious mind of the church and at unexpected times and places blazes into flame. It may be so with us. We may be saying to ourselves that Lent is the period set apart for personal religion, and that for six weeks at least, thank Heaven, we shall not be disturbed by sociological utterances and warnings from the pulpit.

Yes, the purpose of Lent is the cultivation of personal religion. But not for merely personal ends. Its purpose reaches to social needs. "Is not this the fast that I have chosen—that thou hide not thyself from thine own flesh?" In the bond of a common humanity our neighbor, whoever and wherever he may be, is of one flesh with us. We speak of Lenten acts and exercises of extraordinary devotion. Devotion to whom? To God, of course. But that means to God's will, and the Hebrew prophets have declared it; that means to God's kingdom, and the Lord Jesus has made known the nature of it. Isaiah points out that really to fast is to become more keenly aware of human values and relationships, to think in terms, not of ourselves, but of our friends and those that need us, to orientate ourselves with love, not egocentricity, as reason and

motive. To do this for forty days is to train ourselves to do it for every day.

We who kept Lent ought to think hard along certain lines where much current thinking is loose thinking, or perhaps not thinking at all, but merely the rearrangement of prejudices. To be specific, we ought to study the official report of the Oxford Conference of 1937, of the Malvern Conference of 1940, of the biennial meeting of the Federal Council of Churches. We should also get hold of official pronouncements of the Presbyterian Church in the field of social ethic, and of papal encyclicals in the same field, especially the encyclical entitled *Rerum Novarum*. In other words, we should make ourselves familiar with expressions of the collective mind of the universal church in the twentieth century. The sum and substance of these reports will be found to be this—that the conscience of Christendom is becoming more and more sensitive to the motivations of human conduct.

Such an examination will lead us into many interesting byways, especially into excursions in the field of religious education, where the motivation of conduct is often determined at an early age. One of these is found in the story of a commercially precocious little boy who presented a bill to his mother. It ran thus:

Mother owes Bobby	
For practising on the piano	15 cents
For washing Towser	20 cents
For being good all Sunday	30 cents
Total	65 cents

The boy's mother paid the bill. But if she had let it go at that, Bobby might have been started on the road that leads to worldly prosperity and spiritual disaster. Instead, at supper time she placed upon his plate these items:

Bobby owes Mother	
For nursing Bobby through fever	0
For helping Bobby with lessons	0
For loving Bobby	0
Total	0

When Bobby had read this, there were tears in his eyes and he rushed away to bring back his 65 cents. He had learned the alphabet of social ethics.

Two words exhaust our conception of reward for work. They are "love" and "money." Isaiah in his prophecies, and the Lord Jesus in the Sermon on the Mount, proclaim that the social ethics of the Kingdom of God are based upon the principles of a normal family life writ large. God is the Father, men are brethren, and love is the reason for and motivation of the "daily interminglings of our common life." We ought to find ways which enable us to deal with one another on the plane of human

fellowship, with principles more generous and more humane than those which now control the deals of the market-place. Society as it is now organized must find how it needs to be changed in order that it may be completely humanized. That is why at home and abroad we hear so much talk about a "New Order."

The Sermon on the Mount is not an economic tract. The Lord Jesus lived in the first century, the problems of which seem simple in comparison with the complexities of the twentieth century. He was not a social reformer. He was the divine Bringer-in of the Kingdom of God. But when he was asked to arbitrate in the matter of a disputed inheritance, he replied: "Man, who made me a judge or a divider over you? Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:14-15)

Here is our answer too. We are to beware of covetousness. We are to recognize values not measured by material possessions. But at present material possessions is precisely the yardstick we do use. When we ask, "How much is so-and-so worth?" we do not mean, What pictures can he paint; what poems can he write; what service can he render to family, community or nation? We mean to ask, How large is his bank account?

Money is not the Christian measure of a man's worth. Neither is money the root of all evil, and the Bible nowhere says so. Not money but the love of it is the root of all sorts of social evils and injustices and oppressions. Money is itself a social convenience, obviating the awkwardness of barter. But the love of money is a perverted and perverting thing. It makes men hard, ruthless and vulgar. It makes them "wolves to their fellow men."

The escape from the vulgarity of covetousness is to abandon the yardstick of wealth and to substitute for it that of vocation, that of service. Many men are already doing that, even before a "New Order" makes the practice general. The late George W. Wickersham, on the eve of a journey to Geneva for service in connection with the League of Nations, said to me, "I have no greater pleasure than to be called without compensation to render service to my country." The late Chief Justice Taft, in addressing graduates of Yale University at alumni dinners, often used to advise them to stop making money as soon as they had enough for their actual needs, and thereafter devote themselves to public service. And it is the tradition of all truly great families in aristocratic as well as in democratic countries that "Noblesse oblige."

It is to the gospel of Jesus, and not to the dictators of oppressed countries abroad, that we are to look for the new social order for which a disorganized world is waiting. His followers should take the lead in planning it and in establishing it. They can begin to correct the unequal distribution of wealth by themselves living simply and without ostentation. They can begin to correct the unequal distribution of work by seeing that if possible they produce more than they consume. They can "love the brethren," and share with them in the spirit of Him who came not to be ministered unto but to minister.

MIDWEEK SERMON

THEME: *Weakness in Prayer.*

TEXT: Romans 8:26.

"No man, under ordinary circumstances, makes use of all the power God has given him; there is always an unexplained and unexplored and unused remainder of resources. A great psychologist has said that in the service of our daily life if we worked up to the full measure of our ability we would all be geniuses. So if our faith-life were keyed up to the full extent of its possibilities, mighty works would be performed."
—*Bartholomew.*

A Weak Appetite: Too many professing Christians are not keen on the religious life and practice. Consequently too many Christian lives are lacking in dynamic. If many a Christian tackled his business as he tackled his religion the failures in business, which are many, would be increasingly numerous.

A Weak Faith: The weakness of many lies in the fact that they have never made themselves sure of God. "Faith is assurance"—Hebrews 11:1. President Taft touched a button in Washington and a flag was unfurled in Cincinnati; the King pulled a lever in London and the Government House in Cape Town was flooded with light. The Christian in prayer contacts God and all the powers of the Omnipotent are at his command.

A Weak Spirituality: This grows out of the foregoing. "Expect great things from God; attempt great things for God."—*Carey.* Spiritual accomplishment is possible only through spiritual power: Zechariah 4:6. Spiritual power is attained only in prayer: Matthew 17:21. The "boldness" of the Apostles was a result of prayer.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—How Does the Holy Spirit Work Today? John 16:7-11.

LUTHER LEAGUE: Y. P.—My Personal Missionary Enterprise. Acts 1:8.

WALTHER LEAGUE: February Topic—Conduct. 3. Outside the Home.

FOR THE BULLETIN BOARD

It is a Prince's part to pardon.

Don't try to control others until you can control yourself.

Thrown mud rarely hits the mark, but it invariably soils the hands.

It is less costly to bear injury than to revenge it.

When temper gets the best of one, little remains but his worst.

Two cannot fight when one will not.

At the cost of one's peace of mind can he give another a piece of his mind.

FEBRUARY, FOURTH SUNDAY

CALL TO WORSHIP: "It is a good thing to give thanks unto the Lord, and to sing His praises unto Thy name, O Most High." Ps. 92.

PSALM: 25.

PRELUDE: Souvenir—*Dupre*.

ANTHEM: Saviour, in Thy Mysterious Presence—*Schnecker*.

OFFERTORY: Evensong—*Johnston*.

POSTLUDE: Grand chorus—*Guilmant*.

OFFERTORY SENTENCE: "For Jehovah thy God bringeth thee unto a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. And thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee." Deut. 8:7-10.

OFFERTORY PRAYER: We thank Thee, Almighty God, for the privilege of worship to Thee, for the period in which we may forget our temporal needs and allow our hearts and minds to dwell upon Thee and Thy Kingdom. Accept this gift of our love in Christ's name. Amen.—W.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMONS

THEME: *Cross Deep In the Shadow.*

PAUL SCHERER, D. D.

TEXT: John 3:1-21. Read also Romans Chapters six through eleven.

HYMNS: "Father, Whate'er of Earthly Bliss"—*Dedham*. C. M.

"Eternal Beam of Light Divine"—*Federal St.* L. M.

A man named Nicodemus was just going along, comfortably enough, influential enough, until one day he brought up against realities he had never dreamed of, so far beyond him that they left him dazed. His ideas of what it meant to be good barely skimmed the surface. His notion that here was a "teacher come from God" was so far short of the mark that it was pathetic. Life was a huge, deep, staggering thing; and he was standing there smugly on nothing but the edge of it, peering around as if he knew something! "Man," said Jesus, "you've got to be turned inside out! You've got to go back and crawl in at the beginning! Start all over! You've got to be born again!"

I. That's the aspect of it that appeals to me. There is a great deal more in it, I know: the whole mystery of what God can do for the human soul is in it. But it's this "master of Israel," who for all that is such a babe-in-the-woods, that fascinates me. Because so many of us are like Nicodemus—like him at least in this: that half the time we really don't know what we're up against in living! We go around taking such shallow little views of everything: of people, for instance. We hardly ever *see* people! All we do is to look at them for five minutes or so—then we're ready to tell you how they seem to us; fifty years, more or less, with God in them and love and pain and freedom and immortality; and we'll sum it up for you in the time it takes to hard-boil an egg! We have a look at politics, and another at religion; glance at

marriage, and the Church, and the public schools: then start talking! But we don't *see* anything much! Certainly not life!

Lately I've been watching an artist at work. In one sitting she got down on canvas the features of someone I knew. They were all there, contour, proportions, in such detail that it brought tears to my eyes when I first looked. But the next moment my heart sank: for it was all just as flat and as empty as only a canvas can be! Then one day I stood beside her while the shadows went in; here one and there one; a stroke of grey, a touch of blue, a hint of black. And the face came alive! It seemed about to speak. The magic of it was in the *shadows*!

And that's where the magic of life is! It seems to me that so many of our lives turn out to be inane and vapid just because we try to dodge the things about living that we don't like. We want the light and the spring and the glory of man to believe in. We want the ripple of water and the rhythm of words, friendship and warmth and the lovely lines of a Greek vase: while there, under it all and over it, are the shadows to give it substance and make it live! But we are shy of them and won't look. Nicodemus wouldn't either! Until one night he stumbled on them, and found them so deep,—cross-deep they were; and he could only flounder about with staring eyes, as *we* do!

II. Now the thickest of the shadows that lie on the face of life is not the shadow of pain or of loss or of disappointment; but the shadow of Sin. I know we don't like the word. It doesn't mean anything for some of us. It's as much a fact of human history as God is, and a good deal more tangible! It runs down as far as God does into human experience! And we want to pass it by as if it were something that didn't count!

It was a long, long time ago men began to realize that something was wrong with the world. You can follow them as they wrestled and squirmed about with the idea all through the Old Testament. They thought at first that it was somehow a tribal matter, very much like our Constitution; except that theirs was an agreement with Jehovah, and if anybody went back on it the nation would perish. So they killed sheep and oxen and kept the fires burning on their altar with an eye to their own safety. Then the prophets came; and among them Jeremiah, passionately sure that every soul had to stand alone before God: Stand there with the burden of its own guilt, with everything that had gone so terribly amiss with its love and its hopes and the chance it had; stand there with its tears for what might have been. Like the girl and the boy they found, with the letter beside her body that said, "We've been young and heedless and cynical, laughing at all the old things, like law and religion; but they are right! And the wages of our laughter are worse than this death. We have learned that. They are hell on earth!"

Still, in spite of it all and Jesus too, we want to take this deep, sad thing which runs through the whole of our life together, shrug, and say it's nothing more serious than the normal faults of our common humanity. Why should anybody make such a fuss about them? Some of them, it's true, aren't socially useful: murder and theft and drunkenness.

We ought perhaps to draw a sort of line there somewhere. But for the *rest*,—good heavens, if you'd only quit preaching about it, and give men and woman a chance to get back a little of the self-respect of which you've robbed them with your everlasting sermons, it would be all ironed out in no time! People aren't so bad. Most of them are a decent lot,—if you leave them alone, and stop annoying them about themselves!

When suddenly the bottom drops out of our pretty picture: barbarism takes to stream-lined instruments, the cave-man to an armored car, and we have our kind of world on our hands. I don't see how we can fool ourselves any longer. Some people say it's the time of great tribulation foretold in the Bible: others that it's the decline of civilization; still others that it's the stormy dawn of a new day. I don't know. But I do know there is something about this strange place that makes me shudder. Paul brought up against it, and said it was like a war in his members: a fight that wasn't with flesh and blood, but with principalities and powers; forces demonic, as if the black hosts of evil had been turned loose on the frontiers of his soul.

III. Religion is all there is on earth that looks it squarely in the face and wants to do business with it! And we have kept religion out of our schools here in America in order to safeguard our freedom! If you're a teacher, you may have any bias you like against it; but you must have no bias on its behalf! And we've fairly well left religion out of our homes, as if it were worn pretty thin now and nobody needed to concern himself about it, any more than we concern ourselves about the fashions of 1840! The family doesn't wish to bother its head with such things: the family wishes to go somewhere on wheels, and fry bacon, and climb up on its wheels again at evening-time and put-put back to bed! All this just now when anyone who will look can see that the outward, material progress of civilization, handed on cumulatively from generation to generation, has got far beyond its inner and spiritual content; has put new weapons in our hands and confronted us with a thousand new possibilities for evil: So that all primitive civilizations were naïve and almost innocent in comparison with ours! I don't know what ever could have come of it, except what has! Or whatever the answer is, unless it's Christ!

Dr. Frank Kingdon, in one of the Town Hall Meetings of the Air, seemed to feel confident that as a whole all of us desire good; but he said he was equally confident that as a whole we'd never achieve it until we could find a power not ourselves that makes for righteousness! "One can only hope," he went on whimsically, "that a generation which realizes how much expert help it needs to *look* good, may not have any too great difficulty with the idea that it needs prolonged and powerful help to *be* good!"

That's the situation into which God came; and the Gospel makes no sense if you paint it out! God in us at Bethlehem doesn't; God for us on Calvary doesn't; God with us at Easter doesn't; God beyond us in His heaven doesn't; God through us at Pentecost doesn't; with the sound of a rushing, mighty wind! None of it makes sense, if all we've got to

deal with is the beauty of the world and the smell of the sea! There are shadows that flit across the surface of life; and there are others as deep in it as the cross is,—which is the only thing under God's blue sky that's a match for them!

I wish you'd read some time today the sixth through the eleventh chapter of Romans. Simply because if your heart is like mine it's heavy; not on account of the evil that's in the world! We have learned to blame so much of that on England and France and Germany and Italy: they are such "nice," big places, with such broad shoulders, that some of us allow them to carry the dead weight nowadays of everything that's wrong with all of us! My heart is heavy at having seen again under the clear, pitying eyes of Jesus what *Life* is, and what *I* am! As Paul saw it, and wrote of it in his letter. I want to come out where he came out; and I want you to come out there, after you've looked steadily and long!

He starts talking about how it is with him, as if he were caught in a tedious, aching slavery, with bent back and weary eyes and such empty hands at the end: doing things he wouldn't do, God knows he wouldn't; and wanting so much a better life than any he ever seems able to manage. You can see him there in front of you, with his head on his arms, whispering, "O wretched man that I am! Who shall deliver me from the body of this death?" When all at once he looks up: "I thank God through Jesus Christ our Lord"; takes his pen again, and writes away hurriedly at the eighth chapter, which is a very hymn, singing its way up out of the dark, "persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature" can ever get between this life of his now and the love of God!

But it's only a moment before the clouds gather once more: and this time it isn't himself he's thinking of: he's thinking of the Israel that he loves. He doesn't know what's going to become of his own people. He'd rather be shut out from God himself than to have them shut out; and the glory, and the covenant, and the law, and the promises, all go for nothing! Back and forth he struggles with it, trying to satisfy his mind about it; and he can't. It won't solve. It's a dead end. What God is aiming at by rejecting them, by brushing them off, gets more and more vague as he goes on. Until at last, baffled every way, he lays all his poor logic down, and listens to what his heart keeps saying,—the heart Jesus had touched. That's the throbbing you heard in the eleventh chapter: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." It's brave to see and *still* to smile!

In a recent Christmas card there are some beautiful flowers growing; but beside them, against the tender blue of heaven is a cross, leaning all awry; and on it a young man, quite dead, with military boots. One hand has come loose, and is pointing downward to the flowers; but it doesn't touch them! That's the age we live in. Meadows and trees and a wind blowing, and the moon; with this shadow on its face. We've got to

see it, and see deeper than any shadow the Love that can endure, and be nailed down,—not nailed fast!

Let us pray. Grant us, O God, to know ourselves as Thou seest us; and ever to be ready at Thy bidding, in the companionship of Jesus, to march steadily through dark places into the light of Thy eternal purpose. Amen.—Lutheran Layman's Radio Committee.

First Sunday in Lent (Invocavit).

THEME: *Temptation in The Life of Our Lord.*

HUGH THOMSON KERR, D. D.

TEXT: "The tempter came and said unto him, If thou be the Son of God. . . ." Matt. 4:3.

HYMNS: "Jesus, Saviour, Pilot Me"—*Pilot.*

"May we Thy Precepts, Lord, Fulfil"—*Meribah. C. P. M.*

The day came when Jesus laid down His tools. For thirty years He had been in and out of the carpenter shop, but one day He closed the door of the shop for the last time and stepped out of thirty years of silence into three short years of public ministry. The day came when He ceased to be a carpenter and answered the call to His life work. At His baptism the Holy Spirit came upon Him, and whatever else it meant to Jesus there came to Him a new and immediate consciousness of power.

Power always means responsibility. Whenever you put power into the hands of a man you immediately subject him to strange and new temptations, no matter to what order that power belongs. So it came about that with the consciousness of power Jesus entered, of necessity, into temptation.

We are not in the dark as to what that conflict was. Power was His. Divine power without limit had been granted Him. The Holy Spirit had been given to Him without measure. He had power over the forces of life and over the lives of men. What shall He do with it? How shall He use it? "If thou be the Son of God," says the tempter, "take this path, achieve this goal, climb these steps and enter into Thy kingdom." It is a question that has to do with His life work, with His career, with His vocation in the world.

It is similar to the test which comes to all young men and women on the threshold of their life work. Shall it be a life that counts for self and for world prestige, or shall it be a life that loses itself in the service of others? Shall it be a crown that stands for force, or shall it be a cross that stands for love? There is no other temptation, but this temptation has many forms, though always possessed of the same spirit. It presented itself to Jesus in three changing aspects, but through all the changing aspects it is the same temptation. The problem presented to Jesus was in a word this, How can I attract these careless, self-centered, idle, busy people? How can I win them?

I.

Jesus is tempted to use His power in making bread out of the stones at His feet. Translated out of the symbolic, the temptation to Jesus was to put the emphasis on the external and the material side of life. Build, says the tempter, on substantial reality. Begin first with the body, and having administered to the body then, and then only, think of the soul. Deal with physical necessities, for they are fundamental. Like Moses, give the people bread. Feed them with manna, satisfy the hunger of the multitude, become an economic Messiah and build a new social order on a well-fed and physically satisfied humanity.

That was a real temptation, for those were days when poverty and hunger looked in at the door of almost every household. The margin of life was very narrow and people held fellowship with famine and physical necessities. We can imagine how sensitive and tender Christ must have felt to such a subject, and we do not wonder that people become socialists and communists and bolsheviks and sometimes anarchists when they face the cruel contrasts of life and see Lazarus eating of the crumbs that fall from the rich man's table. No one can look upon under-nourished little children and face desolate and cheerless poverty with a dry heart. John the Baptist cried out against the social evils of his day, and laid down the principle of social reconstruction. Shall Jesus do the same? If Thou be the Son of God, why not feed the hungry poor, abolish poverty, satisfy the bodily wants of the multitude, create a mighty harvest that will stay the cry of the crowd? Is not that the Messiah the world needs?

This would have been the world's way and this is the way of the reformer. But Jesus was not a reformer, He was a Redeemer. He thought things through. He knew that far deeper than hunger for bread was the hunger of the heart and His answer to the tempter was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is a deeper need than bread. There is a more cruel hunger than the hunger of the body. There is the hunger of the heart, and who among the sons of men will satisfy the poverty of the spirit?

II.

The temptation repeats itself and returns in another dress. The suggestion comes that Jesus should make a spectacular entrance into the life of the nation. If you can trust God for bread, then trust Him for everything. Trust God to the limit. Let God do it. Force the issue and compel God to provide success.

It is the same temptation in another dress. It is the temptation to put the emphasis of life on the external and the spectacular. It is the temptation to follow the path of the miraculous and to leave the more difficult path of the natural. The worldly way is the way of the spectacular and the miraculous. The Divine way is the way of the normal and the natural. If you have any doubt as to the difference between the Gospel story of the New Testament and the story as it would appear

if it had been worked up out of man's imagination, read for yourself the story of the life of Christ in the so-called Apocryphal Gospels, and there you will read that Jesus did in truth follow the very suggestion of the tempter. From the temptation to follow the path of the abnormal and the miraculous, Jesus turned to follow the path of faith and trust, replying to every form of temptation, "Thou shalt not tempt the Lord thy God."

III.

Jesus, however, will not build His life on a gambling chance even in the realm of faith. The hardest test is still to come. A third time the temptation returned to Him. It was the same temptation in another form. The vast kingdoms of the world stretched before Him in panoramic array and He was offered the throne of the world, if He would follow the path to world power. Many a man has been led into a high mountain and showed the kingdoms of this world and the glory of them. Mohammed had that experience and bowed down and entered into world power. The great war lords of history have had that experience, Caesar and Cyrus and Napoleon and William the Kaiser and Hitler and Mussolini. They have all seen the shadow of a crown and raised it to their heads and bowed in worship before the great forces of this world.

Jesus, too, faced that experience but there rose before Him a vision not only of the shadow of a crown but the shadow of a cross, which presented a new conception of kingship and of loyalty never known on the earth before. No wonder the people were perplexed and mystified. Pilate said to Him, "Art thou a king?" And He replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

The power with which Jesus was endowed expressed itself not in the wielding of a mighty sword, but in the power of unconquerable love. The crown was the symbol of worldly power, the cross was the symbol of Divine love; and Jesus chose the power of love and sacrifice and service, knowing that there is nothing that love cannot do and that love at the end must conquer. If the world cannot be conquered and won through love, then the world is lost and the victory of Christ over temptation was the acceptance of the cross, and His willingness to lose His life in order that He might save it.

There is no other temptation. It is either a crown or a cross. It is either a crown upon your head or a cross upon your shoulder or in your heart. You will either please yourself or deny yourself. You will either lose your life or save it. You will either sell out to force or surrender to love. We know what Jesus did. We know what He chose to do and we know that He was right. Is there anyone who will dare rise up and say He was wrong? Is there anyone who will dare say that the cross was a failure, a mistake, an outgrown superstition; or is it not true that all our finest ideals and all our inspiration for social service have their roots in the cross? The invincible, the overcoming and the conquering thing about Christ is His death in faith and hope and love.

The three temptations are one temptation and the temptation continued with Him through His ministry and to His cross. It returned to Him again when He hung upon the cross and the people cried, "If thou be the Son of God, come down from the cross and we will believe thee." Jesus, however, had fought out the battle and chose the way of the cross. Is there anyone today who dares to say that He made a mistake? Is there anyone who will rise up and say that He was a mistaken enthusiast, an impractical visionary, a forgotten mystic, a dreamer? And if this great crisis in the life of Jesus is to do us any good, then we must face the question for ourselves. When our hour comes to be led to the wilderness to be tested as to what we will do with our life, will we take the high road or the low road? It matters little whether we are carpenters or capitalists or laborers, whether we belong to the rich or the poor, the educated or the unlearned, whether we are college graduates or belong to the rank and file, we cannot escape the challenge either to fall down and worship or to rise up and follow. And the wonderful, transforming, magnificent, mysterious thing will happen to us that happened to Jesus when we choose the high road, that out of the unknown and unseen angels will come to minister unto us.

SUNDAY SCHOOL LESSON

Jesus Appoints and Teaches The Twelve.

LESSON: Mark 3:13-19. Matt. 5:7. Luke 6:12-49.

GOLDEN TEXT: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." Matt. 5:16.

DEVOTIONAL READING: II Timothy 1:3-14.

INTER. & SR. TOPIC: Jesus The Teacher.

V. P. & ADULTS: Training the Twelve.

From Luke 6:12 we learn that this new epoch in the development of Christ's kingdom was preceded and ushered in by a night of special prayer. Although, to Jesus, prayer was daily bread, vital air, the gate of heaven, yet there were times when battles were to be fought, great questions to be settled, guidance given, powers to be received, when eternal issues depended upon the decisions of the hour. At these times Jesus would be a long time alone with His Father in deepest communion and earnest prayer. (See Luke 3:21-22. Mark 1:35)

The twelve apostles were chosen just before the Sermon on the Mount. They were chosen according to the number of the twelve tribes of Israel. "Apostle" means "one sent forth on a mission," "a messenger." They were sometimes called "disciples," that is, "learners" scholars under a teacher. Both these names are expressive. They could not be fitting messengers (apostles) unless they had been learners, and their work as messengers of the Gospel was a means of their learning more.

The names of the twelve were Simon, Andrew, James, John, Phillip, Bartholomew, Matthew, Thomas, James, Simon Zelotes, Judas the brother of James, and Judas Iscariot.

In the lesson today we have Luke's version of the Beatitudes. Notice

that the wording differs from that given in Matthew. It is altogether likely that Jesus said the same general thing many times in different ways. There is agreement in the general thought and content of the teaching, however.

EVENING SERMON

THEME: *Man's Midnight and God's Morning.*

HARRY W. STAVER, D. D.

SCRIPTURE LESSON: Isaiah 55. Revelation 21:1-7.

TEXT: Ex. 16:6-7.

HYMNS: "Oh Worship the King"—*Convention*. 10, 10, 11, 11.

"Rise, O My Soul"—*Ffigysbren*. 10, 10, 10, 10, 10, 10.

We begin with an incident. It is an incident related by James S. Stewart, in his book, *The Strong Name*, and in the sermon entitled, *God's Glory in the Morning*. "Is it not Hilaire Belloc who tells how once a friend and he were climbing by night in the Pyrenean Mountains? Suddenly a terrific storm and hurricane burst upon them. 'This,' exclaimed his friend in awe, 'feels like the end of the world!' 'Not so,' replied Belloc, who had been there before, 'this is how dawn comes in the Pyrenees.'"

There is something immense in this incident if we can only grasp it. Here are two men, with the same storm bursting about them. To one man, passing through the experience for the first time, the violence and raging makes him feel as if the end of the world was at hand. To the other, who has been there before, the violence and raging is the way "dawn comes," the process by which the morning is ushered in.

It is a simple matter to relate all this to ourselves. The storm, the hurricane, violence, hatred, war bursts upon the nations. Thrones perish, kingdoms vanish, boundaries change, creeds collapse, the storm furies across the earth with a stride that threatens everything in its path. How shall we view events? How interpret them?

We find people, in our today, like Belloc's friend in the storm at night, crying in awe and fear, "This feels like the end of the world." In fact, they are quite ready to declare that it is the end. How can civilization survive this storm? How can Democracy endure the Totalitarian onslaught? It is the end of human freedom, of the church, of the Christian religion, of the "right to life, liberty, and the pursuit of happiness." The storm rages and, awed by the spectacle, some are saying, "This must be the end of the world."

But there are other people, in the midst of the same storm, who are calm, contained and confident. They are not dismayed nor afraid of the tempest, though they are shaken by it and in peril from it like anyone else. They do not discount the damage but they do not read the signs of the times as symbols that all things are at an end, nor interpret the events of these grave hours as spelling the utter doom of everything bright and blessed and good and divine. To them the storm, the hur-

ricane, is the harbinger of a new day. It is the process by which the dawn comes. They look upon the hour not from the standpoint of the Immediate but in the light and hope of the Eternal Ultimate. They see the situation somewhat as Victor Hugo looked upon the French Revolution, concerning which he said, "The great and mysterious writer of these grand pages has a name—GOD; and a mask—DESTINY." "In this cauldron where Terror bubbled, Progress fermented. Out of this chaos of shadow, spread immense rays of light parallel to Eternal Laws. Beside this mysterious complication of benefits and sufferings arises the *Wherefore of History.*"

There is a lovely verse in the record of Israel's Exodus, whose loveliness is no frail thing but mighty like the everlasting hills. It is the sort of saying that sets the lamps of God alight in the human soul. Moses is speaking to the people of Israel and how the weariness and doubt must have lifted from their hearts as he said, "In the evening ye shall know that the Lord hath brought you out from the land of Egypt; and in the morning ye shall see the glory of the Lord." I think that's wonderful! "In the evening ye shall KNOW. And, in the morning, ye shall SEE." In the evening, the night, the dark experience, the sore tribulation, you shall know that God has been in the trial and the torment is not for nought. But this is the more radiant part of the Exodus verse—"In the morning ye shall see the glory of the Lord." How can anyone think through the implications and applications of a promise like that and not be quickened in spirit?

God has given us a Book of the Morning. But how many of the people of the church have recently, or ever, read the Word of God with an eye to the morning that is in it? There is the occasion and incident of Jeremiah, the prophet. And this is the word of Dr. Charles E. Jefferson, in his book, "The Cardinal Ideas of Jeremiah." "It was a dark hour in the history of the world. The human race had reached a crisis in its career. It was midnight, and at that midnight hour, this man Jeremiah was doomed to look upon the three greatest tragedies the human imagination can conceive. He saw the Temple of God burned to the ground. He saw the city of Jerusalem demolished so that not one stone was left upon another. He saw his country broken into fragments and the fragments scattered. He saw his countrymen—some of them butchered and the rest dragged off into captivity. And he said, 'There will be a new temple. There will be a new city. There will be a new nation.' Here is a man out under the midnight sky who carries the dawn in his eyes." He believes in the dawn and that in the morning he will "see the glory of the Lord."

And there is the occasion and incident of John, in the Book of Revelation. How the drums of doom beat through that book! Thunders roll, lightnings flash, fires rage, war, famine, pestilence, death ride on four horses through the earth. No writer exceeds the prisoner of Patmos in his picture of awfulness. And after that picture, what? After that, it is morning and a seeing of the glory of God. "I saw a new heaven and

a new earth and I heard a great voice out of the throne saying, Behold, I make all things new."

And there is the occasion and incident of Jesus. Matthew writes the Master's words in the twenty-fourth chapter of his Gospel. It is a picture of night on the earth. Nation rising against nation and kingdom against kingdom; famine, earthquakes, tribulation and men's hearts failing for fear—all that Jesus has spoken. And after that, what does he say? After that he says, "When you see these things coming to pass, look up and lift up your heads," the morning is come, "your redemption draweth nigh."

It is night in the Pyrenees. And the hurricane rages. One cries, "This feels like the end of the world." Another answers, "Not so; this is the way dawn comes in the Pyrenees." It is night in the earth today. And the tempest rages. And how shall we do? Give up hope? Surrender to despair? Or put our confidence and trust in Christ, who is "the Bright and Morning Star," believing there will be a "morning" in which we will "see the glory of God."

MIDWEEK SERMON

THEME: *Jesus and the Blind.*

TEXT: John 9:39.

Disciples and question of sin causing blindness. Jesus says it is opportunity for God's healing providence, and manifestation of God's love. Test of the man's faith: clay on eyes, "Go to the pool of Siloam and wash!" The capacity to receive. Ecclesiasticism finds its faults: the Sabbath—humanness silences this. Heterodox—"This man is a sinner." The healed man knows it!

None So Blind As Those Who Won't See: The pity of the physically blind: "And some of them they had no eyes to see." The tragedy of the spiritually blind. The wilful blind. Balked on the charge of the desecration of the Sabbath, they shouted "Heresy!" Jesus' sad and terrible words: text. The sin brings its own judgment.

The Seed Of The Church: "The blood of the martyrs is the seed of the Church." The stages of commitment to Christ: testify to all who would ask and listen; defend against those who would belittle; confession at his feet when he knew him. So men come to the assurance of the truth that is in Jesus. Mel Trotter and the certainty of his conversion: "I was there when it happened!"

By Their Fruits Ye Shall Know Them: Pharisaism: harsh and bitter; unbrotherly; given to over-emphasis of non-essentials, to denial of the Spirit, and to worship of tradition. What Christ meant to the blind man: "I was blind, now I see!" What difference does Christ make in us?

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—A Christian Loves His Country. 22:15-22.

LUTHER LEAGUE: Y. P.—George Washington in Prayer. Dan. 9:17-19.

WALTHER LEAGUE: February Topic—Conduct. 4. Giving Offence.

MARCH, FIRST SUNDAY

CALL TO WORSHIP: "Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase and God, even our own God, shall bless us." Ps. 66.

PSALM: 38.

PRELUDE: Colloquy-Swallows—*Bossi*.

ANTHEM: The Voice in the Wilderness—*Scott*.

OFFERTORY: Ave Maria—*Schubert*.

POSTLUDE: Final Pathétique—*Tchaikowsky*.

OFFERTORY SENTENCE: "If a brother or sister be naked and in lack of daily food . . . and ye give not the things needful . . . what doth it profit?" James 2:15-16.

OFFERTORY PRAYER: We thank Thee, Merciful Father, for Thy grace. Cause us to grow in knowledge of Thee; teach us to apply Thy teachings to our daily lives. To this end we approach Thy altar with a portion of the fruits of our labors. Accept these gifts in the name of Thy Son, Jesus Christ. Amen.—W.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMONS

THEME: *The Cross Wins in Every Crisis.*

F. W. BURNHAM, L.L. D.

TEXT: "In the world ye have tribulation: but be of good cheer; I have overcome the world." John 16:33.

HYMNS: "O How Shall I Receive Thee"—*Missionary Hymn*. 7, 6, 7, 6, D.

"O God, Our Help in Ages Past"—*St. Anne. C. M.*

Think of the various crises through which Christianity has passed in its long history, and see how the principles of the cross of Calvary have triumphed and come forth with new power from each such crisis. Those conquests will revive your confidence in the triumph of the cross in the present world-crisis.

I. The Victory of The Cross in The Jewish Crisis.

In the time of Jesus' earthly career the Jewish Church and State were hastening to their destruction. Internal dissension, dead formalism, political truculence and moral decadence were bringing doom upon the whole Jewish system. Jesus set himself to reform the nation from within. The common people heard Him gladly; but the old order was incapable of reform. The new wine threatened to burst the old wine-skins. In their endeavor to preserve the old system the leaders put Jesus to death. But the crisis could not be averted. It came in A.D. 70 when Jerusalem was captured by Titus, the temple burned and the Jewish nation and church were utterly destroyed.

A new principle had entered into human life, and that principle, illustrated in the Cross of Calvary, survived the Jewish crisis. It was the principle of love, of universal human brotherhood under a divine fatherhood. The Jewish system had to perish in order to give place to the new life which Jesus came to bring. With the passing of the Temple and of the Jewish nation Christianity superseded Judaism. The Cross won in the Jewish crisis.

II. *The Victory of The Cross in The Roman Crisis.*

While the Jewish System was hastening to its doom the Apostle Paul and other missionaries were carrying the Gospel of Christ into Europe among the Gentiles. The old wine-skins being broken, the life-giving fluid was flowing forth to the thirsty lands beyond the borders of Judaism. At first these messengers of the Cross had the protection of the Roman Government. The truth which they proclaimed seemed harmless. But opposition arose. This new faith was a disturbing religion. It "turned the world upside down." Even Rome became alarmed.

Within two centuries the Roman Empire itself began to feel approaching dissolution. In its alarm and madness, it attempted to exterminate this recalcitrant faith which refused to bow in allegiance to the Caesars. Before the might of Rome how feeble seemed the church! It appeared to be doomed. Martyrdom faced the helpless Christians. The Roman Empire, weakened by corruption and overrun by external hordes from the north, fell before her invaders. In his great work on "The Decline and Fall of The Roman Empire," the historian Gibbon says, "While this great empire was being invaded with open violence or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, gained new power from opposition and finally succeeded in planting the triumphant banner of the Cross upon the ruins of the Capitol." The Cross won in the Roman crisis.

III. *The Victory of The Cross in The Crisis of The Reformation.*

Passing over a thousand years of the Dark Ages, during which time the Cross won on innumerable fields among the barbarian hordes which inhabited the wilds of Europe; Severinus, working the conversion of the fierce Almanni; Ulfilas in the evangelization of the Goths; St. Martin and the conquest of the Franks; St. Patrick and his triumphs in Ireland; Columbia, winning the Picts and Scots; Wilfred in Friesland, Boniface in Holland and Germany, Anskar in Denmark and Sweden, subduing the terror of the Vikings; Cyril and Methodius in the Crimea overthrowing the God Peroun and winning Vladimir and the Russians to the Cross of Christ; these and a thousand others demonstrated the power of the Cross to "subdue kingdoms, work righteousness and put to flight the armies of aliens."

Passing by all these we come to that time when The Church, herself, grown drunk with power and weakened by indulgence, faced a crisis with a principle of the Cross—the principle of human liberty. The Church of Rome in the fifteenth century, was mightier in temporal power than any of the kingdoms of the earth; but she had lost her spiritual leadership. She had abandoned the Cross for a crown of gold. Within the awakening forces of the Renaissance of the sixteenth century was a spirit of freedom and a critical insight which could no longer brook the tyranny of ecclesiastical bigotry. It sought a fresh approach to the sources of spiritual truth in the original christian documents and the liberty of conscience guaranteed thereby. The Church of Rome, aroused to her danger,

invoked all her ingenuity of persecution to thwart the rising "heresy,"—the rack, the thumb-screw, the boot, fire and sword; but freedom could not be defeated. The Cross won the crisis of the Reformation and set men free again to worship God according to the dictates of their own consciences.

IV. *The Victory of The Cross in The Crisis of The American Revolution and The Conquest of America.*

A new world was being born across the seas. The new-won liberties of the Cross led men and women to forsake lands of their birth and seek asylum in the Western Hemisphere. Here the principles of liberty and of righteousness were incorporated into the laws of the land and the life of the people. Liberty became the watchword of the new world. After a century-and-a-half, this led to conflict with the Mother Country where tyranny again had mounted to the throne. The American Revolution was not merely a political revolt. Its implications lay deeper than that. It was a new attempt to realize the meaning of the Cross. The declaration of the equality of all men before the Creator, "endowed with certain inalienable rights" was one of the principles for which Jesus died. In the victory of the American Revolution the Cross won in another crisis. Then came the conquest of the vast region to the west, and with it the issue as to whether it should be pagan or Christian. Out from the best life of the colonies along the Atlantic seaboard poured a stream of pioneers determined to carry into the vast unknown of western expanse the Gospel of Christ with accompanying benefits of schools, colleges, chapels, hospitals and asylums. Deism and atheism dogged their steps. Pagan influences planted saloons and brothels, but the Cross won in the conflict and gave us the civilization of our day which we call "The American way of life."

There was yet another crisis within our borders which grew out of the application of the principles of the Cross; the crisis of national unity versus sectionalism. It was an unnecessary and a fratricidal conflict. But underneath the political involvements was the principle of human freedom versus human slavery. Out of that conflict came two Christian characters, the luster of whose names will grow brighter with the passing centuries, Robert E. Lee, the Soldier, and Abraham Lincoln, the Statesman. In personal conduct and in high devotion to public duty, they were Christian and they bequeathed to posterity an influence which, please God, may never die. The quality of that influence flowed from the cross of Christ. The cross won in the crises of America.

V. *The Cross in The Crisis of Today.*

Why does the Cross win in every crisis? Because it represents the heart and will of God. Crises are but the turning-points of human history, the birth-throes of a new and better order striving to be born. The begetting spirit of every new and better order of society is the will of God revealed in the cross of Christ. Therein is revealed the glory of God and the destiny of man in the face of Jesus Christ.

We are at such a crisis in human affairs today. A new order of human brotherhood is struggling to come to birth and an old order of paganism, of blood, of iron, of hate and arrogance, of satanic will to power, is fighting to stifle this new life. The issue is not Hitler alone, nor Germany alone; neither is it Communism nor Nazism nor Fascism as such; but it is the combination of all those forces whose aim is "To rule, though in Hell." (To use Milton's words.) The will to rule versus the consent to be governed for the good of all, is the issue which is facing all the lands of the earth today. Not one nation only; but all the world is involved in this crisis. "The events of our time can be understood only when we view them as aspects of a veritable world-revolution. We today are living at the end of an epoch of human culture." At the center stands the Cross. Discern the hand of God in these events, which reflect His inexorable judgment upon men and nations which have sought to live without His guidance. Our Faith is in Christ and in the principles of His Cross. His Cross has won in every world-crisis since Calvary. It will win in this. (Quote, "*In the Cross of Christ I glory, . . .*")

Second Sunday in Lent (Reminiscere).

THEME: A Wise Procedure.

TEUNIS E. GOUWENS, D. D.

TEXT: "If thy presence go not with me, carry us not up hence." Ex. 33:15.

HYMNS: "Ye Servants of the Lord"—*Narenza. S. M.*

"Awake, My Soul"—*London New. C. M.*

Here is the petition of a man at a critical stage of his career. The message of it is so plain that it needs very little elaboration. Moses is in the wilderness, charged with a large responsibility, confronting a stupendous opportunity, and he says, "If God is not with me, the enterprise is hopeless." The appropriateness of this thought for our generation, in its crucial and hazardous plight, is at once obvious.

The war colors all our thinking and penetrates all our feeling. A tragedy of the first order has fallen upon us, and not one of us can understand its fearful forces or escape its dire effects. The technological, material, selfish, civilization which we built upon a largely pagan and barbarous culture has almost collapsed. The modern world, for a generation or two, has been showing increasing signs of disintegration. Men have attempted by social activities, economic adjustments, political agreements and armed violence to meet their national and international difficulties. Their efforts have issued in dismal failure. The crumbling condition of our civilization is due not to any fault of program or organization but rather to the fact that men's inner spirits have been going to pieces. The war that is raging is not a step toward the solution of our domestic problems or the proper adjustment of international affairs. It is a symptom of a deep-seated malady resulting from a widespread departure from the reality and will of God. Like the ancient Israelites in the wilderness, we have made and worshiped a golden calf. We are

witnessing the collapse of a civilization which clearly sets mammon before God. Slums, crime, vice and war are here not because some men are hopelessly depraved but, as the Archbishop of York says, "because millions of men are as good as we are and no better."

It surely should be clear to us today that unless religion keeps pace with science, catastrophe is imminent; and unless loyalty to the ideal and discipline for its sake, prevent subsidence into comfort and ease, character is lost. The practical application of laboratory discoveries do not and cannot save men's souls, and the tragedy of our day is that our advanced knowledge of mechanics, medicine, economics, sociology and even psychology has made practically no improvement in our self-control and social conduct.

With the assistance of a local chief and a number of attendants, a noted explorer set out through the jungle on a three days' forced march to the nearest settlement. They traveled as rapidly as they could under their trying circumstances and for two days there was no complaint or interruption. But on the third morning, he found all the natives sitting on their haunches, quiet and solemn, refusing to move. Then the chief made this striking, and for us symbolic, explanation: "They are waiting; they cannot move farther until their souls have caught up to their bodies." That is where our generation is today. Our bodies have outrun our souls. We have put Christ behind instead of in front. Until this anomalous situation is adjusted we can look for no good.

The nihilistic philosophy, the cynicism of recent years, the moral unconcern and the religious indifference of multitudes, have perverted our sense of values, corroded our sensitiveness to beauty, undermined our fortitude, mocked our ideals, depleted our hopes, softened our fibre and robbed us of the high purpose which alone can do honor to the human soul. I know there are glorious exceptions to this description. But surely there is truth in the statement that, "Man has wooed and won the world, and has fallen weary." As an Irish poet has it, "the very sunlight's weary, and it's time to quit the plough." "All is vanity," said the ancient preacher. If God is left out, no other verdict makes sense.

We thought life was cheap, and we assumed that somehow we could secure the things by which the soul lives without making the sacrifices of which Jesus spoke. We took for granted that, in spite of wisdom's warnings to the contrary, the way to life was broad and easy. We thought that, as citizens of our country, we had only to open our hands to receive a heritage of freedom, and as Christians we had only to accept the benefits purchased by the cross. But the terrific experiences of our day are telling us in unmistakable accents that the rewards of insight, work, loyalty, sacrifice and blood are not transferable chattels, but spiritual values which each, by his own heroism, devotion and faith, must win for himself.

Thousands of years ago the chosen people reached the shores of the Red Sea and thought their way was blocked. When their leader asked for divine help, God said, "Wherefore criest thou unto me? Speak unto the Children of Israel. that they go forward." Over and over again, in the face of obstacles and disappointments, that has been the divine in-

junction: "Say to the people that they go forward." I plead with you today, in the name of God, to be a forward looking people. Have no patience with those who moan that life has run its course and that civilization must die. Changes, no doubt, are at hand, but we need not be so craven as to admit without a struggle that henceforth things will be worse.

Nor need we be depressed by those who say that, because mummy number 22542 in the British Museum, representing life five thousand years ago, had her fingernails painted red, and because that ancient custom has returned, therefore the past five millenniums have marked no progress. If today the West is indeed declining, it is not because there is a monotonous cycle of growth and decay which civilizations must follow, and because we have reached the stage of unavoidable deterioration, but because the things which produce life and culture have been neglected. We, of the passing generation, have failed in many respects, but you, of the rising generation, are not compelled to capitulate to our shortcomings. The future belongs to you and you can make it noble and majestic beyond anything the world has ever seen. But do not repeat our mistake of trying to do it without God.

W. B. Yates, the Irish essayist, says, "We are, it may be, at a crowning crisis of the world, at the moment when man is about to ascend, with the wealth, he has been so long gathering, upon his shoulders, the stairway he has been descending from the first days." We may not agree on the duration of the descent, but he made that utterance after a long view of history, and his conclusion is happy. In the perspective of the ages, he says, we are clearly climbing. In a day when all are fearing a descent into inferno, that is an encouraging and indeed a Christlike note. To see the Star of the kingdom, the sure gleam of the Sun of righteousness, when the night of paganism and wickedness is black about us: this is no mean achievement. And we know that those who entertain this vision see the truth. "There is a good time coming," said Thoreau, "will you help it along?"

The realization of our opportunity, the achievement of the kingdom which is our promised land, will not be easy. There will be ample call for sacrifice. But we proceed as those who know that in the end God cannot lose. This is a wonderful time for young people to begin their careers. It will no doubt be terrific, but what a life you can live if you proceed with God!

I ask you especially to be aware of the beauty of life. Do not let the filth and smoke and horror of hate and combat blind you to the essential glory of existence. There is a modest little entry in the "Journal" of a Frenchwoman. She wrote, "This morning a shepherd told me that the wagtails had arrived. One followed the sheep all day. That is a good omen, we shall soon have flowers." What a happy state of mind in a trying time was revealed by that quiet word! "We shall soon have flowers." In the winter of experience, to be able to look ahead, and by the light of God's promise, to see a better world, a world which appreciates the good, the true and the beautiful, what a blessed gift that is!

The doubt with which people often discourage their higher aspirations and deeper intuitions is usually caused by one or more of these three frames of mind: spiritual negligence, material interest or ignorance of truth and beauty. Cynicism, insensitiveness to life's finer things, consent to the degradation of values and symbols which bear the marks of holiness, these attitudes have never, in the long run, proved to be right. What poor, dim, earthen lives most of us live because we will not accept the testimony of those who speak of a splendor revealed by the light of God! Why should any man rely on senses which reveal what the animals beneath him know, and then reject the testimony of those higher faculties which perceive in life evidences of the Divine?

God has made His world unspeakably beautiful and He has given you a heart that can respond to the majesty and glory of His handiwork. It is true that man can make a desolation of what heaven has graciously bestowed. But he need not do so; it is not natural for him to do so; his soul was made for better things. Those better things I hold before you as the ideal of all your striving.

From the wilderness to the Promised Land, the way is open, or at least it can be opened, but no wise man will contemplate the journey without God. From this point we proceed, but let us pause long enough to offer the prayer of Moses, "If thy presence go not with me, carry us not up hence." This *is* God's world. He has never abdicated the throne of the universe. Life is operated on Christian principles of decency, sobriety, morality and good will. Everything we try without God sooner or later fails. Everything we undertake in His name has the mark of final success on it. The Lord of hosts is going somewhere with this world and He will reach his destination. There is progress even today when destruction is doing its worst. There are forces in this world which are working for righteousness and peace and all that makes human life abundant. Those who live in line with these powers are on the way to triumph, for they are in harmony with the principles which prevail in this moral universe.

The chief factor in the orientation of any young person to this confused modern world is his adjustment to the living God. What folly it is to secure a comfortable conformity to the meanness, the littleness, the ugliness and the cruelty of life and to come to no sound terms with that "whole upper range of powers that are incessantly shaping our race to finer issues!" This world belongs to the sovereign God. If we fail to adapt ourselves to Him, pain and disaster follow. In this mysterious universe you cannot insist on your own selfish way and find abundant life. The fulfillment of our high destiny demands, as a prime requisite, that we get right with God and proceed with Him.

We need God not only for direction into the unknown future, we need Him also because of the resources He makes available. The Eternal does not call His people to perform trivial tasks, but He does supply them with power to do the impossible. To redeem life's higher values, to rescue the best in the spirit of our country and make something still finer of it, to save our own souls from destruction and rise to a new

splendor of manhood and womanhood, is not an easy task. And for us, no doubt, a late hour has struck. This *is* the day of the Lord, and the Gospel is the power of God unto salvation. This is for us a time of visitation. If, in this day of combined disaster and new opportunity, we do not recognize our utter need of Christ, we speak in vain of righteousness, freedom and good will. But if in this day so fraught with destiny, we renew our allegiance to the living God, we shall surely proceed to new triumphs for human good.

We need God because in Him and in Him alone can our souls find their final and adequate satisfaction and fulfillment. Do not expect a quiet, uninterrupted course. Your life will not be all calm. God never promised that. There will be storms in your own heart and in the world about you. But let none of these things fill you with fear. For remember, the man who meets life with God can stand anything, and in the fiercest adversity he will know the joy and peace which belong to a conqueror.

In the busy and perilous days that lie before you, steadfastly devote some time to the practice of God's presence. This world has yet to see what a generation dedicated to the Golden Rule and living by the "Light of the World" can accomplish. An opportunity which God alone can measure awaits us. As we advance toward it, let us pray for grace to see it through the eyes of divine wisdom in order that by the help of divine power we may make the most of it. Keep your vision clear and your hope bright and walk with the indomitable courage and confidence of one whose feet are set in the highway of God. Go forth with a brave and humble heart and, in the name of Christ, "Greet the unseen with a cheer."

SUNDAY SCHOOL LESSON

The Parables By The Sea.

LESSON: Matt. 13. Mark 4:1-34. Luke 8:1-18.

GOLDEN TEXT: "Never man so spake." John 7:46.

DEVOTIONAL READING: John 21:15-23.

INTER. & SR. TOPIC: Picturing Truth.

Y. P. & ADULTS: Teaching Truth by Parables.

Jesus had a marvelous way of taking commonplace things and filling them with spiritual significance. Draw attention to the illustration Jesus uses in verse 31, that of a grain of mustard-seed. Elsewhere in His teaching He refers to faith as a grain of mustard-seed. The point is that while the mustard-seed is almost infinitesimally small, it has within it the principle of life. In Jesus's comment on "faith like a grain of mustard-seed," it is the principle of life upon which emphasis is laid. Here in His teaching of the kingdom of God being like a grain of mustard-seed, the emphasis is again upon the principle of life. While it has a very small beginning, it has within it this deathless principle which will build to gigantic proportions. Jesus did not speak in parables in order to hide the truth, but rather to reveal it and to cause it to be understood. The disciples could understand it better in this way. The minds of the peo-

ple, and especially of the Pharisees, were preoccupied with entirely different ideas concerning the kingdom and the Messiah from those presented by Christ. They thought that the coming king was to be a hero-warrior; and the kingdom which He was to establish was to be one of world power and magnificence like Solomon in all his glory.

There is a form of deafness known to physicians wherein the affected is able to hear everything except words. In such a case, the ear, as apparatus for hearing, may be so perfect that the tick of a watch or the song of a bird is readily appreciated, but owing to a local injury, deeper than the ear, in the brain itself, all spoken words are unintelligible to the sufferer. There is moral deafness, which corresponds to this physical lack, but which, instead of being rare, is as common as it is harmful and disabling. To all men, there is given an inner ear which has been fashioned to hear wise words, but that ear often seems so dull of hearing that there appears no sign of response. It was just such an unreceptive state of soul and of feeling in the people that led Jesus to speak to them in parables.

It was necessary to present the truth by object lessons, pictures and stories, which would awaken attention and stimulate thought, rebuke without offense, and which would be like living seeds planted in their souls ready to burst from the soil when the right time came. This was necessary even for the disciples themselves. Every parable set some truth in a new light, filled it with new meaning, transfigured it with Heaven's own glory, and thus made it an inspiration and help to higher living. There was much that they could not yet comprehend (see John 16:12). But in due time, the seed would bear a harvest. There are processes in nature which you cannot hurry.

EVENING SERMON

THEME: *When Christ's Dream Comes True.*

FREDERICK W. HATCH, D. D.

SCRIPTURE: Matt. 5:1-16.

TEXT: Habakkuk 2:14.

HYMNS: "O God, Our Help in Ages Past"—*St. Anne. C. M.*

"Spirit of God, Descend Upon My Heart"—*Morecambe. 10, 10, 10, 10.*

The prophet Joel declares. "Your old men shall dream dreams; your young men shall see visions." Jesus was a young man, and His vision became a program for His life.

Jesus dreamed in His boyhood days in Nazareth. "My Father's business" became His major concern. At the age of thirty He was ready to begin a ministry that was to be the expression of that dream.

Christ's dream was concerned with life: the relation of God to men, and of men to God. Jesus was a close student of the religion of His people. His soul found kinship with the prophets. He absorbed the moral and spiritual messages that came from their lips. He climbed amidst the mountain stretches of their teachings. The atmosphere they breathed was congenial to His soul. He meditated upon the nature of God. He

sensed His nearness. He rejoiced in His companionship. He was also a student of human nature. He knew the weaknesses and waywardness of man. He knew the heights to which man might rise. "He knew what was in man."

Jesus lived at a time when Rome was a mighty imperial power. Its domain covered the Mediterranean Sea. Its colonies were far-flung. He lived in a province of that vast empire. Yet His dream was not of imperial possessions. He discouraged all the efforts of the people to make Him a king. He said, "My kingdom is not of this world."

Jesus did not dream of future scientific findings. Others were to rejoice in the discovery that the earth was part of a solar system, which in turn was a part of greater systems in a vast, illimitable universe. Others were to rejoice in the printing-press, the steam-engine, the wonders of electricity, the automobile, the radio, the air-plane. These have come to seem indispensable to our modern life. Jesus was not concerned with such things.

Jesus was concerned with the quality of life. "I am come that they might have life. . . ." Jesus was concerned with the thoughts and motives of men; with their acts and their characters. He believed that the essential elements in men were spiritual. He longed to have them rise to proper levels of living.

Men may be familiar with the laws of science, able to use the tools, and yet not be good men. Material development may outrun moral and spiritual development. Men may use the tools of science for self-destruction. Total war may bring about the end of our present type of civilization. We have the spectacle to-day of a world upset by godlessness, ruthless greed and violence. Good-will and understanding, sympathy and honor seem outmoded in our time. All this is possible in a world of human beings.

Jesus dreamed of a day when men would learn the ways of love and would walk in them. He believed that kindness and tolerance would be released in the world, and men would learn that joy and deep happiness come along the pathway of sacrificial service. "I am among you as he that serveth."

Jesus dreamed of a day when men would be masters of themselves; wise enough to build the houses of their lives on the rock, and thus be able to endure; that men would discover God in the deep places of their spiritual experience, the reality of inner peace, because of an undivided purpose and an undying loyalty to the best.

Jesus believed that the time would come when the Golden Rule would become a guiding principle. He encouraged men to believe that they might become the salt of the earth, to preserve its values; and the light of the world, that they might throw radiance into the farthest corners of the earth. Jesus taught men to pray, "Thy kingdom come; Thy will be done on earth as it is in heaven." This was the substance of that glorious dream that animated and controlled the life of Jesus. It was He who prayed for His followers, the night of His betrayal, "As Thou hast sent me into the world, so send I them."

Some men have caught the meaning of that dream of Jesus, and have sought to bring it to fulfillment in their lives. Dr. Wilfred Grenfell, on the icy stretches of Labrador, spent joyous years in meeting the physical, social and spiritual needs of a neglected people, who could repay Him chiefly with simple gratitude for His services. Henry Martin, leaving the shores of his loved England, waved his good-byes to friends on the wharf until the fogs shut them away from his sight, and then he turned his face toward Persia and said, "Now let me burn out for God." The fires that he lighted there, in the brief years of his labors, are burning yet in the lives of the people. Ann Hazeltine Judson, young and vivacious, accompanied her husband to far-off Rangoon, where they lived and taught of the redeeming grace of God. In that oriental land they died, but the redemptive light of God makes radiant a hundred hills in Burmah to-day that before were shrouded in darkness. Thousands of others in the common walks of life have seen the vision glorious and have consecrated their lives to the service of their fellows. Like glints of sunshine upon the waters of the ocean they shine with celestial radiance.

Shall we catch the meaning of that dream and help to make it come true? Some may say that it is long in coming to fulfillment; that it seems impossible of realization. Perhaps we are too impatient, and have forgotten that, "A thousand years with God are but as yesterday. Though fulfillment of Christ's dream may be long delayed, let us share the conviction of Jesus that some time the will of God shall be done among men even as it is done in heaven. Let us look forward hopefully to the day when "the earth shall be filled with the knowledge of the glory of God as the waters cover the sea."

MIDWEEK SERMON

THEME: *The Riches of the Soul.*

TEXT: III John 2.

The prosperity, riches of the soul. Gaius and some church difficulty. "May you be rich and in good health, even as thy soul is enriched."

The Riches Of The Soul: The Rich Fool: "not rich toward God."—Luke 12:21. "Love, Joy, Peace"—Galatians 5:22. In twilight years, what? "I have lived long enough: my way of life is fallen into the sear, the yellow leaf; And that which should accompany old age, as honor, love, obedience, troops of friends, I must not look to have!"—*Macbeth*.

Latent In All Souls: America's promise to all who come. The possibility is before all who will obey. So in the soul. Alpine plants embrace nearly every type of plant life of the northern and temperate climes. Orchids, lilies, bluebells, pines, ferns. Chastened and stunted by severity of regions. Given happier conditions of sun and soil and shelter, they would soon rival oriental paradise. (Watkinson: *The Blind Spot*, pg. 116) Do we feel spiritually impoverished? Is the rich fruit of the Spirit lacking in our lives? Perhaps we need the sunshine of God's presence.

"The Unsearchable Riches Of Christ": "As poor, yet making many rich"—2 Cor. 6:10. 2 Cor. 8:9. (1) "Rich in good works"—1 Tim. 6:18. Sam Higginbottom of Agricultural Institute, Allahabad, India: threw dam across river, enriched sixty acres of poor soil—seven for the institute, forty-three for neighbors. Amazement of Hindu: "It must be your God who makes you do it. No man would have thought of it." (2) "Rich in faith"—James 2:5. Col. 2:2. The word to the lukewarm church: "Buy of Me . . . that thou mayest become rich."—Revelation 3:18. The vision of the Prodigal was one of poverty and riches. Poverty of soul may be evidenced in different ways: gross sin, narrowness of outlook, etc.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—What Commitment to Christ Means. Eph. 4:20-32.

LUTHER LEAGUE: Y. P.—American Missions. John 1:35-49.

WALTHER LEAGUE: March Topic—Living in the Church—Your Liturgy. 1. Origin.

FOR THE BULLETIN BOARD

Never take pen in hand with bitterness in heart.

Many are wounded by the back-fire of anger.

A dog can't chase fleas and his dinner at the same time.

Nothing is ever overcome by force except a lesser force.

Egotism mothers hurt feelings.

No one has a finer command of language than he who knows when to keep still.

Throwing mud always means lost ground.

Wrath can never make up for reason.

Anger often as not springs from folly and lands in remorse.

MARCH, SECOND SUNDAY

CALL TO WORSHIP: "All nations whom Thou hast made shall come and worship before Thee, O Lord: and shall glorify Thy name. For Thou art great and doest wonderful things: Thou art God alone." Ps. 86.

PSALM: 91.

PRELUDE: First Arabesque—*Debussy*.

ANTHEM: I Do Not Ask, O Lord—*Spross*.

OFFERTORY: Come, Redeemer—*Back*.

POSTLUDE: Alla Marcia—*Rebikoff*.

OFFERTORY SENTENCE: ". . . and great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them at the apostles feet; and distribution was made unto each, according as any one had need." Acts 4:33-35.

OFFERTORY PRAYER: Gracious Father, accept these tokens of our love as an offering of thanksgiving for the presence of Thy Son, Jesus Christ, in our lives and hearts. Teach us to walk with Him, that we may learn through Him to glorify the Creator of heaven and earth and to consider every living creature worthy of His hand. Bless us and keep us in Thy love. Amen.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMONS

THEME: *The Way Beyond Understanding to Peace.*

PAUL SCHERER, D. D.

TEXT: "Rejoice in the Lord alway. . . ." Phil. 4:4.

HYMNS: "O Bless the Lord, my Soul"—*Thatcher*. S. M.

"Jesus, the Very Thought of Thee"—*St. Agnes*. C. M.

In the fourth chapter of his letter to the Philippians Paul writes: "Rejoice in the Lord alway." There are people nowadays who may be inclined to ask what for!

It's the language of Scripture; but maybe it's no more appropriate than a bow and arrow would be in the Battle of Britain! Paul was in jail, and the world was in chaos. It is again. And this was the way to come through on an even keel! The end he has in view is all right. Heaven knows we need a little of this same inner calm he's talking about! Some people I meet seem hardly able to live with themselves any more, to make no mention of living with others! The fear of silence drives us over to turn on the radio. The dread of an evening at home drives us off to the movies. To be alone with one's own mind has become intolerable. We need the calm he's after!

I. He wants to steady these Philippians against the coming storm; and all he has is this: "Rejoice in the Lord." Be of good cheer. I'm not sure it didn't sound silly even then. It does now, with things as they are. But there it is. And it's everywhere in his letters! It's the keynote of the whole New Testament. Yet somehow Christianity has got a reputation for being gloomy!

When this faith of ours first got going, in prisons and catacombs and at the lion's mouth, it was the happiest thing there was on earth! Singing was its meat and drink; not because life was what it was, or the

world what men had made it; but because God was in it! He was in all of it. In it where you least expected Him. He was in it most where it was stickiest!

Why can't we get it back with twenty centuries more of Christ than they had; and what He has shaped, again and again, out of this "strange puzzle of life, its problems and griefs and aching hearts,"—"jumbled, meaningless pieces" that never will move into place anywhere but around His cross? So Leibnitz could say, "A suffering person sits in the wrinkles of a smiling God." Suppose it is dark again. It has been dark before, and the dawn has come! I saw it one day not long ago. God putting the day together beyond the horizon, with the glory of a single star riding out ahead of the sun! He's reason enough for a light heart—even in your hard case: not just a thoughtless grin, with no brains behind it,—like the grin the cat had when Alice was in Wonderland; it stayed on even when the cat went away! There is sunshine of the mind which needs no excuse for itself but God; and a man can march off in it in spite of the clouds!

II. But listen. Paul goes on pressing it home. It gets more and more curious! "Be careful for nothing!" Don't worry. In our kind of world, don't worry! It doesn't sound very sensible; and I think I'd dismiss it without more ado, if we hadn't got into most of our difficulties by being what we call sensible! We seem to have worked ourselves up into a mild panic of anxiety about everything in general and our own lives in particular! Shoving away, thrusting forward, elbowing it ahead, as if life were a kind of subway-train, and three had gone by already! And we call that being sensible! It's the only way to get along. And it is too,—if you don't care much where you're going! It's all right if you want to head for a "nice" private breakdown; and on the public side, it presents us with this familiar and international state of affairs that adds so much to our universal well-being!

I suggest to you that the trouble with our panic-stricken world is not at all that we have too much to do—though most of us think so: the trouble is, we're short on resources. C. E. Montague says somewhere that the curse of Adam wasn't work: it was his fear of never getting the work done! Things have got beyond the ability of our lives to carry them. Nothing is the matter with the burden; something is the matter with the stature of the soul that's under it! That's why we've developed the mood of aggression and the psychology of power. We are just not up to life any longer. We've got us a lot of little gods that don't function: time and work and money; There's a Trinity that has let us down! Hatred and nationalism and war. There's another of the Trinities that have let us down! Until there's no room left for the God Who took an Empire off its hinges one night with an angels' song, and away in a manger turned the stream of the centuries out of its channel!

Some of you may remember that odd character, old Bishop Quayle; pacing up and down the floor into the wee sma' hours of the morning, his brow wrinkled, his hands clenched, wrestling with his trouble; when suddenly he stopped short, blew out the light, chuckling audibly to him-

self and went upstairs. He told his congregation later that he had heard a Voice saying to him, "It's all right now, Bishop. You go to bed. I'll stay up the rest of the night!" We'll begin to come through with more poise when we begin to realize, and heartily, without the ifs and buts, that God Himself is concerned about the very things that concern us! "Be careful for nothing." Don't worry.

III. Share your anxieties with God; in everything by prayer and supplication with thanksgiving! There it is at last, the primary deficit of our modern world! Prayer! Life in the 20th Century is flat because it has no perspective. It has no perspective because it has no God—not really! And it has no God because in the places where God keeps waiting it won't show up! I was talking to a man the other day who says he's no Christian, though he believes in God and is quite sure that Christ's way is the only way. He just can't understand what's going on. He can't understand the French, and they are his own people. He can't understand the Germans, or the Italians, or the British. Why any of it? When all that millions want on both sides of the battle-line is a little peace and a little life and their little, little share of the earth's lavish bounty! It was like a crazy riddle in his mind, and he shrugged his shoulders and looked away. I asked him if he ever said anything about it to the God he believed in: and he told me he'd given that up long ago! There was nothing much for him now but the setting sun, and the promise it brought him each day of sleep and the night's forgetting! All of it goes to pieces like that when we quit showing up in the places where God keeps waiting! We think our homes will hold us, or a friend, or the work we have to do; and none of it is enough. You can't get the poise out of anything else that it takes God to give you!

Now and then in the dusk, when the lights go on along that magnificent sky-line to the east and south of Central Park, here in New York, I find myself walking by great, open doors where wheels are spinning, huge wheels, gathering up with their tiny brushes the power that turns this city into my fairyland, and hangs it up above these dingy streets like a jeweled crown, midway to heaven! One has the same experience in the gospels. At the front of them is Jesus. People are coming and going. There's no privacy for Him. He has no respite. They break into His hours of quiet. They lay on Him the weight of their sorrows. Sin and death. Muttered oaths. Sneaking traps that spring when He isn't looking. Yet there He stands, silhouetted in white, serene and untroubled. And you wonder how. Until here, and over there, the curtain is drawn, and for one fleeting moment you peer behind the scenes. You see Him slipping away from Capernaum at nightfall; hours after, Peter finds Him far up the mountain-side watching the dawn. Once it was a garden, under the trees. Or out from under the porch at Bethany, quietly, when the morning was only a shadow of the glow in the east! There were places where God was waiting, and Jesus was never late! Then for the road again, toward a cross, and the spires on the world's rim! You don't need to think it always went as He asked for it to go. He prayed for Judas, and Judas sold Him out! He prayed for

some cup to pass in Gethsemane; but there was no change in any of it! The only miracle that was wrought was His own incredible calm! And so clear was it where the secret lay that when the disciples, stealing up sometimes to listen, gathered round Him at last and put the marvel into words, these were the words: Lord, teach us to pray!

Some tell me still that they've never learned. And that's a mystery! I can't believe it! That a child shouldn't know how to ask for food, or a man for the love of His friend!

"In everything by prayer and supplication with thanksgiving. Ah no, Paul; not thanksgiving: not in a world like ours! We can hardly stop sneering at it! Well, he managed in his! "Thanks be to God, who giveth us the victory." "Thanks be to God, who causeth us to triumph." "Thanks be to God for His unspeakable gift." "I thank my God always on your behalf." "I thank God on every remembrance of you." Have you ever tried it,—just shutting your eyes before God's face, and counting the things over in front of Him that keep the song going in your heart? I have. Only,—when I really get started I can never finish! Every time I try it, it takes up the whole prayer, straight to the Amen; and I've no time left to ask for anything! It's a remedy for peevishness. I recommend it when you're tired of being miserable; because being miserable doesn't get you anywhere!

Maybe this *is* the way, after all,—even when the world goes mad again! "Rejoice in the Lord. And again, I say, Rejoice. Be careful for nothing." Quit worrying, and share your anxieties with God! "In everything, by prayer and supplication with thanksgiving!" The way beyond understanding, on the other side, out of all reason,—to peace!

Let us pray.

Give us joy of Thy presence, O God, and grace of Thy grace; that we may fear nothing but the loss of Thee, and walk steadfastly in Thy love forever! Through Jesus Christ our Lord. Amen.

Lutheran Laymen's League.

Third Sunday in Lent (Oculi).

THEME: *Business and Religion.*

FRANCIS C. VIELE, D. D.

TEXT: "Not slothful in business, fervent in spirit; serving the Lord." Hebr. 12:11.

HYMNS: "A Charge to Keep I have"—*St. Ethelwald. S. M.*

"Awake, my Soul, Stretch Every Nerve"—*London New. C. M.*

When religion is considered nothing more meaningful than a plan of doctrinal statements to be approved without being adopted as the motivating secret of virtuous conduct, it is no more important than some political pronouncements of the day. We have yet to witness, in the major portion of those identified with the church, evidences of devotion to the cause of religion that they reveal for the continued development of life's business interests.

Neither religion nor business afford all that is needful for supplying the needs of mankind. Religion needs business and business needs religion to equalize the pressure of life's most important demands. The actuality of one is as evident as the reality of the other. The one who is interested in nothing but religion may learn a valuable lesson from the one who makes business the supreme motive of his life.

It is not necessary to remind the average man of his business obligations. He is so absorbed in such interests that he often fails to think of anything else. This weakness for giving nothing but business the right of way in one's life was as much in evidence in ancient Palestine as it is in our day. The Apostle was especially interested in the welfare of those who were inclined to devote so much time to religion that they were unable to give proper attention to business. This, then, was a condition that needed adjustment before it would be possible to present to the world a sample of belief and practice embracing every form of human obligation. It is a lesson which includes the fundamentals of Christian service. It has nothing to do with man's opinion, independent of his relation to Christ, as the unfailing source of his soul's salvation. But this does not deter some from making known their special ideals concerning the place that a Christian profession should have in the lives of men. It is to be strictly borne in mind, however, that the difference between a religious profession and a Christian experience is one of the marked characteristics of life that is controlled entirely by the Holy Spirit. And one of the convincing evidences of a divinely directed life is the interest that is shown in every phase of man's need.

It is an ordinary experience to observe men whose devotion to business excludes every vestige of interest in the exemplification of Christian ideals. Some go far enough, in their speculative attitude toward life, to make business their religion and on occasion are known to quote the first clause of our text to justify their position. But this process of reasoning is not tenable as it does not embrace the Apostle's reason for using the language that opened the way leading to a complete understanding of Christian duty. The faultless adherence to the demands of business without concern for the religious outlook of life is one of the weak spots in modern affairs. It is ordinary to see men who have dedicated all their powers of expression to the continuous growth of certain lines of business. And when they have served their time and death compels them to lay aside the burdens of industrial care, their memory is honored by eulogistic elaboration in newspapers everywhere. Their lives are made to appear of vastly more importance than those whose lives were spent in the service of the Lord for the moral improvement of their generation. This must not be interpreted as a protest against any line of legitimate business. It is rather an indictment of the popular attitude of the public toward those who spend their time in developing life's bread and butter ideals. These are essential elements of life, but when they are given the most prominent place in the thoughts of people, the warning should be heeded before it is too late.

During the past decade much time has been devoted to the solution

of the problems incident to our industrial collapse. The remedy for all our economic and social ills is accessible to all who are constrained to seek in the spirit of unselfishness. When the religion of Christ is put to work in our national life it will be found "the cure all" for every economic and social weakness of life. No permanent improvement need be expected by confining ourselves to the words "diligent in business," according to the ruling conception of economic need. To apply ourselves diligently to business without the fervency of a spiritual awakening and the consciousness of being in the service of the Lord, will avail nothing.

There is work to do that can be done only by those who are acquainted with the saving quality of divine grace. As soon as we realize the importance of serving our fellowmen, we shall be privileged to witness the results of our labors. But we shall be compelled to change some of our ideas of religion and its relation to life. The Christian religion does not consist exclusively of prayers, songs and praise. Singing the Doxology can never take the place of exemplary living. We are admonished by Paul to be "fervent in spirit" and by no stretch of the imagination can it be supposed that this is to include only our church attendance. Even though this should be all the Apostle had in mind, a large proportion of church members in this country would fail to discharge this obligation. But something more farreaching in its meaning is organically related to the text.

The word *fervent* is consonant with enthusiasm and eagerness, and keeps one in touch with most important duties and tends to change exacting obligations into pleasurable privileges. If religion were to become a mere business proposition it would lose the lustre of its divine appeal. And yet it should be given so conspicuous a place in the lives of men that its perfecting ideals may leaven all business transactions.

Christians are engaged in the most important work in all the world. But its growth as a spiritual force among men is impeded because of the apathy of its professed friends. The religion of Jesus is treated by many members as though it were an interesting piece of automatic machinery which requires no special exertion on the part of those for whom it was specially designed and perfected. Religious duties should be given first place in the thought and life of all who appropriate its gracious benefits. Religious laziness is responsible for much of the indifference toward religion in general and the widely expressed criticism of the church in particular. While absolute perfection is not attainable in this life, there should be more examples of fervent service rendered in the name of Christ. The supreme value of Christianity is not to be determined by the combined qualities of service and monetary expenditures. It is impossible to measure the important meaning of the gospel message by using the yardstick of business. This should awaken the slumbering forces of religious interests and constrain them to make their lives examples of fervency and devotion that will attract the attention of all who have not responded to the gracious invitation "come unto me all ye who are weary and heavy laden." When our hearts are sufficiently burdened with the consciousness of human need, we will lay less emphasis on form and ceremony, and prove to this re-

ligiously backward generation that "Christ Jesus came into the world to save sinners."

Christ came to serve and His pattern of service should inspire us to exercise all our powers to persuade men that they honor themselves most when serving their fellowmen in the spirit of divine love. It was love that brought Jesus into this world of sin and need. And the love that caused the Father to send His Son to live among men should constrain us to use our several abilities by precept and example to teach men how they "may stand perfect and complete in all the will of God."

When the fervent support of the Church equals, in extent and sincerity, the enthusiastic conduct of business, the consciousness of life's divine relationships will become the ruling experience of mankind. All of which is a different way of saying with John Adams; "If we make religion our business, God will make it our blessedness."

SUNDAY SCHOOL LESSON

Discovering Why People Drink Alcohol.

LESSON: Gen. 43:34. Psal. 104:14-15. Prov. 31:4-7. Eccl. 2:1-3, 10-11. Isa. 56:12. I Cor. 10:6-7.

GOLDEN TEXT: "Wine is a mocker . . . and whosoever erreth thereby is not wise." Prov. 20:1.

DEVOTIONAL READING: Psalm 16:1-6.

INTER. & SR. TOPIC: Why some People Drink Alcoholic Beverages.

Y. P. & ADULTS: The Miracles of Jesus.

The United States of America is today in the grip of the liquor interests to an extent unparalleled. When the Eighteenth Amendment was adopted, 177,000 saloons were closed. Today there are more than 500,000 places where drink of an intoxicating nature may be legally purchased. Combined with this devastating situation are certain complicating factors which make the situation even more desperate. In the old days, the railroads had a rule that none of their employees were permitted to enter a place where beer was sold. To be seen entering such a place meant instant dismissal. Today, while that rule still stands, it is impossible to enforce it because of the stranglehold which the unions have upon the management of business.

People drink to excess because it is a habit which has fastened itself upon them, so it becomes a consuming passion. They drink because they think it is "smart," but it is stupid and silly and is the mark of a fool. They drink because they do not know that more than one great empire of the past has gone down to destruction through the way of drink. They drink because they do not realize that in Germany the consumption of beer and light wine has decreased 65 per cent in the last eight years, while in England and America, it has increased more than 100 per cent in the last six years. They drink because they think they can stop; that they can "beat the game." They drink because they either do not know, or ignore the truth, that liquor and the habit which it fastens upon an individual is stronger than any man that ever lived, that it creates a thirst which it can never satisfy.

Coach Alonzo A. Stagg never drank liquor, because he wanted to have the four things which liquor always stole from man, namely: health, character, brains, and wealth.

EVENING SERMON

THEME: *Heritage of the Human Family.*

J. GEORGE F. BLAESI, D. D.

TEXT: "For whosoever shall do the will of my Father which is in heaven, the same is my brother." Matt. 12:50.

HYMNS: "Blest are the Pure in Heart"—*Franconia. S. M.*

"Thy Way, not Mine, O Lord"—*Ibstone. 6 6, 6 6.*

Whether we believe in the Darwinian theory of evolution or simply in the direct creation by God of all things, biologically, and spiritually, we all have a common origin, we have God the creative Father, the source of human life. As members of one great family we have fallen heir to priceless possessions in the realm of science, art literature, music, and religion. As far as America is concerned, we are privileged to live in a country whose natural wealth and spiritual blessings, whose marvelous achievements, must inspire each of us to say with the psalmist of old, "Bless the Lord O my soul and all that is within me bless His holy name." In spite of all our national weakness we are living in a wonderful country. God blessed America!

Reason teaches us that great blessings also mean great responsibilities. We all have a common Father who is the giver of every good and perfect gift. With the highest regard for the Declaration of Independence, we are all a dependent people, dependent upon God. Without the creative blessing of Almighty God we could not have light and heat and power for the achievements of man. God must furnish the raw material without which man can do nothing. What man cannot do today, God still does. This must call forth something which God naturally looks for, *gratitude*. We all belong to God and God belongs to us, we are brothers and as long as we, through our gratitude, are true to God, God will be true to us. If God is our Father and we are His children and belong to one great human family, we must remember the things that spell happiness for that family. The first and foremost requisite for the happiness of the human family is love. Jesus was once asked by a representative of the law, "Master, what is the first and great commandment?" He answered, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with thy mind, this is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself." If members of a human family love each other, it makes no difference who they are, what they are, where they are, in a palace or in a hovel they are happy.

Then there is forbearance. God is a God of variety. This we see in the various works of nature, flowers, trees, people, much alike and yet all are different. All are interesting, different, some good, some bad, some strong, some weak, some happy, some sad. Being members of one great family we must learn to bear with one another. Cowper once said, "The kindest

and the happiest pair will have occasion to forbear, and perhaps forgive." "We must bear and forbear."

Kindness.

Ella Wheeler Wilcox gave to us this poetic gem, "So many Gods, so many creeds, So many paths that wind and wind, When just the gentle art of being kind is all our sad world needs." That may be poor theology, but it is mighty fine religion.

Love, forbearance, kindness, only three of the many virtues, and yet they will do much if applied in the great family of human brotherhood, to make the world of tomorrow just a little bit brighter than the world of today.

MIDWEEK SERMON

THEME: *One Woman and Jesus.*

TEXT: John 4:7.

Lesson story has much to teach us, of the Saviour and the sinner.

There Cometh A Woman: Are we interested in folks? Charles Sumner to Harriet Beecher Stowe: "I have about gotten beyond being interested in individuals." "Indeed, even God hasn't gotten that far yet!" A woman world-weary: "There was a woman and she was wise, Woefully wise was she; She was old, so old, yet her years all told Were but a score and three; And she knew by heart, from finish to start, The book of iniquity." A woman with reputation and character gone. A woman of a despised race. Just a woman: poor and sinful.

Jesus Speaks To Her: The woman will help us to see some things about Jesus. His accessibility: v. 9. No false dignity; He speaks to a strange woman. No race prejudice; He speaks to a Samaritan. "No man can keep another man in the ditch without staying there with him."—*Booker T. Washington.* No belittling of other's intelligence; he talks of high themes, of God. His sympathy: v. 16-19. He was always the gentleman. He indulged in no recriminations. Yet He did not minimise the fault.

Some Of The High Things He Spoke Of: When religion was mentioned the woman began on an old ecclesiastical argument: v. 20. "God is a Spirit," not limited to time or place; not to be housed up, but always to be found in the hearts of sincere worshipful men and women. "God is the Father," so a Jew teaches a Samaritan! "God is a Seeker," this we today need to have emphasized. The woman forgot everything to go tell of Jesus. A village evangelized because of her witness.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—How to Worship in Private. Matt. 6:5-8.
John 5:39.

LUTHER LEAGUE: Y. P.—Personal Ambition or Human Need. Luke 4:1-14.

WALTHER LEAGUE: March Topic—Liturgy. 2. Two Elements.

MARCH, THIRD SUNDAY

CALL TO WORSHIP: "The Lord is in His Holy Temple, let all the earth keep silent before Him." Hab. 2:20.

PSALM: 122.

PRELUDE: Alleluia—*Field*.

ANTHEM: O Lord Most Holy—*Franck*.

OFFERTORY: Minuet—*Martini*.

POSTLUDE: Holy, Holy, Holy—*Huber*.

OFFERTORY SENTENCE: "Charge them that are rich . . . not to have their hope set on the uncertainty of riches, but . . . that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." I Tim. 6:17.

OFFERTORY PRAYER: Our gifts to Thee, our Heavenly Father, are this day in token of our great debt to Thy love and care and blessing. We pray Thee in all humility to continue Thy gracious presence in our hearts. We ask this blessing in the name of Thy Son, Jesus Christ. Amen.

BENEDICTION: The grace of the Lord Jesus Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMONS

THEME: *Be Ready to Give an Answer.*

JOHN C. WALKER, D. D.

TEXT: I Peter 3:15-16.

HYMNS: "My Faith Looks Up to Thee"—*Olivet* 6 6 4, 6 6 6 4.

"Strong Son of God, Immortal Love"—*St. Crispin. L. M.*

We find the apostle Peter writing a general letter to his friends of Christian communities of the Roman Empire. He was writing in times of storm and peril for this new group of men called Christians. Many of his brethern were suffering for righteousness sake and it may well be that he saw the shadow of an untimely death, a cross, falling athwart his own pathway. St. Peter has words of warning and encouragement for the brethern in such days. At the heart of his message and at the heart of our text was one great word, one great theme, the Christian Hope.

A great many people seem to think that Faith and Hope are intangible, immaterial, inconsequential things. Even when you are dealing with the bitter ghastly realism of war, Faith, Hope, Morale are the deciding factors. The military expert writing the record of the first World War for the Encyclopedia Britannica makes this very interesting comment, "History attests that loss of hope and not loss of lives is what ultimately decides the issues of war." Paul Elmer More, of Princeton, said he was convinced that while Love was the main principle in religion as a way of life, the most important contribution to humanity made by religion was Hope. The Christian has Hope in the destiny of man, in the superlative value of the individual human soul, in the personality of God the Father in heaven. The Bible is a Book of Hope. The Gospel of Jesus Christ is Good News of Hope. As Christians we are the children of Hope. We have the means of Grace, we have the hope of Glory.

But the Christian is to do more than to cherish this mighty Hope for himself or even for his family and friends. St. Peter is quite emphatic, "Be ready always to give an answer to every man that asketh you a reason

for the hope that is in you." This Hope of ours is to be made known. We are to be ever on the alert to tell the story to those who are not so fortunate as to have this firm and valiant Hope. We are not to keep our Faith and Hope, our religion generally, a state secret. We are to be more than ready to speak of these things whenever we can find opening and opportunity.

Now this text presupposes that the world at large is interested in religion, that men have questions they would like to ask of the man who professes the Christian Hope. We are finding that men and women are wistful of better things, that they desire some larger Hope, some saving grace, some anchor that will hold. How often since the war started have we heard people say in one form or another, "Why doesn't God stop this thing?—Why doesn't God do something?" Professor Luccock of Yale Divinity School has called the nineteen-thirties, "the decade of the big D's—depression, disaster, distress, disillusion, despair, dislocation, dole."

A few years ago the Chicago Daily-News printed a question, "Do you feel the need of religion in your life?" Thousands of letters poured in! The letters came from so many different types of people and so many of them were of such vital interest that the newspaper eventually decided not only to publish a series of the letters in the newspaper but also to gather up a selection of the letters into a pamphlet.

The people outside the church in particular, have a great host of questions about the great truths and the sublime and immortal Hope we have through our Christian Faith. The text takes it for granted that the Christians have an answer. Perhaps St. Peter could take that for granted in his day, but are we sure that we could take it for granted now of the rank and file of our churches? How many of those in this service would be found ready with an answer? And if not, why not? Hasn't sound Christian faith and worthy Christian living in any age meant that the people who espoused the Faith could speak with conviction of the things in which they most firmly believed?

Be ready with an answer, sound a martial note for our Faith. In a world where fear, crisis, bitterness, despair are all aboard, the Christians of all people ought to have a ready answer. We do not say that we are wise or perfect enough to predict the course of future events. We do not say that the Christian faith can save a man from misfortune and accident, disease or death. We do say that the Christian Faith firmly held, the Christian life faithfully lived, the Christian Hope well known and boldly cherished, will carry a man through every trial and temptation that life has to offer and make him victor in every strife. The faithful Christian has a peace, a joy, a Hope which is beyond the reach of accident, the fear of change, the threat of death.

The final answer, as far as the world is concerned, is given by deed rather than by word. The personal word counts, the personal witness is of inestimable value. We can't usually offer any adequate reason for not speaking a word in season to those who stand in need of spiritual help and counsel. We want to lay as much stress on that as possible. Then having laid the stress there we want to go back one step further and point out that

back of the personal word lies the personal attitude, the unconscious witness of the deed. We must "out-live, out-laugh, and out-love," those who do not cherish the Faith and Hope we proudly claim as our own.

After paying a high tribute to the work of the missionaries along many lines and expressing deep gratitude Madame Chiang Kai-shek continued:—"You have asked me to come to tell you how you can cooperate to help us in this national crisis. My answer is 'Continue your efforts in the same direction in which you are working.' What do I mean by this? One day one of the cabinet ministers in the government, a man who is a non-Christian remarked that he was studying the Bible. Someone asked him, 'Are you a Christian?' 'No,' he replied, 'but I see that the people in the country who are most self-sacrificing are the Christians, therefore there must be something in Christianity.'"

This is the Lenten season. This is the season when every church ought to put an emphasis on Christian evangelism. Few churches in these days have special meetings, there is comparatively little attempt at mass evangelism. We ought to make larger efforts along these lines. But in any case we have a great and open door of opportunity before us here and now as a church and people. We have a right to expect that the interested members of our church will make a special effort at this season of the year to bring new friends into our fellowship. This is the time of the year when men's hearts are most open to the Christian appeal, that in this period looking toward Easter there is a special readiness to discuss the great issues of life, the deep things of faith. Instead of cultivating increasing reticence, let us rather court and cultivate discussion along religious lines. Let us see if we cannot discover among our personal friends and acquaintances many who need the ministry, the worship, the hope the Church of Christ has to offer.

Be ready to give an answer for the Faith and the Hope that is in you. Be ready to seek out those who need what the church has to offer. Speak a good word in season, and never mind how halting that word so long as it is sincere and earnest, speak a good word in season for Christ and His Church. To speak such a word implies loyalty, knowledge, affection, courage. We want to believe that you have those qualities bound up with your Christian Hope. Be ready to give an answer, be ready to ask an answer for Christ, and God will bless you and His Church in the giving.

Fourth Sunday in Lent (Laetare).

THEME: *Fragments of Life.*

RAY R. FISHER.

TEXT: John 6:12.

HYMNS: "O Bread, to Pilgrims Given"—*Dies Dominica*. 76, 76. D.

"O God, Unseen, Yet Ever Near"—*St. Flavian*. C. M.

Our Lord fed two multitudes during his ministry, the five thousand and the four thousand. He multiplied five loaves and two fishes in feeding the five thousand. He multiplied seven loaves and a few small fishes in

feeding the four thousand. Twelve baskets of fragments were collected after feeding the five thousand; seven baskets of fragments after feeding the four thousand. In each case they gathered up what was left over.

There are three kindred events in the Old Testament, when God superseded His natural method of providing the needs of His children, and miraculously supplied them. Of course you remember the first one, the feeding of the Israelites in the wilderness, Exodus 16. The Israelites murmured for bread and against God and Moses for bringing them into the Wilderness. They even wished they were back in Egyptian slavery. There is a lesson for Democracy. Democracy must see to it that her people are fed. Hungry people prefer slavery to starvation.

God sent quail in the evening and manna in the morning. None was sent on the Sabbath. The people were to collect a double portion on the day before. Those who tried to hoard the food found that is spoiled on their hands. It is a dramatic story, and it makes good reading, as do so many of the events in the Old Testament.

The second kindred event is found in II Kings 4. "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto Him my two sons to be bondmen." This widow had only one pot of oil. Elisha had her send her sons to borrow all vessels possible from the neighbors. Then from the one pot that contained oil he had the widow pour full of oil all the borrowed vessels. The oil was sold. The debt was paid. The sons were saved from slavery.

This is another dramatic story. Notice here that the help of the neighbors was solicited and their vessels used in relieving this destitute widow.

The third kindred event is recorded also in II Kings 4. It tells of Elisha's satisfying one hundred men with twenty loaves. "And Elisha came to Gilgal: and there was a dearth in the land. . . . and his servitor said, what, should I set this before an hundred men? He said again, Give the people that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord."

This event reminds us of Christ's feeding of the two multitudes. Elisha used his servant, and Christ used His disciples in distributing God's provisions. That is still the duty of God's people today. However, it remained for Christ to teach the value of the fragments. After Elisha fed the hundred men we read "they did eat, and left thereof." They gathered up twelve baskets of fragments after the feeding of the five thousand, and seven baskets after the feeding of the four thousand.

The Fragments Of Life.

Why was our Lord so interested in fragments? Religion lives and grows on fragments. That isn't as it should be, and it isn't as God would have it, but it is often the case. The fragments of our lives we offer God. That isn't true of all of us. I know members who consider the affairs of the church as having first call, first right, to their services. However, it

is true that the Church lives and grows largely on fragments. This is true in our individual religious lives.

"An artist, at odd hours, took wasted pieces of glass and out of them constructed one of the most magnificent windows that ever adorned a cathedral. The gold-sweepings in the United States Mint, Philadelphia, amount to over \$80,000 per year. Many of the most useful things are now made out of what was once thrown away. The by-products in the great packing-houses have proven the source of immense fortunes. Our wasted moments, talents and means, if wisely used, would prove the source of great added treasure in the kingdom of God."

Gather some fragments in the home that will help to make the home the great, and lovely, and beautiful thing that God intended it should be. The home is the place of life's closest and finest intimacies, the place of life's rest, life's leisure, life's pleasure, and life's security. If you aren't collecting these fragments in your home, may God pity you in your poverty.

We could also to gather up fragments of prayer-time in the home, those few minutes of family worship when the whole family bows together. The home is so much bigger than we are. It is the sum total of all our love, all our hopes, all our aspirations. It is all that we are together, and much more too; for it is a divine institution ordained of God; where life's most intimate love has God's sublime sanction. In our family-worship we keep the home in touch and tune with God, who helps us to make it a haven. If you would reverently engage in daily family worship in your home for three months, at the end of that time you would not give it up for anything in the world.

The home is the place of rest. This is such a tiring, restless world in which we are living; always on the go, eating our meals in a hurry, rushing out to work, rushing back to grab a bite to eat, and rushing out again to find some form of amusement. If only we would collect a few of those rushing, restless minutes to rest in comfort and relaxation in the home our tired, worn bodies could be restored, our fatigued, dazed minds could be cleared, and we could enjoy the divine blessing of rest. To rest is as much a duty as to work, and the home is the place of rest.

Whittier in his lovely prayer hymn expresses the desire of this quiet rest.

"Drop thy still dews of quietness
Til all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace."

There are so many fragments that we ought to gather up. We have time only to mention some of them: Fragments of smiles that make the sun shine brighter into many souls. Fragments of finance: Now is the time to save, when times are prosperous. Fragments of good literature: Poor indeed is the man who doesn't read a good book occasionally. Of course the Bible is the world's best literature. Fragments of praise: No human is immune to praise. Few indeed are the people who are not inspired to do their best by praise.

Fragments of Human Beings: As a Church we ought to gather up some of the human fragments that we see all about us, and build them into things of beauty. That is another thought, but we ought to keep it constantly before us.

SUNDAY SCHOOL LESSON

The Mighty Works of Jesus.

LESSON: Matt. 8:23-34. Mark 4:35-41. Luke 8:26-56.

GOLDEN TEXT: "What manner of man is this, that even the winds and the sea obey him?" Matt. 8:27.

DEVOTIONAL READING: Psalm 19:1-6.

INTER. & SR. TOPIC: The Mighty Works of Jesus.

Y. P. & ADULTS: The Miracles of Jesus.

Jesus was retiring momentarily from Capernaum. He was seeking to escape from the multitude and the rulers. He set out in a boat to cross the lake. It was a sail of about seven miles, and weary with the labor of the day and lulled by the gentle motion of the boat He went to sleep.

The Lake of Galilee has always been subject to sudden storms. It lies deep in its hill-girt basin, and after a sultry day, the cool air from the uplands will often rush down over the lake with terrific violence. Jesus was undisturbed by the howling wind and the dashing waves and the beating rain. The terrified disciples awoke Him. They were forgetting that "no storm could swallow the ship, where lies the Master of ocean and sea and sky." He addressed the tumultuous elements as though they had been raging beasts, "Silence, be still," and they obeyed. When a storm subsides naturally, the wind gradually abates and long after it has died away, the sea still heaves and swells. But at the word of Jesus the wind sank to rest and there came a great calm.

Reaching the shore, He performed the second great miracle, casting the devils out of the tormented man, into the herd of swine, and bringing upon Himself the condemnation of the pork-packers of Gadara. To them, hogs were more important than men. The mad-man whom Jesus healed was the terror of the neighborhood. Attempts had been made to fetter him, but with the strength of frenzy he had always burst his bonds and he roamed over the mountains. The cry which he uttered, upon seeing Jesus, was a cry not of fury but of fear. The devils, who possessed the man, cried out in frenzy, "What have we to do with Thee, Jesus, Son of the most high God?"

Testimony to the Lordship of Jesus,—to His deity came, during His lifetime, from three distinct sources: first, from Heaven, in the form of the Dove which rested upon Him, accompanied by the voice which proclaimed Him, "This is my beloved Son, in whom I am well pleased;" second, from earth, in the testimony of the Centurion who stood at the cross and in that of others who, during His lifetime, attested to His deity; third, from the devils, themselves, as in this case. Thus testimony to His deity is drawn from Heaven, Earth, and Hell. From what other sources is it possible to draw testimony?

EVENING SERMON

THEME: *The Heaven-Born Brotherhood.*

PAUL R. KIRTS, D. D.

TEXT: I Peter 1:22-25.*HYMNS:* "Through Good Report and Evil, Lord"—*Hanford*. 888, 4."Jesus, Thou Joy of Loving Hearts"—*Germany*. L. M.

The Peter of the pen is a mellower, humbler man than the Peter who acted as bold spokesman of the Twelve. In the early days of his discipleship he was bound by racial prejudice. Until Cornelius knocked at the door of the Christian community, Peter held that a gentile must become a Jew to be a Christian. After the dream which Peter had at Joppa he was ready to receive non-Jews into the fellowship of believers.

The letter from Peter would show that they were still cared for by an Apostle, to whom some of them probably owed their conversion at Pentecost. (Acts 2:9 ff. and I Peter 1:1) Encouragement of a deeper kind the letter also contained. "In quietness and confidence shall be your strength" is the sum of his encouragement. Those whom the heathen scorn as "Christians" must live, and, if need be, suffer, as men would who are like Christ.

It is interesting to note the progress of Peter's ideas. In his speeches Christ's sufferings were a stumbling-block; in his letters he sees that they are the beginning of his glory and the great means of his salvation. Now he understands their sacrificial character. So he lays more stress than he did on the Christian privilege of suffering for others, and aiding to advance the salvation of the world. This development is natural in an Apostle who had been testing by experience the power of the gospel.

The Church to which Peter wrote was no longer divided between Jews and gentiles. All Christians alike were simply the inheritors of ancient Israel. In his first letter Peter connects the faith of Christians with the faith of ancient Israel. Then he declares that the life of obedience to which their faith calls them is a new life, which is nevertheless the fulfilment of the ideal of the Jewish Church.

You have entered into a mysterious and eternal brotherhood, he says. It is an awe-inspiring fellowship, a divinely created society. No wonder its outward and visible signs—its cathedrals and ceremonials—have again and again assumed august proportions and solemn aspects. Men who have come under the spell of this God-created community of believers have sought to give expression in a thousand ways to the mystery of the Church. Noble architecture, stained-glass windows, organ music, choirs, symbolism have been employed to give voice to the ineffable character of the Christian fellowship. Wholly unexplainable, its devoted members have endeavored to say in stone and glass and a dim religious light that the character of this divine brotherhood is essentially mystical.

This fellowship, besides being mystical, is eternal. By the living, lasting word of God it has been formed. So it is not subject to deterioration and decay. The Spirit of God has breathed the breath of eternal life into

this brotherhood that unites men of all races, classes, and conditions. Peter could not account for this on any other terms than that of the living, lasting word of God. If he had had his imperfect way, only Jews and those who would submit to circumcision could have entered into this glorious fellowship. But when he had been educated by all the influences of the gospel of Christ, he came into full realization of the inclusiveness of salvation. He saw it as a new life encircling all the little circles which men had drawn to shut themselves in and others out. And yet he saw the new creation—this wide brotherhood—as a promise of prophecy. Now he was endowed with insight into the meaning of Isaiah's message. God was doing a marvelous thing before his eyes. He was the God of Israel. Peter, a child of Israel, versed in the Scriptures, steeped in the revelation which his race had received, was loyal to the one true and almighty God, the God of Abraham, Isaac, and Jacob. It was because of this loyalty, this fidelity to the God who had unveiled himself to his people that Peter could now declare with utmost assurance that by the living, lasting word of God a new life had been created which was to bind men together, both Jews and gentiles, into an eternal brotherhood.

Just as Peter was given insight into Isaiah's message, so that he could read the full import of the prophet's words in the light of events which were taking place under God in his own experience, so may we, given that power which has been promised to those who believe, the power of the Interpreter who is able to guide us into all truth, be endowed with insight into Peter's words about the eternal character of the divine continuing community of believers, how, after nearly two thousand years from Peter's day, we are in a unique position to consider how abiding the Church of Christ is.

From Peter's day to this, there has always been a body of believers in the one true and only God and in the One whom He has sent as Redeemer. The very fact that it has continued in spite of heresy, controversy, schism, and the gates of hell, testifies to its abiding character. To Peter it was a new life, a divine creation. To us it is still a living brotherhood in which millions today are finding the consolations of Christ in the midst of a world on fire. Cities larger than ancient Rome are burning, and no one knows what the end will be. Yet we are confident that the Church will abide, for it has been born of the living, lasting word of God.

1. It is the duty of Christians to love Christians, heartily and sincerely. Love is an absolute standard set up by Jesus. There is no abatement, no annulment of the law of love. Suppose we say, "There are some people in the Church I cannot love." What does this admission reveal concerning our discipleship?

2. It is within this fellowship of believers that the law of love is to be dominant. The Church of Christ is unique, for it is the only society built upon the sole law of love. If members fail to demonstrate love toward one another, they are not sincere in their membership, they do not wholeheartedly accept the basic principle of love on which the brotherhood is founded.

The Church of Christ offers an opportunity to its members to show to

the world that it is possible to base a society on the law of love and that such a society so conceived can endure in spite of enemies within and without. If hate seems strong and if wrong seems to be overthrowing the right, it is an excellent time to demonstrate in the Church the way love works. For it is in this area of human interrelationships that God plans to build a better society. He plans to bring in the Kingdom of heaven on earth through the Church, a society that knows no higher law than the law of love.

We shall not get the full import of Peter's message here unless we emphasize the fact that he was writing to the newly created Christian community, and that he was saying to this divine brotherhood, "You are a new life promised in prophecy and this is the good news for you." The gospel is good news to a community of believers in Christ who realize that God has been preparing them through the ages to be his instrument for the salvation of the world. Eternal life was promised in prophecy and was fulfilled in the Christian community. There is no new life for anyone unless it is by adoption into the family of believers. The Church, of which Christ is the head, is the divine community, giving life to those who are dead; and its sign is love.

A PRAYER

God of all grace, we thank thee for the Church of Christ. Increase our appreciation of it as the means of extending the Kingdom of God and make us increasingly willing to sacrifice for its good. In Jesus' name. Amen.

MIDWEEK SERMON

THEME: *When Jesus Feeds the Hungry.*

TEXT: John 6:35.

The busy Master: the Master of busy men. Tasks multiplied. Effort toward ease. Task to minister. Presence of people in need always drew Him to service.

Why The People Followed Jesus: "Because they beheld the signs which He did on them that were sick"—v. 2. Curiosity—alone? Condemn them? Sickness in the world is a fact, the one fact in the world to the sick person. Many people in that throng were seized suddenly with hope, a new hope, a strong hope. Hope for themselves. Hope, perhaps, for some beloved one. So they followed Him.

Bread For The Hungry: Evening comes and hunger with it. "Whence are we to buy bread, Philip?" Why Philip? Because he was near to Jesus at the moment? Or was he in charge of provisions, or knew the country, or was it his character? "Philip was apparently a matter-of-fact person, a quick reckoner and a good man of business, and therefore perhaps more ready to rely on his own shrewd calculations than on unseen resources."—*Dods*. A type of today. Denarius, a day's wage for working man. Provide one meal, or kind, for ten persons. Over four thousand in

crowd. Two hundred denarii wouldn't feed this crowd! On basis of purchasing value today, twenty-five hundred dollars. Andrew: "There is a lad here with his lunch!" BUT—! What Philip couldn't do with twenty-five hundred dollars Jesus does with twenty-five hundred mils, twenty-five cents.

Careful Of the Fragments: No waste with God. The word of science. Shall we believe He will waste souls? Burbank: "Bring me proof of immortality and I shall believe. Not till then!" If we look around and see no wastage in natural world, shall we believe God prodigal in spiritual? Why the church survives and flourishes: God can do so much with so little, and allows no waste. "My word shall not return unto me void."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—The Christian Discipline of Life. I Thess. 5:5-8; 16-23.

LUTHER LEAGUE: Y. P.—An Imperial Crown or The Kingdom of God. John 6:15.

WALTHER LEAGUE: March Topic—Liturgy. 3. Uniformity.

FOR THE BULLETIN BOARD

Violence in voice is the death-rattle of reason.

No one gets more angry than the one who is wrong.

Why praise dead saints and persecute living ones?

Burdened souls have small use for post-mortem kindness.

It is nobler to merit and not receive than receive and not merit.

Flowers on the grave shed no backward fragrance.

Getting in the last word generally means the wrong one.

The best known in Heaven, no doubt have been the least known on earth.

Expect little good from him who does not praise good.

There is a difference between words of debt and flattery.

Many seek commendation more than merit.

We may tremble on the rock but the rock doesn't tremble under us.

The Bible is the sheet-anchor of our liberties. Write its principles upon your heart and practice them in your lives.—*U. S. Grant.*

MARCH, FOURTH SUNDAY

CALL TO WORSHIP: "Blessed are they that dwell in Thy house. They shall be still praising Thee." Ps. 84.

PSALM: 130.

PRELUDE: Choral prelude "From Heaven Above"—*Bach*.

ANTHEM: Good christian Men, Rejoice—*Bach*.

OFFERTORY: To God We Render Thanks—*Bach*.

POSTLUDE: March of the Magi—*Dubois*.

OFFERTORY SENTENCE: "For we brought nothing into the world, for neither can we carry anything out." I Tim. 6:7.

OFFERTORY PRAYER: Our Gracious Father, teach us the true meaning of love as the rule of life, so that we may follow humbly but knowingly in the footsteps of the Divine Saviour. Accept these gifts as a token of our understanding of the rule of life which Jesus taught His followers, so that His teachings may become manifest in all our undertakings. Amen.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMONS

THEME: *Jesus Christ, the Only Hope of Man.*

CHARLES HADDON NABERS, D. D.

TEXT: John 6:58.

HYMNS: "My Hope is Built on Nothing Less"—*Melita*. 8 8, 8 8, 8 8.

"My Times are in Thy Hand"—*Aldersgate*. *S. M.*

Had there existed among the earliest group of Christian disciples a man with keen mathematical mind, he might have desired to demonstrate the progress of the cause in which he had enlisted. His graph would have begun with a line raised very little above the base, for in its beginning the ministry of Jesus made no appreciable stir among the people. For at least six months of the three years Jesus worked with a small group. Then as His fame grew, the line would have risen higher, and higher, and higher until it almost touched the top of the page.

Perhaps the peak was touched when the multitudes desired to take Jesus by force and make Him king despite His protests. Perhaps the peak was reached when one of the disciples with commendable exuberance cried before the Master: "All men seek for Thee!"

But the line of the graph dropped down, down, down. "If any man will come after me, let him deny himself, and take up his cross, and follow me." The multitudes went back to the farm and to the market, to the tending of sheep and to the sowing of wheat. The multitude became a group. The great congregation dwindled to a mere handful. The line on the graph falls to where it indicates that only the disciples are loyal and faithful. In the souls of this small group has been lighted an eternal torch which no mortal wind can extinguish. In the hearts of these men has been born a concept of truth which no combined Hebrew-Roman force can slay. Therefore a man among these Galilean small-town fishermen replies: "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art Christ, the Son of the Living God."

The movement did not die! Its Founder was nailed to a cross; its frightened devotees hid themselves in dark corners for a time; but if the graph-maker had been on the job, he would have needed more sheets with higher lines, for these eleven men began a steady march of triumph.

But the line on the graph, if one keeps it accurate, does not continue to rise through the centuries. It rises and falls; ebbs and flows. Unlike the tides along the beaches the ebb is never equal to the flow, and the waters sweep higher on each rise.

All the borderlands of the Mediterranean were nominally Christian until the advent of Islam and the Arabian prophet. Then lands won for Jesus were lost, and the cross was succeeded by the crescent, the Bible by the Koran. But the ebb tide was followed by a full tide.

At the close of the Napoleonic wars an official government investigation by France on the state of religion in Great Britain reported that religion was dead there, that the church had lost its power, and the whole movement its vitality. But this ebb-tide was followed by the most wonderful century of Christian advance the world had seen since the first century—the nineteenth century of world-wide missionary work. The graph would rise higher than ever before in the history of Christianity.

Today, the tide has ebbed again; the waters have receded from the shore lines; the multitudes are again dwindling and the nations have gone after strange gods, or no gods. The nations that once walked in the light have been enveloped by a great darkness, the darkness of atheism, of blatant nationalism, of both indifference and bitter antagonism to Christianity. The line of the graph has again sagged low, so low that shallow minds and fearful hearts are believing that the end of everything holy and high draws near. Such is not the truth.

The Christian movement cannot die! The Christian Church cannot be bombed out of existence by a blast from the skies, nor pushed aside by the Satannic manipulations of diplomacy born of greed, fed by force, and nurtured on brutality.

If over the tall, but never far-removed battlements of heaven, the Son of God is asking the same question of groups gathered every Sabbath in churches that He asked to Galileans, "Will ye also go away?" the answer is the same that Simon Peter made; an affirmation of faith in Christ, as the only hope for a sinful, suffering selfish world. "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the Living God." The lines of the graph will rise again! I know it because Jesus Christ is the only hope for the world.

When I maintain that Jesus Christ is the only hope for the world, I am speaking not of some mamby-pamby sentimentalism that would senselessly sing of the blessed Home over there, and turn a hand not at all to create a better home over here, nor am I thinking of militant zeal for one's own interpretation of the words of Jesus that sends one out with fist and sword against other disciples rather than against men who know nothing about Jesus as Saviour, nor am I thinking of a shallow, external, money-loving, pleasure-mad group who dare to call themselves Christian, but who let

this profession interfere with nothing they sinfully and selfishly want to do and say and be on at least six, and for the greater part, on seven days of the week. I mean faith in Christ as the Perfect Revelation of the All-Powerful, All-Wise and All-Loving God, a faith that finds salvation from sin in the acceptance of this supreme outreach of God's love in our behalf.

Such a faith in Christ is the only hope the world has of peace. The last night that Jesus spent with His disciples ended with His arrest and trial, but the conversation with which it began was of peace: "My peace I leave with you." Man's search for peace, any kind of peace apart from Christ, peace between nations, peace between two races, peace between labor and capital, peace within the heart, has been nothing but an unbroken series of tragedies, and the empty Carnegie Peace Palace at the Hague, and the deserted League of Nations buildings in Geneva are but two of the gaunt reminders of the fallacy of seeking peace apart from Christ.

But He brings peace. He brings a man through the forgiveness of sin to peace with God. This makes possible peace between two men, or two groups, or two nations. Not by might, but by God's Spirit and by God's Spirit alone does a war-torn world have any hope for any sort of peace that does not mock the earnest petitions of suffering people.

Such faith in Christ is the only hope the world has of life. "Thou hast the words of eternal life." "In Him we live and move and have our being." "I am come that you might have life, and that ye might have it more abundantly." In Him and in Him alone does the whole man live, with life in every dimension, width, and height and depth and length; with life of intensity, and life of conquering strength, with a life that makes us co-workers together with our Lord in building a God-loved, God-redeemed, and God-glorified kingdom.

"Amen! Amen!
So be it with us, Lord!"

And the line on the graph shall again rise and rise, higher, much higher than ever before!

Fifth Sunday in Lent (Judica).

THEME: *Our Enemies Make Us.*

WILLIAM R. SIEGART, D. D.

TEXT: "When therefore the chief priests and the officers saw him, they cried out saying, crucify him, crucify him!" John 19:6.

HYMNS: "Jesus, and Shall it Ever be"—*Breslau. L. M.*

"Sweet the Moments, Rich in Blessing"—*Batty. 87, 87.*

Popular books of recent days have stressed the importance of making friends and influencing people. In some cases the motive is purely selfish.

This morning I bring for your consideration this statement: that our enemies, more than our friends, make or break us. In the wide search for a superficial friendship it is invariably laid down as a rule that a person

should never make an enemy. However, we lay down another rule, that a person who never makes an enemy never stands for anything worthwhile. It takes a brave and courageous soul to stand against the crowd and make an honest attempt to advance along any good line.

Jesus certainly could have courted all classes and conditions of men. But he chose rather to remain firm and true to His real mission and message. And in so doing He made bitter enemies. It was His enemies who crucified him.

"For a man or a cause that wants to get on there is nothing like a few hearty, zealous enemies. Most of us would never be heard of if it were not for our enemies. Make your enemies and your enemies make you."

Take the realm of literature. Shakespeare is considered a master dramatist. But his own age did not accept him. There was a man named Joseph of Exeter who was styled a miracle of classic composition, while Sir Philip Sidney's "Arcadia" was said to be immortal. These latter have been practically forgotten. Shakespeare was considered a half-educated varlet. He had thousands of enemies, but he went ahead.

France had a saint named Madam Guyon. For her faith she was imprisoned in the Bastille. The people called her an hysterical degenerate. But in the prison she practiced the presence of God. Her cell was transformed by that presence.

Did not Bunyan produce his masterpiece in jail? It was Spencer who wrote:

Ay me, how many perils doe enfold
The righteous man, to make him daily fall,
Were not that heavenly grace doth him uphold,
And steadfast truth acquit him out of all.

When Louis Pasteur was working year after year on his germ discoveries he created many enemies; but he went ahead.

When Galileo, Copernicus and Kepler were startling the world with their discoveries they created enemies; but they went ahead.

So it has been with others. When the first abdominal operation took place in this country the people awaited outside the house to lynch the physician.

In music much the same story is told.

Every new style in music is greeted with jeers. But musicians with faith go ahead.

The Jew has been kicked about the earth for thousands of years. I sometimes wonder if the Jew has not been made what he is because of persecution.

In 1925 the British minister for the colonies received in Jerusalem delegates representing the various sections of the Palestinian population. The Emir Omar el-Bittar of Jaffa drew himself up to speak. His words were these: "Cursed be the faith of thy faith, O Jew, son of a Jew." Is not that the spirit which has greeted most Jews? Perhaps because of it they have drawn themselves together more compactly.

The apostles were persecuted. Paul was even accused of having no

interest in his converts beyond what he could get out of them. And the persecution of the early Christians is known to all. Jesus earthly ministry was no bed of roses. He made enemies right and left. But He triumphed over all.

We must keep on our course. We must go ahead, and a few enemies will not hurt. A man is known more by his enemies than his friends. But never let an enemy triumph over you. Instead, be true to the faith and go ahead.

SUNDAY SCHOOL LESSON

Jesus the Messiah Foretells His Death.

LESSON: Matt. 16:13-28. Mark 8:27-37. Luke 9:18-25.

GOLDEN TEXT: "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's shall save it." Mark 8:35.

DEVOTIONAL READING: Hebr. 12:1-8.

INTER. & SR. TOPIC: Why Jesus Talked about His Death.

Y. P. & ADULTS: Why the Messiah Should Die.

From time to time Jesus had thrown out vague hints of the doom which awaited Him. The disciples dreaming their dream of a worldly kingdom had missed them all. It was time that they should know the truth, and their spiritual development had reached the place that justified Him in revealing it to them. He said to them plainly, "I must go away to Jerusalem to suffer many things of the Elders and Chief Priests and Scribes and be crucified and on the third day to be raised up." They were aghast and Peter could not endure it. Horrified and distressed, he touched his Master and spoke out in remonstrance. "Mercy on Thee, Lord," he cried, "this shall in no wise befall Thee." All the days of His ministry, the cross had been before Him, and the prospect had been awful to Him. He had set His face like a flint and pressed forward on His way. It was the Father's will that He should die, a sacrifice for the world's redemption. Now the temptation to turn aside assails Him again from a new and unexpected quarter, speaking to Him through the voice of His follower. It was as though the tempter had assumed Peter's form and was urging his suit with all the moving importunity of tender affection. Jesus was shaken, but not for a minute did He hesitate. He recognized the same old temptation under a new guise. He said, "Get thee behind me, Satan!" There is nothing more difficult than to change men's ideals, and the disciples clung with blind and dogged persistence to their Jewish expectation of an earthly kingdom. Even after Jesus had twice announced His passion, they disputed which of them should occupy the chief places about His throne. Slow of heart, slow of comprehension, sluggish of spiritual apprehension—what a lesson, what a comfort, what a warning it is to us.

EVENING SERMON

THEME: *The Remnant.*

FRANCIS C. VIELE, D. D.

SCRIPTURE: Romans 10.

TEXT: Romans 11:5.

HYMNS: "God of Eternal Love"—*Thatcher. S. M.*"O For a Faith that will not Shrink"—*St. Leonard.*

Every age has threatened the stability of institutions that have represented the essence of human hopes and ambitions. Men have always been inclined to emphasize the forces of skepticism at the expense of a working faith in God. This is an example of what always grows out of giving undue prominence to appearances, which should serve to remind us "that man looketh on the outward appearance, but the Lord looketh on the heart."

In times like these more than human wisdom is needed to give us the sense of right direction. It is no time for temporizing and compromising. There is so much depending upon right decisions that great care should be exercised in determining any course of action with reference to the disintegrating forces of evil, the influence of which is felt by all classifications of mankind. Until we are able to present an undivided front as we face the spiritual needs of the world it will be useless to hope for a larger expansion of Christian influence for which we pray and labor.

The darkness of indifference reigns in places that should be glorified in the light of a living faith in Christ. But we should be careful not to succumb to the ravages of despondency. Conditions are never so bad that they might not be worse. Yet it is often easier to give advice than it is to make our counsel to play an indispensably important part in working out the multiform problems of life.

Despite the historic experiences of opposition, there are still those who contend that the only way to realize the establishment of a world-wide acceptance of religious authority is the adoption of a specially devised system of rules and beliefs. But the weakness of this idea was clearly demonstrated during the centuries when there was but one religious organization to act as a medium for persuading men to honor the Christian revelation of the divine will. It was not until there developed a division of the religious forces of the world that the missionary movement was launched in the interest of world-wide salvation. It is impossible for one organized branch of society to perfect a program for winning the unsaved by a letter-perfect duplication of certain forms of devotional observances.

In our effort to discover the cause of the present slump in religious matters, we must not lose sight of shortcomings that can be traced to the Church. If examples of charity and patience are not to be found in the official acts of the Church, where should we look for the qualities of Christian forbearance? Is it reasonable to believe that the membership of the Church will manifest more of the Christian graces than the personnel of its official leadership? It is not right for the whole Church to be

judged by one set of its bigoted and pharisaical representatives. The work of separating "the sheep from the goats" has never been delegated to man. All who confessed their faith in the Saviourhood of Christ, regardless of the hair-splitting opinion of some ecclesiastical organization, are assured of being acceptable to God the Father.

Had it not been for the service rendered by the minority supporters of faith and practice, the church would have become extinct centuries ago. A random choice of congregations will confirm the reliability of that statement. There is not such a thing as a hundred per cent efficient congregation. The greatest work is done by people who are not interested in monetary rewards. The opportunity to serve is always first in the thoughts of these divinely equipped personalities. The gospel will never be known as a popular plan of salvation. Men desire something that will give them a sense of spiritual security, and at the same time will allow them to do whatever their inclinations may suggest. Some make a great display of what they profess to believe religiously, but are never known to commit themselves to any policy of action by which to demonstrate the stability of their claims. The presence of evil and the widespread area of its operations comprise a problem of universal proportions.

Evil is something that does not depend upon the extent of its study for its continued activity in human life. But the weak spot in many lives is the failure to use the information gleaned for the moral uplift of men. This weakness is found in the overwhelming mass of mankind.

Those who are spiritually alert to the crowning need of this generation represent a minority that is seldom granted more than indifferent recognition, and yet those who are so often insignificant in the eyes of men are really the conserving element of every age. The world has never lacked the inspiration of their presence, and yet they are treated as ordinary personalities.

Some have undertaken to prove that religious aspirations are for those only who are specially endowed with such inclinations. According to divine revelation, all men have a common origin and are equally important in the sight of an Infinite benefactor. It was never intended that a limited number of people were to devote themselves to the religious phases of life, while the majority were to be interested only in temporal attainments. According to Christian doctrine, the needs of the few suggest the needs of the many. But this thought is ignored by the multitudes and upon "the remnant" of mankind rests the burden of keeping the lamp of Christian experience burning with devotional intensity.

The church has always been maintained by an interested minority. There are those, however, outside the church, who exemplify commendable qualities of character and render needful service to their fellowmen. Virtuous habits are everywhere worthy of proper recognition, but everything which relieves suffering and promotes happiness originated in the heart of a loving God. People who are not identified with church movements are not inclined to give God the praise for their benevolent disposition toward others. All the good that is being done in the world is divine, whether it is acknowledged or not. All the humanitarian movements that

have blessed the world had their starting point with the announcement of Christ as the Saviour of mankind. It is the mission of those to whom Paul alludes as "the remnant" to give due prominence to the all-important truth of universal redemption.

MIDWEEK SERMON

THEME: *A Christian in Athens.*

TEXT: Acts 17:19-20.

A Christian worker dealing with a difficult situation.

On The Streets of Athens: Synagogue failed to provide contact. Paul on the streets. "Athens, pre-eminent in literature, art and philosophy, was pre-eminent also in religion. She rivalled Rome in her hospitality to alien cults. The beautiful city was crowded with temples, shrines, altars and images, which met the Apostle's eye at every turn as he strayed in street and market-place."

Before The Censors: "Its chief function was the investigation and adjudication of cases of homicide, but its jurisdiction extended also to such lesser offences as sacrilege, treason and conspiracy; and it exercised a censorial supervision of the civic life, reprimanding and punishing immorality, indolence and prodigality. It regulated the education of the young and controlled the introduction of novel forms of worship; and thus it had jurisdiction in the case of Paul, who was charged with 'proclaiming strange divinities.'"

The Charges and Defence: "Seedpicker," picking up seed behind sower. Applied to (1) thief living by what picked up; (2) intellectual charlatan whose learning was second-hand and undigested. "Seeker forth of strange gods:" Jesus and Anastasis. The defence: acknowledged religious sense of Athenians. Comments on altar to unknown god. The Lord is that god, and we are his children, as your own poets say. Now God hath sent Jesus and in proof the Resurrection.

Critics and Converts: Mockery and serious thoughts. Majority howled in derision but a few questioned further in private, became converts. Paul confirmed in decision to abide with simple Gospel.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—"If you Love Him, Why Not Serve Him?" John 14:15-21; 15:12-17.

LUTHER LEAGUE: Y. P.—Escape or the Cross. Mark 14:46-53.

WALTHER LEAGUE: March Topic—Liturgy. 4. Worship should not become monotonous.

MARCH, FIFTH SUNDAY

CALL TO WORSHIP: "Our soul waiteth for the Lord. He is our help and our shield. For our hearts shall rejoice in Him, because we have trusted in His holy name. Let Thy mercy, O Lord, be upon us, according as we hope in Thee." Ps. 33.

PSALM: 24.

PRELUDE: In Dulci Jubilo—*Bach*.

ANTHEM: Come Ye Thankful People—*Elvey*.

OFFERTORY: Communion—*Vierne*.

POSTLUDE: Soldiers Chorus—*Gounod*.

OFFERTORY SENTENCE: "Surely every man at his best estate is altogether vanity, . . . He heapeth up riches and knoweth not who shall gather them." Ps. 39:5-6.

OFFERTORY PRAYER: We come to Thee with glad hearts bearing an offering, not of Palms to be strewn in the pathway, but of human hearts yearning for opportunity to serve the Lord of Hosts in His plan for the salvation of mankind. Accept our offering, Gracious Father, and make us Thine through grace and faith. Amen.—W.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMONS

THEME: *What Will You Do With Jesus?*

JOSEPH R. SWAIN, D. D.

TEXT: "What, then, shall I do with Jesus who is called Christ?" Matt. 27:22.

HYMNS: "Jesus! the Very Thought of Thee"—*St. Agnes. C. M.*

"Jesus! Exalted far on High"—*Beatitudo. C. M.*

I. *Introduction:*

Palm Sunday is decision day. It commemorates Jesus' final appeal to the Jewish nation. What would they do with Him? On the day of His triumphal entry into Jerusalem they ran before Him joyously crying: "Blessed is he who cometh in the name of the Lord." A few short days later some of them, cried: "Crucify him!" And that noisy, hateful minority prevailed!

We cannot avoid Pilate's question: "What will you do with Jesus?" Life itself forces the decision. "What, then, shall I do with Jesus who is called Christ?"

II. *Main Divisions:*

Some in old Jerusalem answered: "We are uncertain, give us time to learn more about Him."

1. Gamaliel, the rabbi, who later became Paul's teacher was one of these. He was sincere, but uncertain. He had not made up his mind whether He was the expected Messiah or not. Long after Jesus' death, as a member of the Sanhedrin, he was still wrestling with the question in its new form: "What shall we do with these Christians." Then he suggested: "If this teaching be of God we cannot stop it. If it be of men it will come to naught." Gamaliel was tolerant and sincere; but there is no record that he ever became a forthright Christian.

2. There are Gamaliels about today.

They are tolerant and sincere. They have given some thought to Jesus,

but are forever putting off the final decision. They want more time, more light.

If you are a Gamaliel remember that ours is an excellent day in which to learn more of Jesus. The results of scholarship in the last 300 years have given us more knowledge of Jesus than any generation has had since that of the first disciples. If, therefore, you really want to learn more facts about Him there are plenty of reliable books to read, beginning with the modern versions of the New Testament.

But the very best way to learn of Jesus is to begin to follow Him. See for yourself whether His teaching will stand the test of life. See for yourself whether He will make you a better man, woman or youth? See for yourself whether His ideals have anything to offer America or the world to make it better. See for yourself whether He will offer strengthening fellowship to the one who sincerely trusts Him.

But heed the warning of Gamaliel's life. The decision cannot be postponed forever. You may not make up your mind, but you must make up your life. Not to accept Jesus is actually to live without Him.

Others in ancient Jerusalem answered: "Let us give Him our banners and so win favor for our cause through his popularity." Such were the Jewish nationalists, called Zealots. They were political agitators who hated Rome. They wanted the Jewish nation to be free. They hoped that the Messiah would lead an armed revolt against the Roman power. Many of Jesus' Galilean neighbors had joined the movement and one at least, Simon the Zealot, had become an apostle. This apparently had led the more unrestrained to hope that Jesus would turn out to be the leader of the longed for revolution.

There are similar zealots about today. Think of the number of movements and "Isms" which try to make Jesus carry their banners. Some are religious: There are the extreme sacramentarians who regard Jesus as insisting upon the fulfillment of a whole new system of Christian ceremonies, sacrament and rituals. There are the haters of form who are just as certain that He threw overboard all forms of worship. There are these who are very conservative and afraid of any change in religious thought. They make Jesus out to be a very cautious teacher who kept every least tradition of the past. And there are those who seem to hate everything which is older than the 20th century. They see in Jesus a radical who broke with all traditions.

Other modern zealots dabble in economic, political, or military theory. Bruce Barton thinks the present social-industrial-political order is about right. He paints Jesus in the role of an efficient, prosperous big-business executive and capitalist, using modern methods of psychology, organization, administration, finance, and advertising. George Bernard Shaw calls Jesus the first communist.

The militarist hails Jesus as the gallant captain leading His men and diabolically transmutes the whip of cords with which He drove the beasts from the temple into tanks, airplanes, bombs, battleships and all the panoply of modern war. At the other extreme is the complete pacifist who sees no possible moral use of force and who would rule out of existence

even the police power of the state on the ground that Jesus offered His enemies no physical resistance.

And there are the racial zealots. Within recent years serious books have been written trying to prove that Jesus was a German, an Anglo-Saxon, a Latin, a Negro, and even an American Indian!! The impudence of it all is that these enthusiasts, like the Jewish nationalists before them, never think to ask of Christ: "Master, show us the way of life." They never say teach us repentance; forgive us; lead us into unselfishness, love, peace, brotherhood, and faith in a fatherly God. They never say: "Let us follow the banner of the Cross." Rather, they paint their own banners, ransack the New Testament to find texts upon which to hang them, and then try to make Jesus carry their staff and flag. They claim to serve Him as His disciples. Really they are trying to make Him serve them as their publicity agent.

Let us not pay Jesus the doubtful compliment of foistering our pet schemes off on Him. Remember His warning: "You are my friends if you do whatsoever I command you. By this shall men know that you are my disciples; that you love God and each other." Still others in old Jerusalem answered Pilate's question with a shrug of the shoulders as if to say: "Why ask us? What do we care?" Jesus meant nothing to the Roman officials. They were entirely indifferent to Jesus so long as He did not become an administrative problem. When that happened they did whatever seemed most expedient. Pilate, while he really believed Jesus to be innocent, nevertheless turned Him over to be crucified.

There are plenty of such indifferent folk today. Some are indifferent because they never heard of Jesus.

This is true of the multitudes of those who live degraded lives in many a non-Christian land, and true also of many a neglected child or family in our great cities or in rural slums.

They represent a missionary problem. Often, when they hear the message and see a better way of life they respond, just as one member of the Roman guard set to watch Jesus die did when he went off declaring: "Surely this was the Son of God." Others, like Pilate and his administrative assistants, are indifferent because they choose to live in an entirely different world.

They know about Him, but they just ignore Him. Their lives have been so cluttered up with money making, with exploring one corner of knowledge, with climbing the social ladder, with chasing pleasure, with struggling for fame and power and achieving what the world calls "success" that they have never taken time to investigate Jesus. It has never occurred to them to ask: "Can Jesus Christ teach me anything about the meaning of life? Can He give me anything which would make me a more intelligent, industrious, moral, happy, useful, loving, victorious person? They have never thought to inquire: "What would it mean for the better is I used all of my influence to make Christ's ideals effective in my home, business, school, community, church, nation, and world?" Such heart searchings never occur to the complacent, the self-confident, the indifferent. They naively think they have already discovered all the values of life and that religion is

for the weak-minded. These people are the most hopeless of all because they are so self-satisfied.

Again, there were those in Jerusalem who answered Pilate by shouting: "Crucify him! Crucify him!"

The Pharisees and Sadducees hated Jesus and plotted to get rid of him. The Pharisees hated Him because he challenged their religious hypocrisy and manner of life. He said they made too much of ceremony and neglected justice, love, mercy, and brotherhood. He sometimes said very violent things to them: "Woe unto you scribes and Pharisees, hypocrites. You look clean on the outside, but inside you are filled with filth."

The Sadducees hated Jesus because He challenged their privileges. They were aristocratic, wealthy, irreligious priests. They used religion to line their pockets. Jesus went into the temple and said of them: "It is written that my Father's house shall be a house of prayer for all people, but you have made it a den of robbers."

There are those who hate Jesus today, because He rebukes their favorite sins. Some are in very high places. The higher their place the more havoc their sin creates. Three men were once debating as to which of their professions was the oldest. The surgeon said: "Mine is the oldest because a surgical operation was performed in the Garden of Eden." But the architect replied: "No, mine is the oldest because we built order out of chaos." Then the politician spoke up saying: "You're both wrong because we politicians created chaos."

Much of the world's chaos today has been created by blind political leaders who have made whole philosophies and political systems out of a complete denial of all that Jesus represents. Jesus makes all men brothers under the rule of one God and Father who has stocked the earth with enough good things for all. Russian Communism, German Nazism, Italian Fascism, Japanese Pan-Orientalism, British Imperialism, and even our Pan-Americanism in varying degrees all deny these essential teachings of Christ. They all tend to make gods of leaders and governments. They all favor the welfare of one nation or race at the expense of others. They all at last rest upon violence as the method of acquiring and holding wealth. They all make peace with selfishness and the final result is chaos on a world scale.

To say that such leaders and governments are haters of Jesus is no mere figure of speech. For in each of these lands, including our own beloved America, sincere followers of Jesus are in prison because they have challenged the right of states to do unChristian things. To the extent to which we share or acquiesce in these teachings and policies of selfishness and violence we too are destroyers of Jesus.

Jesus rebukes sin in all of us and insofar as we are unwilling to receive that rebuke and amend our ways we destroy Him. Let us measure ourselves against Paul's description of Christian love which is really his picture of Jesus: "Love is patient and kind," but often we have no patience with patience or kindness. "Love does not envy," but often we want to envy everyone who is a little better off than we are. "Love is courteous, a good sport, and tactful," but we often desire to remain

vulgar, poor sports, and tactless. "Love is not provoked beyond self-control," but frequently we revel in losing our tempers and making the air blue with swearing. "Love is not prone to think evil," but sometimes we are so perverted that we cannot think or speak good of anyone. "Love rejoices only with the good and true," but sometimes we actually rejoice in unrighteousness and falsehood. "Love bears all things, believes all things, hopes all things, and endures all things," but at times we will bear nothing, believe nothing, hope only to get ahead of the other fellow, and endure as little as possible.

The world can never be what we as individuals are not; rather it is the projection of what we are. Hence every bit of unlovely conduct is a thrust at Jesus' life and influence; but every word or act of loyalty to Him also builds a happier world.

There were some in old Jerusalem who answered Pilate: "Release Jesus. He is our friend, our Lord and Saviour." Peter and Andrew, James, John, Matthew and others of the Apostles were there. Mary and Martha with whom He had stayed, and their brother Lazarus whom He had rescued from death. There were lepers whom He had cleansed, blind to whom He had given sight, dumb to whom He had given speech, paralyzed to whom He had given the power to walk, mother's whose children He had blessed, maniac's whose reason He had restored, harlots, thieves and other wrong doers to whom He had shown a better way. These all knew Jesus as a friend. They loved Him. They were ready to acknowledge Him as Lord, and to be commissioned by Him for service in the kingdom.

There are multitudes like that today also. I think of one who is the mother of five girls. Three of them died in childhood, one was killed in an automobile accident, and the other very nearly died in another crash. She underwent two operations for cancer. Her husband died. The comfortable estate which he left was largely lost in the depression. She always came up smiling. She was always counting her blessings and doing for others. Jesus had released her from all fear, self-pity, or bitterness. I have never known a church where there were not a dozen men and women like her; humble saints who in the power of Christ rise over their afflictions to abundant life which they share wholeheartedly with others.

Sometimes they are more conspicuously placed, as are the Mayo brothers of Rochester, Minn. The Mayo Clinic became a beacon-light of hope for thousands of the most afflicted in our land. Perhaps we do not all know how the Christian idealism of the two brothers and their sons always held as a sacred trust their talents and their wealth. They always lived modestly and put back into the clinics their large earnings, thus making possible expert service to countless of the poor who otherwise would have perished in their illnesses. Jesus, the Good Physician, is the most powerful personality in all the associated Mayo medical services even after the two great founders have left this life.

Jesus said to His early followers: "Ye are leaven." Christians today are leaven. In many a home, school, church, neighborhood, office, shop,

legislature, governmental office, hospital, or other post in our land and in all lands they are quietly at work. They know whom they have believed and that He is able to keep that which they have committed to Him against that day. They are the dawn which will yet break upon the world's tragic night.

III. Conclusion:

"What, then, shall I do with Jesus who is called Christ?" How will you answer? Will you beg for more time? Will you insolently thrust upon Him some cause of your own making? Will you turn away indifferently? Will you toss the dagger of unrepented sin? Or will you hail Him as a trusted friend, your own Lord and Saviour?

One thing is certain. You must answer because you must live, and your life proclaims your decision.

Palm Sunday.

THEME: *Life from Death.*

ROBERT ERVIN HOUGH, D. D.

TEXT: "I am crucified with Christ: nevertheless I live." Gal. 2:20.

HYMNS: "Thou art my Hiding-place, O Lord"—*Shelter. C. M. D.*

"My Hope is Built on Nothing Less"—*Melita. 88, 88, 88.*

Paul was an uncompromising believer in the power of the gospel of Christ. He had every reason to be so. The gospel had wrought a mighty change in his life, dividing it into two radically different parts, one of which he describes as "the old man," and the other as "the new man." Hence Paul is not attempting to set forth some new theory of life, but is recording a tremendous event which had definitely occurred in his own life.

The result of Paul's experience is far reaching in its effects. It marked the birth of the greatest Christian this world has ever known. Once he had despised the very name of Christ; now he loves it above all others. Once he had hated the gospel with a bitter hatred, but now he loves it with a passion almost divine. Not only is he ready to preach this once despised gospel, but he is ready to die if need be for it.

I.

What is the secret of Paul's devotion to Christ and his willingness to go to the limit in preaching His gospel to others? He traces it back to the crucifixion of Christ and his own participation in it. Paul makes a most startling claim here. He declares that he was crucified with Christ. Will you observe how he puts it? He does not claim to have been crucified *like* Christ, or *along side* of Christ, or even *after* Christ, but asserts positively that he was actually crucified *with* Christ. He sees himself so completely identified with Christ in His death, that when Christ died, he died with Him, short only of the external and physical death of the body. As there had been the representative of the human family in Adam in

his death *in* sin; so when Christ came as the last Adam, the representative and surety of all believers, in a real sense all who accept Him died with Him on the cross *for* sin. It is in the sense of identification with Christ as his surety that Paul speaks of participating in the crucifixion of Christ.

II.

Let us now observe some of the results which this double crucifixion wrought in Paul's life, and in the life of all who accept Christ.

First, it made possible an entirely new kind of life. Hitherto Paul had been living well. He had been very zealous for the religion of his fathers, and had spared not himself to crush all opposition to what he conceived to be the only way of life. But this mighty change came into his life, and as he compared his present life with that of the past, he discovered that he had not been living at all, but all the time had been "dead in trespasses and sin" with no life in him. So the crucifixion, instead of terminating life, as it was supposed to do, became the source of a marvelous new life which could never be known apart from this experience in death with Christ. In talking to His disciples about this new life which He came to impart, our Lord said, "I am the vine and ye are the branches." What a symbol of the unity and the community of the believer's life in Christ! The branch has no independent life of its own, but the life of the vine and the branch are one. We become new creatures in Christ Jesus when we believe on Him, and a new life is imparted to us.

III.

The crucifixion with Christ, and the impartation of the new life, makes possible the removal of all barriers to living this new life in a manner well pleasing to God and profitable to our fellows. How is this done?

1. By destroying the power of sin over us. "Our old man," declares the Apostle, "is crucified with Him (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin." And because that very thing happens to us, we may reckon ourselves "to be dead unto sin, but alive unto God through Jesus Christ our Lord." The new man in Christ Jesus is free to become the servant of God, and have his fruit unto holiness and the end life everlasting.

2. The attractions of the world for us are broken. The cross and all that it stands for becomes the center of a new attraction, so much so that we can say with the Apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." There is, then, a double crucifixion in which the believer and the world are made mutually unattractive the one for the other. Now the things which one once hated he loves, and the things he once loved he now hates.

3. The claims of the law against us are removed. The law no longer hangs over the believer's head to harass and condemn him, but is incorporated in his heart as the ruling principle of his life. In a word, he becomes "inlawed" to Christ—that is, Christ is the law of his life. He

is no longer a servant in the house, but a Son of God, and can look up to Him and say, "Abba, Father."

4. There is abundant provision for spiritual growth. Christ is the Bread of Life. Bread is the general term for food, which, with drink, are the primary needs of the natural man. Other things he may do without, but food and drink he must have regularly and in sufficient quantities.

5. There is the possibility of the life becoming fruitful. "He that abideth in me," says our Lord, "and I in him, the same bringeth much fruit." By abiding in Him the lives of the meanest and weakest of His followers are made capable of producing abundant fruit.

And as a last result, let us notice that this death with Christ provides a mighty incentive to holy living and unceasing service. We know that Paul was a tireless, effective, devoted worker for the cause of Christ. No hardship or danger was ever too much for him to face. Why? Not because he was strong and brave physically. There was just one thing that sent him to his task and kept him there until God released him from his toil, and that was love. Paul could never forget that, "He loved me and gave himself for me," and that he was under eternal obligation to serve Him with all his soul.

Love so amazing, so Divine,
Demands my life, my soul, my all.

IV.

Christ did not bring to men a shadowy theory of life to be realized, if at all, sometime in the ages to come; but He brought a life to be lived here and now, just where we are—"in the flesh"—or not at all.

And how can we live such a life here and now? Paul gives us the secret, when he declares, "The life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." We only live as we make use of Him. Life begins and continues only in Him. We are saved by faith in Him. We live by faith in Him. We walk by faith in Him, and we shall triumph only as we continue to make use of Him.

Prayer

"O Jesus, come and dwell in me,
Walk in my steps today,
Live in my life, love in my love,
And speak in all I say.
Think in my thoughts, let all my acts
Thy very action be.
So shall it be no longer I
But Christ that lives in me."

Good Friday.

THEME: *Crucified Unto the World.*

DONALD H. TIPPETT, D. D.

TEXT: "Father, into Thy hands I commend my spirit." Luke 23:46.

HYMNS: "My Hope, my All, my Saviour Thou!"—*Thanksgiving*. L. M.

"I Need Thee, Precious Jesus"—*St. Christopher*. 76, 76. D.

There is no aspect of Christ's life more impressive than its increasing loneliness. The last week of His life is the culmination of a long process. Once the common people had heard Him gladly; Nicodemus had sought Him out by night; Simon, man of wealth had entertained Him at a lavish banquet; great throngs had listened to Him on the mountain side; and once the crowd was so great that He had to use a boat for a pulpit. But gradually His followers dropped off as He refused to fulfill the low-pitched expectations they had for Him. Even His most intimate inner-circle misunderstood Him and His mission.

One of them was to betray Him and another was to deny Him and finally "they all forsook Him and fled." But in spite of this disloyalty and desertion, Jesus was able to maintain a marvelous poise. Possessing a unique power, He could endure men's hostility, their disloyalty and their indifference so long as He had the assurance that God was with Him. But once He is deprived of the sense of God's presence, that poise deserts Him; even the strong son of God in all His power is not strong enough without God. In all His life, there is but one evidence of despair and in that one brief moment He is bereft of His poise and even His sky seems empty. That moment comes to Him on the cross, at the end of a long series of desertions all of which He has accepted with unusual calm, but this last blow is too much for even His great control. Apparently there is nothing He cannot endure if God is with Him but if God deserts Him, then indeed even hope is gone. And so the darkest moment of all comes to Him when it seems that even God has failed Him. Out of the anguish of that hour we hear the heart break of the Master against the background of His haunting cry: "My God, my God, why hast Thou forsaken me?"

It is strange not only what Jesus could endure but what other men can if God is with them. In Bernard Shaw's great play, as St. Joan is led up to the stake where she is to be burned to death, she cries out defiantly: "Yes; I am alone on earth: I have always been alone. . . . But do not think you can frighten me by telling me that I am alone. France is alone; and God is alone: and what is my loneliness before the loneliness of my country and my God? I see now that the loneliness of God is His strength. In His strength I will dare, and dare, and dare until I die."

Yes, men will dare and dare and dare until they die so long as they are confident of His presence in their lives. But it is hard to see that God is present in the cross; even Jesus, who nowhere else doubted God's nearness, despaired on the cross. It is true men did that to Jesus, but it

is also true God allowed it. And one does not help the picture much by saying that universal law had to be observed and God, to have a world that operated in terms of law and order, could not step in and prevent such a law from operating—that after all men to be free moral agents must be allowed to make fools or even murderers of themselves if they want to. Maybe it is that kind of universe, but a universe that will permit men like Judas and a cruel High Priest and Pilate to silence in death a man like Jesus is not a universe that one can have much faith in, if that is the end of the story. But that is not the end of the story.

If the men who crucified Jesus cause you to lose your faith in men, the behavior of Jesus renews that faith. It has been said that Napoleon once confessed that he believed that every man had a price. But he was to learn that Lafayette was one man who could not be had for any price. Madame de Stael was to write to Lafayette saying: "So long as a man like you lives, I shall not altogether despair of mankind!" Ours may be an age when men will sell out, when Napoleon may seem to be on the throne, but as long as there is one Lafayette we need not despair of humanity. There may be a day, too, when the Pilates and the Judases and the high priests may prosper and triumph and a Jesus may be nailed to the cross, but so long as He turns in the kind of performance He did in life and on Calvary, we need not altogether despair.

Nor is that the end of the story of the Cross. We still have to discover what God was doing all the while His son was dying there in agony. I do not believe I really understood the meaning of the Cross until last football season. My son was playing in a very crucial game. The score was tied; the opposing team was forced to kick; my son playing safety, fumbled the ball and in his anxiety to recover, booted the ball over the goal-line where one of his opponents fell on it for the winning touchdown. As my son lay there face down in the mud, I, his father, in the stands, was suffering with him—suffering, strangely enough, more than if I had made the error myself. That night when the memory of that tragedy wouldn't let me sleep, the thought suddenly came to me, that's what happened to another Father years ago when His son was dying on the cross. I do not believe I was ever so near to my son as in that tragic moment. And I am convinced that before death came to Jesus that day so long ago He, too, realized that His Father had never been so close to Him as at that moment. If Jesus' last word on the Cross had been that cry of despair: "Hast even Thou forsaken me?" I believe I would find it hard not to lose faith in God. But that was not His last word there. Before death came His usual unperturbed calm, His superb poise returned to Him and quietly, but triumphantly He exclaimed: "Father, into Thy hands I commend my spirit." Such confidence as is evidenced in that sentence could be born only of the deep conviction that God had not forsaken Him but that even in that dread hour God was with Him,—closer even than He had been before.

And that is the central word of the Cross—there is an Ear that hears and a Heart that understands. Let inexorable law, Shylock-like, exact

its pound of flesh, let men and circumstances join in a foul conspiracy to harm, aye, even to kill the finest fruits of God's great creation, let even death do its worst, and still we will not fear so long as God is with us. That's the meaning of true religion as revealed by the Cross,—we cannot drift beyond the love and care of God. So long as one can say as Jesus said with confidence: "Father, into Thy hands I commend my spirit," he need not fear even death itself.

When Dr. Harry Cotton's small daughter saw a cross on an altar for the first time she asked her mother: "What's the plus sign doing on that table?" Ah, that's it,—the Plus Sign! That's the real meaning of the cross. It tells us that no matter what we are called upon to face, or to endure we need not face or endure alone,—but always there is added to our own powers, the abiding presence of God,—man *plus* God meeting all of life's contingencies. The Cross is the Plus Sign assuring us and constantly reminding us that (as Mathew Arnold put it so wisely) "there is a Power other than ourselves that makes for righteousness" and that Power (God) is always ready to share with us; and with that assurance we can endure anything that can happen to us in the universe. When finally then we come to see God's part in the crucifixion we come also to know the meaning of the words of a man of great faith who as He died said: "The best of all is God is with us!"

SUNDAY SCHOOL LESSON

The Transfigured Christ Meets Human Need.

LESSON: Matt. 17:1-20. Mark 9:2-29. Luke 9:28-43a.

GOLDEN TEXT: "And they were all astonished at the majesty of God." Luke 9:43.

DEVOTIONAL READING: John 12:20-28.

INTER. & SR. TOPIC: Vision and Duty.

Y. P. & ADULTS: From Vision to Service.

The transfiguration marked an epoch in Jesus' work, revealing His true nature and foretelling His sufferings and His death.

Years later, in recalling the experience, John says, "We beheld His glory, the glory as of the only begotten of the Father."

Peter, James, and John who accompanied the Master on this memorable occasion, were the favored three. A few months later, they were nearest to Him as He prayed at Gethsemane, and still later were recognized as leaders of the Church. (See Galatians 2:9)

Only to those who have been faithful in lesser things, comes the call to wider service. The other nine disciples were left at the base of the mountain, as we see by the events of the following morning. (See Mark 9:14-29) Jesus wanted sympathy and these three could best give it. Furthermore, there was need of witnesses to report this scene in due time.

On the mountain, there was not only prayer, but a prayer meeting. There are peculiar blessings in united prayer, a blending of souls to-

gether, an uplifting power, a fulness of answer from God. In spiritual things, one plus one is far more than two.

The word translated "transfigured," implies not merely a change of outward form, but a real, effectual change. It was a prophetic foreshadowing of His true form, His distinctive character. It was a revelation of Deity, breaking out in that glorified face, which appealed to something deeper than sense. It was the true nature of Jesus, here revealed, as described by Paul in Acts 9:3 and by John in Revelations 1:13-16. He was transfigured by a light from within, and it occurred in their presence, while they were awake as Luke especially says, (Luke 9:32) "and His face did shine as the sun, and His raiment was white as the light." Compare the shining of Moses' face; (Exodus 4:29, 30) the shining of Stephen's face; (Acts 6:15) the description of the glorified Christ in Revelations 1:13-16 and Hebrews 1:3.

Jesus was a Prince in disguise and here He threw off, momentarily, His outward guise and appeared in His own royal glory.

Notice that they discussed with Him His suffering and death, which He "*was to accomplish*" at Jerusalem. Moses was a representative of those who had passed through the experience of death; Elijah was a representative of those who will not see death, but will be "caught up with the Lord in the air"—translated.

EVENING SERMON

THEME: *Regaining Lost Enthusiasms.*

W. FRANKLIN HARKEY, D. D.

TEXT: Matt. 21:9.

HYMNS: "Jesus, Exalted far on High"—*Beatitudo. C. M.*

"Ride On! Ride On in Majesty!"—*St. Drostan. L. M.*

Thus did old Jerusalem ring with the shouts of people who had regained their sense of spiritual life. Religion had lain dormant for many years. The very precincts of the Temple were polluted with irreligion and godlessness. The periphery of religion was in evidence but at the center worship was barren. The desire for holiness was not lacking in the hearts of many, but food for the soul was kept back. Moral and spiritual darkness pervaded the whole realm of life.

Into this mass of moral and spiritual inertia the white flame of revival was thrust. Israel's rightful King had come and the joy of the people knew no bounds. It was impossible to restrain the people for they had found their Leader. From this hour onward Jesus set His face steadfastly to accomplish redemption for men. He saw the cross but beyond He also saw the coming of a new day for peoples who sat in darkness. The story of the Triumphal entry thrills us as we read it again. From it comes suggestions of our own needs in the things of the spirit.

To discover why the enthusiasm of the people was stirred one does not have to go far. Historically, Jesus' entry into Jerusalem was in ful-

fillment of prophecy. Very graphically Isaiah had pictured the coming King,

"Tell ye the daughters of Zion
Behold, thy king cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass."

God is faithful in keeping His promises. The years had rolled around. Some of the people had forgotten the prophecy. Others had failed to keep alive the spirit of expectancy and hope. By fulfilling the word of God, Jesus stirred the hearts of the people. These shouts proclaimed that the long dark night of waiting for God's people was over.

The shouts of "Hosanna—save now" brought to light a Saviour who had come, a Kingly Saviour, One who was able to save unto the uttermost. It is true doubtless that many of these people were looking for an earthly ruler. They sensed the immediate and biggest need, a powerful leader. Possibly some, not all by any means, of these who followed into Jerusalem on the day of Palms, shouted "Away with Him." The hearts of many of the people on this day of rejoicing were turned toward Jesus. Underneath all of the outer feelings of men there is a desire for spiritual good.

While Jesus refused to become a civic leader or reformer, yet here is another significant truth that stands out in the triumphal march into Jerusalem,—He comes as a purifier and cleanser. Our Lord is more interested in the center of life than He was in its circumference. He knew that out of the heart proceeded the issues of life. When the springs of worship are faulty or poisoned, life will inevitably become mean. Worship in the temple had become an empty gesture, without spirit and without meaning. There is little wonder that Jesus' indignation flamed forth into white heat as He saw the worship of God contaminated. The currents of religious life can rise no higher than the level of our religious life.

How to maintain a sane enthusiasm in our religious life is one of the questions we face. Too often we see the rising tide of enthusiasm in business, in sports, in all the avenues of life, but we are loathe to call for it in the most vital of all our phases of life, the religious. Not all of those who shouted for the King on the day of palms cried, "Crucify him," on Friday. Many of those who came from Galilee knew of His mighty power. Many of them remained for the great days that were to follow. Undoubtedly from this group came many of those who believed in Jesus and became the nucleus of that great crowd who carried the Gospel over the Roman Empire in the following years.

The church must regain her lost enthusiasm by a reemphasis upon worship. The complaint is often made that we have lost the power to become morally indignant. This anaemic condition begins in the lukewarmness that many have toward their obligation to the church. When a holy reverence for the house of God is seen the progress of the work of the Lord is in evidence.

A walk with the Galilean will inspire us to new heights of enthusiasm. Jesus stirred in the hearts of men an awareness of God. He revealed to men the true way of living. As the disciples walked with Him their hearts were warmed with a new sense of the sacredness of life. As the multitude followed Him into Jerusalem they became aware that God had spoken through a new Prophet.

The revelation that Jesus made to His age was that religion was more than a set of ideas. If it is to be of value it must be a dynamic. It must have about it the marching spirit, the going on to better things. Our great need is for a moral and spiritual awakening, but we are unwilling to walk with Christ that our lives may feel again the touch of His power. As the multitude marched with Jesus down the old Roman road that led into Jerusalem they became aware that the rider on the ass was none other than the Messiah promised by God. Here was the fulfillment of prophecy,—here was Hope for the race. It is futile to believe that we can have a better world apart from Jesus. If our hearts be changed we can lead the nations of the world to see the futility of any course that leads away from this Man who marched triumphantly into Jerusalem.

We may not hear the shouts of Hosannas that reverberated through the valley as Jesus came into Jerusalem but we may walk with Him and He will walk with us into new ways of living and acting. This intimate companionship will reveal to us the power of Christ. The last book of the Bible affirms that "He must reign." Before He can reign in the world, let Him rule in each heart.

MIDWEEK SERMON

THEME: *Death Has a Date.*

TEXT: Hebrews 9:27.

"Death has a date with every mortal man." Not the keeping of date that matters; rather life before and after date.

Not Death But Life: The key-word of Easter is life not death. Acts 2:24. II Timothy 1:10. Not only that Jesus conquered death but Scripture brings assurance those trust in Him are also conquerors. Romans 8:2. John 5:24. The words of Scripture give assurance that Easter message is life.

Essentials Of The Good Life: Believe in immortality, in eternal continuance of life and personality. But is life now living worthy of being continued eternally? Not enough to believe that live on eternally. Matter of quality of living. Death has a date; can we ask these lives go on without time limit?

Basic quality on which to build good life is Truth. Truth larger than just opposite of telling lies. Truth enters into every phase of our life, not only spoken word but every action. Knowledge is power; in search for knowledge first requirement is truth. Other qualities spring out of this one. Purity of life, cleanliness, decency. Psalm 51:6. Life of

service, truth in action on behalf of others. Free life is life based on truth. If this not enough, have example of Christ. John 14:6; 18:37.

Building The Good Life: Certain things called for. Basic one is discipline. Two sources of discipline; to one all are subject: discipline from outside. Circumstances of living exert pressure that affects thinking and action. Self-control: parents must ask themselves if lax in disciplining children, in teaching self-control. That is end and aim of all discipline. Reaction to discipline determines moral behavior.

Essential element courage. Fear great enemy of mankind and underlying motive in many lives. Public opinion; fashions, etc. Only the true are free and only the courageous can be true. "Death has a date!" What of it? We are alive, and we shall live, live quietly, decently, soberly, live unto God, live unto life eternal.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—"In The Cross of Christ I Glory." I Cor. 1:17-18, 26-31.

LUTHER LEAGUE: Y. P.—The Crown of Conscience. Mark 11:1-11.

WALTHER LEAGUE: March Topic—Liturgy. 5. Worship should not become mechanical.

FOR THE BULLETIN BOARD

Man could not have written the Bible if he would and would not if he could.—*Wesley*.

If a man is not familiar with the Bible, he has suffered a loss which he had better make all possible haste to correct.—*Theodore Roosevelt*.

The only objection against the Bible is a bad life.—*Wilmont*.

There are no politics like those which Scripture teaches.—*Milton*.

The New Testament is the best book the world has ever known or will ever know.—*Dickens*.

My advice is that you cultivate an acquaintance with and a firm belief in the Scriptures, for this is your certain interest.—*Franklin*.

The studious perusal of the Sacred Volume will make better citizens.—*Jefferson*.

The Bible is the only Guide to life which leads the spirit in the way of peace and salvation.—*Woodrow Wilson*.

EASTER SUNDAY

CALL TO WORSHIP: "O send out Thy Light and Thy Truth, let them lead me; let them bring me into Thy holy hill and to Thy tabernacles." Ps. 43.

PSALM: 2.

PRELUDE: Easter Dawn—*Claussmann*.

ANTHEM: Sing Ye To The Lord—*Lloyd*.

OFFERTORY: This Glad Easter Day—*Dickinson*.

POSTLUDE: Te Deum Laudamus—*Claussmann*.

OFFERTORY SENTENCE: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit." Lev. 26:3-4.

OFFERTORY PRAYER: Teach us, Almighty God, to keep before us the great good fortune bestowed upon us by Thy great love. Because of the salvation earned for us by Thy Son, Jesus Christ, we should be joyous and cheerful in all our undertakings and all of our work and worship. Teach us to remember this at all times, so that we may be raised above the many petty grievances of daily life. We have no cause for anxiety, other than fear that we may fall below Thy plan for us in the work of salvation, and we pray Thee to use this offering in making Thy kingdom a reality among men. Bless us and keep us. Amen.—W.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMONS

THEME: *Beyond the Sunset.*

CHARLES HADDON NABERS, D. D.

TEXT: John 14:19.

HYMNS: "Jesus Christ Is Risen Today"—*Worgan*. 77, 77.

"Welcome, Happy Morning!"—*Fortunatis*. 11, 11, 11, 11, 11.

An American father and his daughter stepped from the decrepit taxi in Jerusalem, beside a high stone wall on the north-east side of the city. Over the gate beside which they rang a bell for admission was a sign, "The Garden Tomb." In a few minutes the gate was opened, and an Englishman stood there inviting them to enter.

"We came to see the tomb of Christ." The attendant led the pair down a little walkway which made an abrupt turn about thirty feet from the gate to the left.

Below them was a ledge of rock, and in this ledge was a door leading into the tomb which many people believe is the identical tomb where loving hands laid the body of Christ, after He was taken down from the cross. The attendant, a retired clergyman from Britain, is speaking: "The Gospel says that the tomb of Christ was in a garden. This is a garden. The Gospels say that the tomb was that of a rich man. This is the tomb of a rich man. The Gospel says that it was a new tomb, scientific examination has shown that no body ever decayed in this tomb—a very strange fact considering that these Jerusalem tombs were usually used over and over again by succeeding generations. The Gospels state that the door was closed by a rolling stone. Here is the groove in the rock where the rolling stone lay. The Gospel says that it was near to the place of crucifixion. Just over yonder wall you can see the hill which tradition considers Calvary, and which has been a place of public exe-

cution for many centuries. In every way this location corresponds to the description of the place of Christ's burial given in the Gospels. And," he continued, "more than all this, some years ago a tomb dating from the middle of the first century was discovered not more than fifty yards from this tomb, and the inscription chiseled on the stone was: 'Buried near His Lord.'"

The attendant opened the small door, and the three pushed their way inside. Only one of its three graves was ever completed. It was in reality a new tomb.

The clergyman then led his visitors to a little platform at a place within the garden nearest the city. Not a stone's throw away to the left was the hill, Golgotha, whose summit is now a Moslem cemetery. Beyond Jerusalem on the east is the Mount of Olives with the Russian tower marking the place where the foot of the Risen Lord is believed to have touched the earth for the last time before the ascension.

Above, on Golgotha, was the place where three crosses once stood. Before us was a worried, warring, waiting, woe-begone world, clutching for anything and at anybody who made any sort of promise. Back beyond us was the empty tomb, and between us and the tomb blossomed the snow white lilies, emblematic of the faith begotten in the soul of man and in the heart of an earth sorely in need of help, by the resurrection.

And while we stood there youth tenders this comment: "I know now why Paul asked Agrippa at Caesarea: 'Why should it be thought a thing incredible with you, that God should raise the dead?' The resurrection may seem utterly impossible when one muses upon it quietly, but standing beside the empty tomb of Christ, it seems not only possible, but inevitable. I know that Paul must have asked this question in glad, confident, triumphant tones, as if he had grasped a vital truth which he yearned to share with all others, and seemed dazed that others could not see it as clearly and as joyfully as he saw it."

On the platform, therefore, created by the empty tomb in the ancient Jerusalem suburb, in the garden where once angels walked and where now lilies open their snow-white cups to greet the rising sun, in sight of the hill on which the Son of God died, and before the farther hill on which the death-conquering Christ ascended to heaven, we shall rear the temple of faith called Christianity, cementing the lowest tier of stones together and plumbing them in perfect position with the words of Paul to the Corinthians: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."

And we lay another line of firm stones in place with the glad shout that was first voiced by Isaiah in some locality not far from the place where the sepulchre stands, but which has continued to ring triumphantly

in the hearts of men: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead!"

We set the stone upon stone and the building grows. From out of the empty tomb comes the cry of faith by the patriarch Job: "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and not another; though my reins be consumed with me." From the upper room on Zion comes the recollection of the Master's eternal promise: "Let not your heart be troubled. You believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you, I go to prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also . . . I am the way, the truth, and the life. Let not your heart be troubled, neither let it be afraid."

The Christian *knows* that beyond the sunset he meets his Master face to face, and enters into eternal comradeship with redeemed souls. The Christian *knows* the empty tomb is a divine verification of the promise of Jesus to all His disciples: "I am come that they might have life, and that they might have it more abundantly." He *knows* that life in abundance means breadth for those who have been driven all the days of their years into narrow, cramped quarters for either body or heart, and height of life for those who have never climbed to the sun-kissed summits of the hills of God and length of life so that hazy but glorious dreams that entered but briefly into human hopes and human plans, can in the presence of the Lord who created them be worked out completely.

The Christian *knows* that the Empty Tomb of Christ assures eternal life to all who, by faith, receive the salvation that the Lord has wrought out for men. Such faith is built upon something more real than the universal longing in the heart which the Christian shares with every other person on earth. Such faith is built upon something more definite than the knowledge that man is a two-world creature, and that another life is essential to the full development of all his powers, talents and hopes. Such faith is built upon something more inspiring than the certainty that another life is necessary for the complete solution of the problems created by this world, for the punishment of evil and the reward of righteousness. Such faith is built on the personality of Jesus Christ, the promises made by the Master to those who trust His word, an insight through faith in Christ into the character of God, and the triumphant experience of those who have predicated their life programs upon this trust and hope.

But eternal life through faith in Christ is a challenge to the quality of life here and now that will be worthy of those who would live forever with God. Before the dawn of Easter morning, the old wintry weeds and grasses die. From out of the death of winter is born the new glad life of spring. Before the dawn of a divine Easter can break into the human heart, the old sinful and selfish lust and greed must die. Easter challenges men to live today the quality of life appropriate for eternity.

Away with darkness! Away with gloom! Away with hatreds! Lay

hold of the victory over death and sin by Christ Jesus, and know that in life or in death, we are to be steadfast and immovable. In life and in death? Yes. In life, to live so as to have fellowship with the risen Lord. In death? Yes. Even in death! Particularly in death. There is no value in mere continuance of life. Methusaleh has never been an object of envy. If love creates awareness of death, death often creates a keener awareness of love. Let our thought of Christian death be like this: A vessel is about to put out to sea. We greet a passenger wishing him Godspeed. The ship is bound for a port the passenger longs eagerly to see. He says: "My work is finished here. I go elsewhere to undertake a larger job. My stay here has been delightful; my associations have been pleasant; but I know you would not like to make me stay, for the land to which I now go is your home land too, and one of these days you will join me there."

We watch him go, a great soul, with a spacious heart. But we know we shall see him again, and our tears at the parting are driven back by the wistful anticipation of a future fellowship, not short, not uncertain. The steamer sails. The passenger knows He will meet his Master face to face, beyond the sunset.

As for us, we see the vessel pass from our sight, we look quickly at the others left beside us on the docks, and hurry home to resume the tasks laid aside to be present at the departure of our friend. And the Christ who is at the end of the friend's voyage abides too with us.

PRAYER

Heavenly Father, thou art infinite in power, in wisdom, and holiness, and more vast than our every thought of thee. Yet, on this glorious day, of Resurrection from the tomb, thou dost invite and encourage us to commune with thee, to pray with thee, and to cradle our hope of everlasting life in thy promises of Salvation, through Jesus Christ.

Our faith looks up to thee in this hour of gladness, our hearts are made whole through the knowledge that sins are forgiven, and a new beginning is open to each and every one asking thy grace in true humility.

Lead us, Heavenly Father, one step at a time to the realization that thy love is all that is needed for the salvation of the contrite in spirit, and that the day of glory we celebrate today is the consummation of thy promise of redemption from sin, and eternal life to those who follow thee. We ask humbly and in great faith for the constant reminder of thy promise to be with us always. Accept our humble consecration to thy will. We ask in Jesus' Name. Amen.

SUNDAY SCHOOL LESSON

Christ and Life after Death (Easter).

LESSON: Mark 12:24-27; I Cor. 15:50-58.

GOLDEN TEXT: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." I Cor. 15:57.

DEVOTIONAL READING: I Cor. 15:42-49.

INTER. & SR. TOPIC: The Certainty of Life after Death.

Y. P. & ADULTS: He Lives; We Live Also.

Jesus broke up every funeral which He attended. This was quite inevitable because He was and is the Lord of life. These mansions of which He speaks (John 14:2) are marvelous, indeed, in their character.

There are *Mansions of Life*—Life more thrilling, more vigorous, more full than any life we have known. We are made for life. We are made for two worlds. "Eternity is in the heart." The life which you and I will have there will be a more thrilling and marvelous life than any we have ever experienced here.

There are also *Mansions of Release*. Release from suffering, pain, disappointments, heartache and tears of this world.

There are *Mansions of Service*. "And His servants shall serve Him." Heaven is not a place of static goodness. It is a place of vigorous service. Charlie Ogilvie made an amazing scholastic record and as a missionary to China, he accomplished the almost unbelievable feat of mastering the Chinese language in three years, so that he spoke it like a native. Stricken with pneumonia, in three days he was dead. When word came back, Dr. McAfee said to his students, "Gentlemen, is there any reason to believe that this world and its salvation is the only enterprise that lies heavy upon the heart of God?" "My faith is," said Dr. McAfee, "that Charlie, in his splendid intellectual and spiritual development had reached that point where he was, in God's wisdom and sight, particularly qualified for the execution of some difficult, diplomatic mission on the frontiers of the Universe, and so God reached down, took him, and dispatched him thereupon."

There are also *Mansions of Development*. In Heaven we grow. "For now we see through a glass darkly but then shall we know even as we are known." Heaven is a place where we learn more. There are also *Mansions of Reunion*.

EVENING SERMON

THEME: *The Easter Parade.*

ALVIN E. MAGARY, D. D.

TEXT: Psalm 61:2.

This morning, the churches were filled. The preacher, who had looked out upon empty pews for eleven months, had a congregation to warm his heart. Everywhere in town, village and city over the land, boys, girls, men and women dressed up and went to church. Choirs had special

music and preachers had special sermons. It was a great and joyous day. The question is, WHY?

It would be easy to be cynical about it. One could say cutting things about putting on fine clothes to sing the praise of One who never had ten dollars worth of clothes in His life and who said of Himself that He was poorer than a fox. One might call it all an unholy sham, but this would be wrong. While there is sham in it, no doubt, there is also something much, much greater, and it has nothing to do with clothes, or music or sermons—something that lies deep in the heart of man.

Let us remember that this parade to the churches has gone on for nineteen hundred years. Polycarp, a friend of the Apostle John, came to Rome early in the second century to confer with Christian leaders about fixing a day to commemorate the resurrection of Christ, and a decree was issued about 150 A. D. In the fourth century, the Emperor Valentinian released all prisoners on Easter Day, except those guilty of serious crimes. There is a law in the Justinian code, declaring that all actions at law shall be discontinued for the week before and the week after Easter.

This Easter parade, with its fine new clothes, its crowded churches and special music, has been marching on Easter Day for nearly nineteen centuries. And again, the question, Why?

It might surprise you if I said that this Easter parade is a breadline made up of hungry people. If I add that they are hungry for the bread of life, it will sound very preacherish and pious, and yet that is the plain fact. We usually avoid some of the most expressive of the words of Jesus because they have come to be associated with pious cant; but they are not that. Man's body craves food; but man's soul craves something, also. It is literally true that you can feed or you can starve the soul. And nothing is more apparent than the fact that men and women are being spiritually starved. There is a restlessness, a sense of something wanting in the lives of millions.

"My soul thirsteth for God," said the Psalmist. So do yours and mine; but we do not fully realize what it is we want. We have a feeling that we ought to go to church and observe the other means of religious life. But we think of it as a duty that we ought to do, when in reality it is a need in our lives as real as the need for bread.

That is one reason why we never quite lose touch with religion, careless and unbelieving as we may be, and when some occasion comes around, like Easter, we, with millions of others, are impelled to give expression to a religious feeling that all the careless neglect of years cannot quite extinguish.

There were thousands of people in the churches today who have never denied, but have ceased to cultivate religious values. They may be Protestants or Catholics, or Jews. In one thing they are all alike—they have neglected their moral and spiritual health. They are like those early followers of Jesus of whom we are told "went back and walked no more with him."

Tens of thousands of such people were in church today. I say this to them: The cause of peace and righteousness, of brotherhood among

men, of liberty and justice, is suffering today, because millions like you have fallen away from the faith of your fathers. Are there Jews listening to me? I say to you, Surely this is a day when every Jew should enter upon the humble observance of the sacred Passover, memorial of ages in which devout men and women have sought and found strength and courage in their faith.

I believe that the overwhelming tragedies of this day are largely due to the weakening of religious institutions and that weakening is due to the failure of millions of people to maintain and make use of what our fathers called the "means of grace." There would not have been a financial depression if a spiritual depression had not come first. The arrogance of man's ambition would not have destroyed the peace of the world if the nations had not become wilfully blind to the vision of God.

I am glad that the annual coming of these special times and seasons does recall us and make us realize that we are in dire need of something that the world cannot give us. These men and women look prosperous. They don't look as if they needed anything, all dressed up in their Easter finery; but deep in their souls there is a hunger as poignant as the hunger of men who are starving for bread. That is what Isaiah meant when he shouted in the streets of Jerusalem, "Ho, every one that thirsteth, come ye to the waters, come ye, buy and eat, and he that hath no money come, without money and without price. Why do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Incline your ear unto me, and your soul shall delight itself in fatness."

"When my heart is overwhelmed within me," said the Psalmist, "lead me to the rock that is higher than I." Where is the man so strong that he has not known hours when his heart was overwhelmed? And who is there, today, so confident and knowing of the future, as not to need to find peace in the contemplation of the Eternal? To whom will you go when your fellow man has failed you or betrayed you? There is a prayer in the old Prayer-Book for those at sea. Well, we're all at sea today and the compass is gone overboard. There is nothing we can do but steer by the same old star by which men steered their course in life for countless ages. I see those well-dressed people on the way to church. There are times when their hearts are overwhelmed within them and when they need something to brace them up and reassure them. They may not know why they're going to church on Easter Day, but you and I know. It's because life is a little too much for them and they need to look to God.

There is still another reason why the churches are filled on Easter Day. It is the message of the open tomb, the stone rolled away, and the risen Christ, the symbol of the hopes of man. The careless, irreligious man may disclaim all interest in the speculations of theology, he may care nothing for creeds or rituals, but he cannot contemplate the still form of someone he has loved and not ask the question asked by ancient Job, "If a man die shall he live again?"

Something in our deepest nature rejects the assumption that a man

dies as a worm dies, to mingle his elements with the dust and be no more. And because we cannot disbelieve, however we have betrayed our conscience, or denied our faith, from time to time we all find ourselves walking in the great procession, joining for the moment the marching pilgrims, as they make their way to the temple of the living God.

MIDWEEK SERMON

THEME: *Light in Darkness.*

TEXT: Matthew 5:14-16.

Jesus sees, appeals to best in our nature. Harsh word for man calling his brother, "Fool!" It is to sink a sensitive soul in despair. Whenever Jesus saw a man striving upwards He "boosted." When a man would listen He opened the Kingdom of heaven. As He looked at His disciples He said, "Ye are the light of the world." Fishermen, tax-gatherers; of little social standing, of few scholarly attainments, but Jesus saw spiritual capacity, possibility.

The Church: A Light In Darkness: Encouragement from Jesus to you and me. Disappointments of church work and service. Yet "light of the world." River channel requiring great skill on part of pilot. Church-tower with flagstaff; blown down. Decided not to replace. In two weeks government official: "Cannot do without it. Pilotage of river impossible." In 1917 ministers waited on President Wilson: "Keep your churches open!" Jesus' word a grand challenge to church.

The Influences Of Disciples: Disciples salt and light. Keep this old world from going putrid. Lights in the great darkness that sometimes seems to descend on the earth. Your influence and mine. To each his own part and his own way. Mine the work of the pastorate. Yours——? Do not think it ineffective if not public. Do not refuse public opportunities. Henry M. Stanley and David Livingstone: "I defy anyone to be in His society long without thoroughly fathoming him, for in him there is no guile, and what is apparent on the surface is that thing that is in him. . . . His religion is not of the theoretical kind, but it is a constant, earnest, sincere practice. It is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work. . . . I observed that universal respect was paid him. Even the Mohammedans never passed his house without calling to pay their compliments, and to say, 'The blessing of God rest upon you!'"

The Call to Lighten the World: "Even SO let your light shine."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Christ is Risen! Matt. 28:1-8 (Easter.)

LUTHER LEAGUE: Y. P.—Easter Sunrise Service Program—Christ Is Risen. Matt. 28:1-10. (Easter.)

WALTHER LEAGUE: April Topic—Living in The World—Your Business. 1. Motive.

APRIL, SECOND SUNDAY

CALL TO WORSHIP: "O love the Lord, all ye His saints; for the Lord preserveth the faithful and plentifully rewardeth the proud doer. Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." Ps. 31.

PSALM: 8.

PRELUDE: Serenade—*Schubert*.

ANTHEM: Lovely Appear—*Gounod*.

OFFERTORY: I Will Give You Rest—*Wooler*.

POSTLUDE: Proclamation March—*Lacey*.

OFFERTORY SENTENCE: "Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." I Cor. 15:58.

OFFERTORY PRAYER: Through the Glory of the Risen Christ, we come to Thee with our offering for the extension of His Kingdom on earth. Bless our offering and cause the fruits thereof to add Glory to the name of Him who conquered the world. Amen.—*W.*

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMONS

THEME: *Future Life in the Old Testament.*

ALVIN E. MAGARY, D. D.

TEXT: Jeremiah 31:15-17.

HYMNS: "It is not Death to Die"—*Moccas. S. M.*

"Asleep in Jesus! Blessed Sleep"—*Rest. L. M.*

On Easter Day, throughout the world, the Christian Church asserts its belief in the resurrection of Jesus and the future life of man.

It is unfortunate that during the past half century the church has been less and less clear and courageous in proclaiming her faith in the future life. A quarter of a century ago George Adam Smith in his Yale lecture said, "In the thinking of civilized men there has been for years a steady ebb from the shores of another life." At about the same time I, myself, in preparing a magazine article, examined 800 sermons preached in American churches, most of them reported in the Monday afternoon Brooklyn Eagle. Of these sermons, only eight dealt with the future life.

Does the decreasing emphasis on the future life mean that it is ceasing to be a part of the typical Christian's faith? I think not. We have not ceased to value or believe in these things; we have become reticent about them. The old-time preacher might give a whole sermon to the location of heaven and the probability of our recognizing our friends there. We in our time are like the old Scottish scholar who, having listened to an elaborate sermon on the details and arrangements of the realm of the blest, was asked how he liked it and replied, "It was well enough, no doubt, but as for me, one good look into the dark is worth all your farthing candles."

It is evident that the disciples of Jesus believed in the future life before ever they came under the influence of His teaching. Sometimes we have been told that the Old Testament has little to say about the life beyond the grave. It may interest us to recall some of the Old Testament writings and to inquire if that is true.

We must bear in mind that the Old Testament reveals a development in the social, political and religious life of man. As a repository of ancient history it is of great interest and value. It has been one of the pastimes of those who would attack religion to point out what they believed to be inaccuracies in the Old Testament books. Indeed, it was claimed forty years ago that the art of writing was not in existence in the times of Moses and the Judges and that therefore the whole Bible history must have been written after the eighth century before Christ. No informed person would make such an assertion now. In these past forty years the spade of the archaeologist has turned up thousands of writings which date back before the second millennium before Christ. There are few scholars today who would deny that, apart from minor details of date or number, the Old Testament as history is an authentic guide.

We are thinking just now of the Bible as revealing the development of religious faith. What did ancient leaders like Moses and Samuel believe concerning the other world and the future life? We realize, of course, that their belief was not as clear as ours. Men in those days were groping toward spiritual verity. One great spiritual discovery they had made—that the God of Israel was one God. From that seed of truth, the faith of Israel grew, until it came to full fruitage in Christ.

Witchcraft

Perhaps the most elementary expression of belief in another world is in the practice of witchcraft. Through all history there is evident a belief that the spirits of the dead sometimes come back. In Deuteronomy 18:11, we read: [There shall not be found among you] "a consulter with familiar spirits or a necromancer or a witch, for all these things are an abomination to the Lord." And Leviticus 19:31, according to Moffatt's translation, reads: "Never go to a medium or a wizard; never defile yourselves by consulting them."

We all remember the story of Saul and the witch of Endor. "And Saul disguised himself and went to the woman by night, and he said, I pray thee, divine unto me by the familiar spirits and bring me him up whom I shall name unto thee." It was the spirit of Samuel who was supposed to have been invoked. "And Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed, therefore I have called thee, that thou mayest make known unto me what I shall do."

Whatever else it may mean, the narrative reflects Saul's belief in another world, in which the spirits of the dead survive. Through all the Bible history, the invoking of the spirits was regarded as an evil thing. In the time of Saul it was evidently punishable by death and the woman feared that Saul was a spy sent to trap her.

Rachel and her Children

It was believed that the dead continued to be interested in the fortunes of their loved ones. Matthew quotes from the 31st chapter of Jeremiah: "A voice was heard in Rama, Rachel weeping for her children

refused to be comforted. Thus saith the Lord, Refrain from weeping, for thy work shall be rewarded and they shall come again from the land of the enemy."

To bring that down to our time we may imagine the spirit of a patriot mother of centuries ago weeping as she contemplates the misery of Polish refugees, driven from their homes, while God comforts her and assures her that at last they shall be restored.

Jacob set a pillar over the grave of Rachel. It was not a mere memorial, but a place of sanctuary, where the spirit of Rachel dwelt and where she would bless her descendants.

We recall also the earnest request of Jacob himself: "And the time drew nigh that Israel (Jacob) must die. And he called his son Joseph and said unto him, If now I have found grace in thy sight, bury me not, I pray thee, in Egypt, but I will lie with my fathers and thou shalt carry me out of Egypt and bury me in their burying place.

Then the majestic story of the old man's death, when he called all his sons and blessed each one, "And he said, I am to be gathered unto my people. Bury me with my fathers in the cave (or tomb) that is in the field of Ephron the Hittite. There they buried Abraham and Sarah his wife. There they buried Isaac and Rebecca his wife, and there I buried Leah." And when the old man died "Joseph fell upon his father's face and wept upon him and kissed him."

Later Joseph takes his father's body back to Canaan, with a great cortege. "And all the family of Joseph and his brethren went up with him, both chariots and horsemen, and it was a very great company."

When Joseph himself died he, too, took an oath from his brothers that they should bury him in Canaan, and in the Book of Exodus we are told that, amidst all of the difficulties of the escape from Egypt, Moses took the bones of Joseph with him. In the Book of Joshua it is related that at last the body of Joseph was buried in Shechem.

We recall that when David's young son was dying, he mourned, refused to eat, and would not attend to state business. His advisers were greatly troubled. Then the boy died and the king "arose and washed and anointed himself and changed his apparel and came into the house of the Lord and worshipped." "And he ordered food set before him and he did eat . . . And he said, "While the child was yet alive I fasted and wept, for I said, Who can tell whether God will be gracious unto me that the child may live? But now he is dead. Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

The Psalms

There are frequent references to the state of the soul after death in the Psalms. One of the most familiar is in the 16th Psalm: "Thou wilt not leave my soul in Sheol, neither wilt thou suffer thy holy one to see corruption."

In the 49th Psalm the writer reminds us that riches will not buy redemption. The rich man may name his estate after himself, but that

will not prevent him from perishing and being forgotten. "Their inward thought is that their house shall continue forever, but like sheep they are laid in the grave and death shall feed on them, for a man who has power without understanding is like the beasts that perish. But God will redeem my soul from the power of the grave, for he shall receive me."

And we all remember the beautiful assertion of faith in God's friendship in Psalm 139, "Though I take the wings of the morning and fly to the uttermost parts of the sea" . . . "though I make my bed in Sheol, thou art there."

The Individual Soul

In the early parts of the Old Testament the emphasis is upon the future of the nation; but as we come nearer to the time of Christ the claims of the individual are more and more insistent. Ezekiel has a grand passage (Chapter 18, also Jeremiah 31) in which he denies that because the fathers have eaten sour grapes the children's teeth are to be set on edge. Every man, he says, shall be judged for himself alone and shall not be rewarded or punished for the deeds of others. This is, in effect, a denial of the assertion in the second commandment that God visits the iniquity of the fathers upon the children.

The Book of Job is a passionate protest against injustice to the individual. Job's cry, "I know that my Redeemer liveth," is a puzzle to scholars because of certain difficulties with the text. But we may be sure that it is substantially:

"I know that my Redeemer liveth
Who will one day stand over my dust
And though my body be destroyed,
I shall yet see God for myself."

This reminds us of Paul's "Though the earthly house of this tabernacle be destroyed, we have a building of God, a house not made with hands."

In the Book of Daniel the future life is bound up with the hope of the Messiah. There shall be a time of great tribulation such as the nation has never seen before. "And at that time thy people shall be delivered, everyone that shall be found written in the book, and many of them that sleep in the dust shall awake, some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn to righteousness as the stars forever and forever."

In the apocryphal book of II Maccabees there is a story of seven brothers condemned to death by Antiochus because they refused to eat swine's flesh. "Fear not this tormentor," cries their mother, "but being worthy of thy brethren, take thy death, that I may receive thee again with thy brethren."

And when, in 67 A.D., the Jews rebelled against Rome, the Jewish general, Josephus, afterward famous as an historian, made a speech to the army in which he said, "The bodies of all men are, indeed, mortal; but the soul is ever immortal."

The history of the Jews thus reveals a steady progress toward the truth of immortality as revealed in the New Testament.

The Greek Philosophers

Moreover, belief in immortality was not confined to the Jews. Five hundred years before Christ's time the great Greek thinkers had speculated upon life beyond the grave. Reason, said Socrates, was immortal. It could not die. Therefore, the soul of the just man should know felicity and death would be the entrance unto new life. "If this be so," he said, addressing the judges who condemned him, "then let me die not once but many times."

When Socrates was about to die, according to Plato, he gathered his disciples around him and talked with them about the future life. "But O my friends," he said, "if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life but of eternity. Therefore I say, let a man be in good cheer about his soul who has adorned the soul in her own proper jewels, which are temperance and justice and courage and nobility and truth. In these arrayed, she is ready to go on her journey to the world below when her time comes."

When they asked him if he had any commands concerning his burial, he said, "Be of good cheer, my dear Crito, and say that you are burying my body only and, with that, do what is usual and what you think best."

It is clear that, in the time of Jesus, the future life, as a matter of faith, was familiar to his hearers, whether Greeks or Jews. The Pharisees and the Essenes insisted on it, the Pharisees believing in the resurrection of the body. You will remember that they involved Jesus in arguments concerning marriage and divorce in the future life. Among the disciples, the life beyond the grave would be taken for granted, as something believed from childhood, and we can understand how he might say to them, "If it were not so, I would have told you."

The mind of today is preoccupied with the life of today and the material aspect of man. The future life is little emphasized even among Christians. Perhaps that is what is the matter with the Western world at this time. Our civilization was built on a philosophy in which the rights of man are derived from his nature as a child of God, an immortal soul. When that view of man dies out, it is doubtful whether the civilization which it helped to inspire can endure. As G. H. Lowes Dickinson once wrote, "Western optimism, in my judgment, is doomed, unless we believe that there is more significance in individual lives than appears upon the surface, that there is a destiny reserved for them more august than any to which they can attain in their life of three score years and ten."

And so it is well that we should rejoice with Paul as he utters his song of triumph, "Now is Christ risen from the dead and become the first fruits of them that slept. As we have borne the image of the earthly, so shall we bear the image of the heavenly. O death, where is thy sting? O grave, where is thy victory?"

"Thy dead shall live," says Isaiah, "and the dwellers of the dust shall arise and shout for joy."

First Sunday After Easter (Quasimodogeniti).

THEME: *Believing Without Seeing.*

CLARENCE EDWARD MACARTNEY, D. D.

TEXT: "Blessed are they that have not seen and yet have believed." John 20:29.

HYMNS: "Gracious Spirit, Dove Divine"—*University College*. 77, 77.

"Beautiful Saviour! King of Creation"—*Schonster Herr Jesu*.

The two disciples, Cleopas and his unnamed companion, with whom Jesus had talked on the road to Emmaus, and to whom He had revealed Himself by the breaking of bread, had hurried back to Jerusalem and went at once to the chamber where they knew the apostles would be meeting. Suddenly Jesus stands in the midst of them and lifting His hands over them, says, "Peace be unto you," and "when they saw Him their hearts were glad" and that gladness has never yet faded out of the world and never will fade away until we shall behold Him in glory.

I. *The Absent Thomas*

But there was one of the disciples, Thomas, who was not there. As if he was surprised at it, John takes particular pains to note that fact.

Let us see what Thomas missed. He missed the fellowship of his friends among the apostles. Even if there had been no appearance of Jesus that night, still His friends and disciples found comfort in talking with one another. In any congregation there are people who come from different walks of life and different circumstances, and different training and background, but there is always one common bond, and that is they are one in their love for Christ. Let us always think of that bond when we come into the church. That is why the Apostle Peter tells us to "love the brotherhood."

Another thing that Thomas missed that night was the instruction that Jesus gave them, that great sermon that He preached on the meaning of His death and resurrection. Luke tells us about that.

Thomas missed also the commission that Christ gave the apostles. He outlined their work and their duty for them and said, "As My Father hath sent Me, even so send I you." All that Thomas missed you can sum up by saying that he missed Christ and the peace and the joy that Christ bestowed upon the disciples that night.

But not only did Thomas miss all this, but he put himself on the side of the enemies of Christ, the chief priests and the Scribes and the elders who said that He was an imposter. Satan and the enemies of Christianity do not ask you to scoff, to blaspheme, to proclaim that Christianity is false. All they ask you to do is what Thomas did, to stay away from the assembly of His disciples. But Thomas was not there. Suppose when Christ arose all had stayed away?

II. *The Return and the Conviction of Thomas*

There is no doubt that Thomas has been overpraised as a fine type of the thoughtful and reverent doubter who must slowly find his way to a living faith. The particular reluctance of Thomas, together with the reluctance of the other disciples, disposes of the idea that the apostles were hallucinated visionaries, ready to believe anything they heard. The other apostles had refused to believe at first on the evidence of the women, but Thomas refuses to believe on the testimony of the ten apostles. However, Thomas did not cut himself off completely from the Twelve. We must give him credit for that, for the next Lord's day he was present. And the eleven apostles were evidently kind and tolerant in their attitude towards Thomas. Because you are troubled with doubt about some doctrine or fact of the Christian faith is no reason why you should cut yourself off, or be cut off, from Christian fellowship or worship. Follow the light and the truth that you have, and more will come to you. If we know we shall follow on to know the Lord, and unto the upright there ariseth light in darkness. Let your prayer be that of the father whose boy Christ healed, "Lord, I believe, help mine unbelief."

The evening of the second Lord's day has come, and full of expectation to the apostles gather in that same upper chamber where He had appeared to them the week before. Perhaps they wondered what Thomas would have to say to Jesus. They were not long left in doubt. Turning to Thomas, and with full knowledge of what he had said, and the defiance of his demand, Jesus said to him, "Thomas, reach hither thy finger, and behold My hands, and reach higher thy hand and thrust it into My side, and be not faithless, but believing." The words and the presence of the Saviour were enough for him, and bowing before Him, Thomas exclaimed, "My Lord and my God!" It was reserved for the chief doubter among the apostles to make the greatest personal profession that any of them made. It is the once chief doubter who puts on the lips of all faithful disciples of Jesus the confession of their faith, "*My God and my Lord.*" Can you say today what Thomas did?

III. *The Last Beatitude*

After Thomas had uttered his beautiful confession of faith, Jesus said to him, "Thomas, because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed." Our Lord did not mean that Thomas was not blessed, or that others were necessarily more blessed than he, for everyone who believes is blessed and everyone who has seen the Lord, in the flesh or in faith, is blessed. What He meant was that all those who did not see Him in the resurrection as Thomas did and as the other apostles did, and yet believe on Him, are equally blessed. Christ looks forward to all those who hereafter shall believe on His name. Only a few men actually saw Him in the Resurrection. The great multitude of Christians have never seen Him save by the eye of faith. Looking forward to all those disciples out of every kingdom and age and race who confess His name until He shall come again, Christ pronounces upon them this great benediction.

Sometimes you may have a tendency to long for sight instead of faith. You may say to yourself, If I had not only seen some of those miracles I would have no difficulty in believing on Him, and even though I do believe on Him now, my faith; by such confirmation, would be much stronger.

Are you sure of that? Christ makes it plain here that we are at no disadvantage as compared with those who saw those miracles and heard Christ in the resurrection. Indeed, it may be that if any one has the advantage, it is we ourselves.

To His disciples and the men of His day Christ had to appear as a man who was sometimes weary, thirsty, hungry, just like themselves, a man who wore the same flowing robes that everyone else did and who spake the Aramaic dialect like all the others. You would like to see Christ now in the flesh? But just how would you see Him? Of what race would He be? What language will He speak? What garments will He wear? A thousand difficulties arise the moment you think of Christ in the way the apostles and those who believed on Him when He was on earth had to see Him. But now, for you and me, all those difficulties of the visible, the material, the temporal, are done away, and with the believers of age after age witnessing and believing before us, we confess, "Thou art my Lord and my God."

This kind of faith is sure and certain. One of the romances of the heavens is the story of the discovery of the planet Neptune, the outermost of known planets as related by Professor Simon Newcomb. Up to that time the planet Uranus, discovered in 1781, had been regarded as the outermost of the planets. The study of Uranus by the astronomers revealed certain deviations and perturbations for which they could not account by any of the known laws and theories. Then they began to wonder if these perturbations might not arise from the action of another planet. They got to work with their mathematics and their theories, and finally reached the conclusion that the disturbances which they had noted in Uranus must be due to the action of an unknown planet. Then they located on their charts the place in the heavens where that planet must be. Finally, after midnight on the morning of September 14, 1846, an astronomer student turned his instrument on the place designated and the great planet swam into view. The theories upon which they followed their investigations and finally discovered the planet were, of course, based upon observed data; nevertheless, it was faith in the laws of the universe, and in the fidelity of those laws, which led them to discover the great planet. The eye of the mind, the eye of faith, discovered it long before it was seen through the lens of the telescope.

What of the future life? What of the world of life beyond this world of sense, of touch, and shadow, and illusion? Christ says, "Blessed are they who have not seen yet believe." I would not say that it is impossible that God should permit some to see into that world before they enter. But if they did, I cannot see how they are more blessed than the great majority of us who must rest in faith. I do not know that I would believe more earnestly in the existence of friends who have passed into

the unseen world if I had some vision of them in that now hid and unknown state, than I do now, not having seen, but resting, in the words and in the life of the Risen Christ Himself, the first fruits of them that slept. Paul saw into heaven, was taken up into the third heaven, and yet it is Paul himself who says that here we must walk by faith. "Blessed are they who have not seen yet have believed."

Blessed are they who, although they cannot see the far off victory of Christ, believe in it. I stood once on little Patmos, that brown gem in the Aegean Sea. But all that I saw was the brown mountain, the turquoise sea; and all that I heard was the gentle washing of the waves and the soft chiming of the bells of St. John's Monastery. I did not see what St. John saw there. Yet Christ said, Blessed are they who have not seen, yet have believed, have such faith in Me that they never doubt the victory of righteousness and truth, and never doubt the glorious consummation, compared with which, the brightest day that has dawned upon the world is midnight and the fairest splendors which have invested it but the shadow of darkness.

Let us believe that He is our Redeemer from sin and from death. Let us believe that His kingdom shall come and His will be done. Christ knew the finalities, He knew the realities, and He said it, for you and for me, "Blessed are they who have not seen and yet have believed." There is no true blessedness in life without faith in God and in His Son Jesus Christ. Are you one of those of whom Christ can say, "Blessed are they who have not seen and yet have believed"?

SUNDAY SCHOOL LESSON

The Mission of the Seventy.

LESSON: Luke 10:1-24.

GOLDEN TEXT: "The harvest indeed is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Luke 10:2.

DEVOTIONAL READING: Psalm 67.

INTER. & SR. TOPIC: Team Work.

Y. P. & ADULTS: Personal Evangelism.

Our Lord had left Galilee for the last time. He had gone south through Samaria, (Luke 9:52) and had then turned eastward across the Jordan for His great ministry in Peraea. (Matthew 19:1; Mark 10:1) For He would not leave that section of the country untouched before turning to Jerusalem for His crucifixion.

The seventy were quiet, untitled, almost unknown men and women whom Jesus sends forth and all of them are laymen. In the last analysis the hope of the world lies in the work of these plain everyday people who form the rank and file of society. Call special attention to Acts 8:1-4. These of whom it is said, "Therefore, they that were scattered abroad went everywhere preaching the Word" were not the Apostles as is clearly shown in verse 1. They were the common ordinary everyday

believers who did the great work of propagating the faith and of evangelizing the unbelievers.

These heralds of Christ were expected to prepare for His coming, obtain lodging, tell the people about Him, arouse their expectation, give such words of His as they could remember, and work miracles until the keenest interest had been excited.

Jesus gave to these workers the same instructions He had given to the twelve. Compare Luke 9:1-5, and Matthew 10:1-42.

Jesus instructed them and us to pray the Lord of the harvest that He will thrust forth laborers into the harvest. Prayer is always at the bottom of missions. The spirit of prayer leads men to the mission field and wins victories for them there. The Churches or the Mission Board are really only the agent. It is God who sends every missionary to his great task.

The purse, the wallet, the shoes, referred to in verse 4 constitute their equipment. The wallet was a small basket carried on the back or by a strap hanging from one shoulder, containing the food of the traveler. They were traveling light and were to "salute no man by the way." It was not that the seventy were instructed to be thoughtless. They were commissioned to go about the King's business and "the King's business required haste." They were not to loiter and were to lose no time.

Their mission was successful. They returned with joy. Their work was a fore gleam of the winning of the world.

Upon their return, our Lord gave thanks in a burst of eager prayer to His Father, and in a word of hearty congratulation to His disciples.

The field is wide. The need is desperate. The workers are few. Courage and persistency are required.

EVENING SERMON

**THEME: *The Love of Christ—
Three Wonderful Pictures.***

PAUL S. LEINBACK, D. D., LITT. D.

TEXT: Romans 8:35. Eph. 3:19. II Cor. 5:14.

HYMNS: "Love Divine, All Love Excelling"—*Beecher*. 8 7, 8 7. D.

"O Love That Will Not Let Me Go"—*St. Margaret*. 8 8, 8 8 6.

This may not be a great sermon, but it is certainly a sermon on the greatest theme that the human mind can contemplate. That theme is "The Love of Christ." Peculiarly enough, that phrase is used in the New Testament only three times, and in all cases it is used by the Apostle Paul. Of course we have many references to the love of God in Christ, but the phrase, "the love of Christ," is used only in three instances.

I. In Romans 8:35 we read the question, "Who shall separate us from the love of Christ?" It is a picture of the clasping hand. It is the hand of Christ, at once so strong and so gentle, that hand which has in it the print of the nails, that hand which hung on the cross for us men and our salvation. The strength and gentleness of that hand belong together. The

greatest forces in this universe are quiet; they move without noise or fret. How noiselessly the forest grows; how silent is the pull of gravitation, this great force which we call electricity, this even more mysterious entity which we call the ether. We love to think of the hand of Jesus clasping the hands of needy sinners as the sinner reaches up the hand of faith, so weak, so human, so often confused and doubting. What power as well as comfort and peace in that blessed handclasp!

A prominent Scotchman told of the great influence on his life of a youthful experience. As a boy of five he had to go to and from school three miles away, and a part of the journey was a deep gully along the road which he did not like. He had heard weird tales about the dangers which lurked in the shadows. As he was walking along one day a terrible storm arose, and he ran wildly to get home. Then there was a sudden shadow ahead in the fog and the rain which almost froze his blood, but in the twinkling of an eye his terror turned to joy and peace as he saw that it was no ghost, but his own father who had come to help him, and he felt the clasp of his father's hand. In this marvelous chapter of his epistle to the Romans, St. Paul gives us the background of our fears, two lists of the things which tend to destroy our faith and to separate us from the love of Christ. First, he mentions tribulation, distress, persecution, famine, nakedness, peril, the sword; second, he mentions death, life, angels, principalities, powers, things present, things to come, height, depth and any other creature. But of them all, he says, not one nor any combination of perils shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Let us sing a song of praise for that clasping hand, which holds us steady and serene amid the storms of our daily life.

II. In Ephesians 3:19 we have a wonderful prayer by St. Paul which pleads for us that we may "know the love of Christ which passeth knowledge." This is a picture of the *beckoning hand*. It exalts the inviting and ever-revealing love of Christ which stands with open arms and cries: "Whosoever will may come." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "If any man thirst, let him come unto Me and drink." "Whosoever cometh unto Me, I will in no wise cast out." "It is not the will of your Father that one should perish, but that all should turn unto Him and live."

Many of us have felt the thrill of seeing the statue of Thorwaldsen's Christ in the Fru Church of Copenhagen, one of the most appealing of all works of art. It is almost impossible to see the beckoning hands of Christ in that great statue without being deeply moved. The eminent missionary, Dr. Stanley Jones, of India, tells how he went into that Church with a Danish friend to see the statue, and how his friend significantly told him that "to see the face of Jesus, you must fall on your knees." How true it is that only to men on their knees, with humble and contrite hearts, does this statue reveal its true message. The beckoning hand of Christ urges us on, ever on, to larger truths and to fuller life.

The story is told of an Alpine guide who perished in helping others up the heights of that great mountain. A statue was erected there in his honor on which are engraven just these three simple words: "He died climbing."

This should be true in the deepest sense of every Christian. Following the beckoning hand of Christ, we should never cease to climb to greater heights of sympathy, of understanding, of helpfulness, of friendship. By following Him we are helped to understand God, our neighbor and ourselves. By knowing the love of Christ which passeth knowledge, we may be "filled with all the fulness of God."

III. In II Corinthians 5:14, the great Apostle says, "The love of Christ constraineth us." Here we have a picture of the *constraining hand* of our Lord, that hand which takes hold of us with the restraints and constraints of an overmastering love, that hand from which we cannot entirely get away. It means to guide us and guard us and protect us, to point out the right way, to hold us back from the wrong way. It is that hand which George Matheson saw in vision when he cried, as physical blindness was descending upon his life:

"O Love, that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

Yes, the love of Christ is a magnet, a dynamic power, a controlling force in the lives of men. It is one of the supreme inspirations of history to note how many lives have been lived for Christ, how many have given to Him the "last full measure of devotion," and have counted their greatest joy to live and die for Him.

The great Bible scholar, George Adam Smith, tells how he was traveling on a British train, when he met a priest who casually told him, in the privacy of the compartment which they shared, that he had given his life as a missionary to go to Senegambia, at a time when the average age of white men in that dangerous climate was about two years. Dr. Smith marveled at the light-hearted way in which he spoke about his journey. He was moved to ask, "Why do you go? Is it the obedience of a soldier; is it to carry out the orders of the Church, or what motive has moved you to lay down your life on the altar?" Just after he had asked the question, it was necessary for the priest to change trains at a junction, and after he had left the compartment he thrust his head back through the window and said simply to Dr. Smith: "He loved me and gave Himself for me. Good-bye!"

MIDWEEK SERMON

THEME: *The Inconveniences of Religion.*

TEXT: I Kings 12:28.

Rebellion in Israel. A matter of statecraft. Jereboam feared appeal of Temple, and its associations. He could not build a greater. He could appeal to convenience. The deadly success of the appeal. Warnings of the prophets.

The Inconveniences of Religion: There are such. Religion makes demands without thought of time or place. As to conduct of life: comes with demand for restraint, for control of self. Much easier to let go, to drift. But world has been made by the self-controlled. As to loyalty to institutions of religion: religion must be organized and localized. Men on outside of church: stay outside. Yet to ensure permanency and continuance there must be organization, membership. Much more convenient not to bother, but—! When become part of church, there comes demand for loyalty—attendance, support, witness. Much easier not to give any, but—! As to care for others: this demand first heard in Eden. Cain found it decidedly inconvenient. And so have many since. The need of their brother embarrasses them. Yet the demand is ever before us. Do we ever feel real responsibility for others? Is there any real 'passion for souls'? Do our hearts ache to see shame and folly so prevalent today? Easier, much easier to pass by on the other side, but—!

Our Personal Limitations: We plead our lack of ability, of time, of training. Large and successful mercantile establishment in a great city: "Made up of failures: that is, it is made up of men who have started in business for themselves and failed, though they were experts in their own particular lines. Knowing how to manage a special line of work is one thing, and knowing how to manage all the details of business is quite another." Combination and cooperation will make the church successful. We can each meet the demands so far as we are able.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—The Church Comes Into Being. Matt. 16:13-19; 21:42.

LUTHER LEAGUE: Y. P.—Christ Is Here. I Cor. 15:1-8.

WALTHER LEAGUE: April Topic—Business. 2. Evaluating Your Business.

FOR THE BULLETIN BOARD

The Bible has survived the fanaticism of its friends.

Until our teaching is right our life must be wrong.

If I were to have my way, I would take the torch out of the hand of the Statue of Liberty and in its stead, place an open Bible.—V. P.

Marshall.

Doubters do not achieve.

Skeptics do not contribute.

Cynics do not create.

APRIL, THIRD SUNDAY

CALL TO WORSHIP: "O magnify the Lord with me and let us exalt His name together." Ps. 34.

PSALM: 33.

PRELUDE: Adoration—*Turner*.

ANTHEM: Let Not Your Heart Be Troubled—*Speaks*.

OFFERTORY: Contemplation—*Armstrong*.

POSTLUDE: March in G.—*Galbraith*.

OFFERTORY SENTENCE: "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11.

OFFERTORY PRAYER: Teach us to accept all our trials and disappointments in the light of a privilege to follow in His steps along the path to Glory. To this end we offer Thee a portion of the fruits of our toil, and ask Thee to bless it in Thy Service. Amen.—W.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMONS

THEME: *How to Become a Christian.*

HUGH THOMSON KERR, D. D.

TEXT: "The disciples were called Christians first in Antioch." Acts 11:26.

HYMNS: "Breathe On Me, Breath of God"—*Swabia. S. M.*

"A Charge to Keep, I Have"—*St. Ethelwald. S. M.*

The word Christian came into the New Testament as a new word. It originated in Antioch ten years after the death of Christ. It was not the first word by which the followers of Jesus were known, neither did the Christians themselves originate the word. They were called Christians by other people. Their earliest names were more simple and characteristic. They were called *disciples*. Jesus was their teacher. They were called *believers*. Their faith was rooted in a great conviction, that Christ was indeed the Saviour of the world. They were called *saints*, a word that has lost for us its original meaning, but signified those who were separated from the habits and customs of paganism and who had devoted their lives to the things that were pure and holy. As their numbers grew they called themselves *brethren*. They were united by a bond that was as strong as death. When the question, therefore, is asked, How to become a Christian? the answer seems obvious. How does one become a disciple? He becomes a disciple by sitting at the feet of the teacher, going to school to him, walking in the way of his teaching. How does one become a believer? He is led to faith through the knowledge of one who is trustworthy. How does one become a saint, a separated person? He becomes a saint by dissociating himself with worldliness and paganism and impurity and devoting his life to the things of the Spirit. How does one become a brother? He becomes a brother by identifying himself with those who belong to the brotherhood, the fellowship of the followers of Christ.

These different names suggest different ways in which we become Christians. We do not all become Christians in the same way. We do not all have the same experience. We do not travel the same path. There is no one plan of salvation for each of us to follow. There is no regimentation in religion. The word of God in the human heart, however, is the same

for all but the path by which we enter the door into the city of God leads from our own feet over a road peculiar to ourselves.

There are those who enter the Christian life through *the door of conscience*. It is the way that has been made familiar to multitudes by the immortal language and imagery of John Bunyan's Pilgrim who enters the kingdom through the door of conscience. Millions of people, among whom are some of us, have entered into the experience of forgiveness through the door of conscience. It is a way that has great authority. It was through this door that Paul entered and Augustine and most of our puritan and covenanting fathers. It is the way of the revivals which have swept through the church and led thousands into the experience of grace. It is the way of moral revolution and spiritual conversion where the soul, brought under conviction of sin, cries out unto God for mercy. We thank God for the voice of conscience by which the burdened sinner can find refuge from the intolerable load which bears down upon him, and find healing and pardon before the cross of Christ as he breathes out the prayer, "Nothing in my hand I bring, simply to Thy cross I cling." There are those who, if they are ever to come to Christ and become Christians and find rest unto their souls, will come confessing their sins and claiming pardon in the name of Him who loved us and gave Himself for us.

There are those who come to Christ through *the door of intellect*. They demand a reasonable faith. They must know and understand. Things must be clear to them. They take their place beside Nicodemus and say, in the presence of the religious mysteries which perplex and bewilder our intellectual life, "How can these things be?" They stand beside Thomas and sympathize with his mandate, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." I have great sympathy for those who approach religion from the intellectual side. If they are ever to be won for Christ they must be won to give their mind as well as their heart, and it is one of the supreme things about the Christian faith that it can command the intellect of the best of men. It was through this door that Robert Browning entered and he confessed that the acknowledgment of God in Christ solved for him all questions in the world and out of it. There are those who, if they are ever to find satisfaction in the Christian life, must be satisfied in the same way that Nicodemus and Thomas and Browning were satisfied. And in the midst of our perplexing intellectual problems the Lord Jesus Christ stands and says, "Come unto me and ye shall find rest to your souls."

There are those who come through *the door of childhood*. A multitude whom no man can number has come to Christ in this way and entered through the door of childhood. Like Timothy, they have known the Scriptures from their childhood and have come as sweetly and as naturally into the love of Christ as they come into the love of their parents. Tertullian, one of the fathers of the early church, used to speak of those who were naturally Christian. There are many such and they belong to our Christian homes. Men like Timothy and Henry Drummond whose hearts opened to the coming of their Lord as a blossom opens into flower before

the summer sunshine. Paul once stood before the chief captain and proclaimed his Roman citizenship. The surprised soldier said, "Art thou a Roman? With a great price obtained I this liberty." Paul replied, "But I am free born." There are many who have been free born into the kingdom of God.

There are those who come through *the door of frustration*. There are multitudes of people to whom life spells failure, whose hearts are empty and who face disappointed hopes and broken purposes. Suddenly they find in Christ a full and complete satisfaction. He becomes to them the bread which satisfies their hunger and the water of life which quenches the thirst of their spirits. On the dresser of a woman, who took her own life in a hotel, was found the note, "Sometimes my heart aches and sometimes my head aches." That is an oft-repeated story and to such the Saviour comes with healing and redeeming power. There are many who are living in the place of the desert and the sand drift. It was out of a sense of frustration that the rich young ruler came to Jesus saying, "What lack I yet?" He had everything that the world could give him. Every word that describes him is freighted with richness. He had youth on his side, he had power and influence in his possession, he had great wealth at his disposal, he is called the "rich young ruler"; and yet his life lacked something which youth nor wealth nor worldly power could ever give him. His cry to Jesus was, "What lack I yet?" There is no burden comparable to an empty life and Christ comes to supply and satisfy the deepest hunger of the heart. He is the completion and compliment of every human life. He is what every man needs to fully satisfy the thirst of his spirit. We are told that Michelangelo took a block of Carrara marble, that had been spoiled by some bungling workmen and had been left in the quarry, and that he took it and made the very mutilation of the marble subservient to his great artistic purpose and gave us the great statue of David which stands today in Florence. That is what a master can do. In a far nobler and higher sense He, whom we call Master, can use the very failures and disappointments which darken our lives and make them subservient to His great purpose of redemption.

Jesus made the Christian life simple and understandable to all who came to Him seeking guidance. "Come unto me." "Follow me." "Abide in me." He avoided the use of theological language and knew that God, who was the great regenerator and redemption, would do His work in His own mysterious way. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born in the Spirit." The earliest creed of the Christian Church is expressed in three short, simple words, "Jesus is Lord." Christianity ought to be made simple enough for little children to understand, simple enough for perplexed men and women in this perplexing generation to be able to find the way.

There is in Europe a bridge upon each pier of which there is a statue of Christ the Lord. He is represented as a Shepherd, a Sower, a Physician, a Pilot, a Carpenter. As the men and women and little children pass and repass they pause in adoration before the Christ who holds their hearts.

The shepherd waits in silence before the Christ who speaks to him as a Shepherd; the farmer before Him who is the great Sower of the Gospel seed; the sailor pauses before the Pilot; the laborer before the Carpenter; and the sick and the sorrowful before Him who called Himself the Physician, the great Physician of men's souls. It is a picture of the ways by which we are attracted to Him whom we call Lord. To be a Christian is to come to Christ, to follow Him, to abide in Him until we become like Him, growing in grace until we are changed into the same character from glory to glory.

Second Sunday After Easter (Misericordias).

THEME: *Christ's Memorial (Communion).*

KENNETH G. ROGERS.

TEXT: "This do in remembrance of me." Luke 22:19.

HYMNS: "Lord Jesus Christ, we Humbly Pray"—*Sursum Corda. L. M.*

"According to Thy Gracious Word"—*Evan. C. M.*

When I was nine years of age I went with my father and mother on a trip to Colorado. My three-year-old brother was left with a neighbor. When we returned after several weeks and burst anxiously into our neighbor's house, Ralph gave one look at us and started to walk away. Then he stopped, took another look, and came toddling towards us with outstretched baby arms. We human beings have a way of forgetting things which we ought to remember. We have an equally deep-seated desire to be remembered by others. We are flattered when a stranger can recall our name when we meet a second time. And the monuments in any cemetery reveal our attempts to preserve the memories of our loved ones.

On the last night with his disciples, Jesus chose the memorial by which he wanted to be remembered. He did not ask that a book be compiled of His memoirs; or that a mausoleum be named for Him. He requested instead that every time the disciples met together they should break bread and share the cup—"in remembrance of me." In the simple act of eating and drinking together they were to be reminded of Him.

Certainly Jesus never meant that this simple observance should be made into a complicated sacrament. There are three practical elements in this simple ceremony as the church has observed it, and each has been dignified by a name.

The Eucharist: Thanksgiving.

This has been called the Eucharist, which means "thanksgiving." This definitely was not meant to be a funeral meal—it was a feast of joy and Jesus always wanted it to remain so. What Jesus and the disciples were facing looked like defeat, but Jesus knew it ultimately meant victory. And so He asked the disciples to continue to celebrate the victory with a Eucharistic feast—even though the victory was one in which the Conqueror, Himself, lost His life.

Jesus wanted to be remembered with thoughts of joy and happiness. As we cherish the picture of a favorite friend and remember him as he was

in the happy days of old in spite of his daily aging, so Jesus would be remembered in the high spirits and joyousness of a feast. He asked that the symbol be a banquet table, but we have chosen to make it a cross. Jesus wanted His disciples always to be happy, and to win others by their buoyant spirits. Long faces were to have no place among His followers. He wanted them to smile—particularly when they thought of Him.

The Holy Communion: Fellowship.

This observance is also called *Holy Communion*. That speaks of fellowship. And where can one find better fellowship than around a common table? Jesus was very anxious that the disciples should know that He would be with them at all times. When they met together they could set a place for Him because though He would be absent in the flesh He would still commune with them. The early disciples had a very clear sense of the presence of Christ with them. And this Holy Communion service is the Rosary which helps us to recall the teachings and the mystical presence of Christ with us.

This sense of Christ's presence was a great encouragement to the disciples. Many of the Mystery Religions of Jesus' day taught that the eating of flesh transferred the characteristics of the animal to the eater. Thus, for example, the eating of the flesh of a bull brought strength. Christ asked that in symbol they should eat Him, that His life might flow into theirs and they might be made strong. It is said that when Napoleon saw his troops discouraged and weakening, he would himself ride to battle on his white horse and would thus put new spirit into his soldiers. Jesus assured His disciples that when the battle was going hard He would be among them to strengthen and hearten them. Perhaps Paul witnessed to this very experience when he said, "I can do all things through Christ who strengtheneth me," or again, "I live, yet not I, but Christ liveth in me."

The Lord's Supper: Consecration.

The third name for this sacrament is The Lord's Supper. It was no longer to be the Passover Feast in memory of the deliverance of the Children of Israel from Egypt, but it was from then on to be in memory of Christ. They were to recall His life and teachings and see how their own lives were measuring up. The standard was Christ himself; He gave us an example that we should walk in His steps. The disciples were commissioned to carry His message home to their children and to their neighbors until finally the world would be brought to the Faith.

He asked His disciples to drink from His cup and eat of His bread. They were to share His life, His sufferings, and His victory. He was calling them to a hard way. He wanted His monuments to be living, transformed, consecrated human beings. When people saw His message translated into terms of human living they would not be long in seeking the new way. He asked His followers to become like Him, so much like him that outsiders would recognize His spirit in their lives. So He asked for their consecration, to share His cup and bread.

This memorial was to be a perpetual one. It was not to be observed just once a year or twice a season, but whenever the world began to chill their high spirits and they felt the need of renewing the inner radiance, these disciples were to come together in joy, fellowship, and consecration and the Christ, Himself, promised to meet with them.

SUNDAY SCHOOL LESSON

Growing Tension with False Leaders.

LESSON: Luke 11:14-54; 13:31-35.

GOLDEN TEXT: "He that is not with me is against me; and he that gathereth not with me scattereth." Luke 11:23.

DEVOTIONAL READING: Psalm 26:1-7.

INTER. & SR. TOPIC: Behavior under Criticism.

V. P. & ADULTS: The Growing Storm of Opposition.

In Luke 11:14-54 the body of the lesson is found. With verse 14, Luke makes a sudden transition from the atmosphere of friendship and trust to the atmosphere of suspicion and enmity. This hostility showed itself first in the charge that only by partnership with Beelzebub could Christ drive out demons. Satan, in order to gain influence for his agent, allowed Him to cast out a few demons; thus would he easily persuade men to his evil will. Our Lord's answer was entirely conclusive to any honest mind. He put to the Pharisees an argument which they could not answer, viz. "Satan would not undo his own work, and I am constantly contending against Satan." Furthermore, "the Pharisee's claim to cast out demons. If their claim is true, do they also get this power from Satan?" The Pharisees could not answer that argument.

The critics of our Lord insisted that He give them a sign from Heaven. They seemed to think that such a miracle could not be brought about by Satan and would be proof of Jesus' claim to be the Son of God. Jesus knew that no miracle would win men's heart however it might awe and dazzle their minds. The same teaching is emphasized in His story of the rich man and Lazarus; "They have Moses and the prophets," etc. If men will not hear and heed the truth, the spectacular may astonish and puzzle and even overawe, but it will not change the mind, the heart, the affection; it will work no miracle in the soul.

Jesus was sparing in His working of miracles. He worked miracles only as a necessary outgoing of His love, and not as proof for critics. He foretold one supreme miracle. His resurrection from the dead. In that, He would combine all needed evidence of His Divine sonship and would convince all who could be convinced by miracles.

Beginning at verse 42 and following, He denounces these false leaders. Jesus could be terrible in His denunciation. These men were fanatical, bigoted, intolerant, quarrelsome, and at heart, irreligious. They were over-conscientious in the externals and utterly neglectful of the internal and vital things.

Are we His friends or His foes? If we are His friends, we shall love to

be where He is. We shall choose with all our heart the good part, the one thing needful.

Foes of Christ need not be violent antagonists. They may not rave openly against Him. They may not even argue in opposition to His Word and try to corrupt His followers. Whoever is not for Christ is against Him. All who are not His friends are His foes.

EVENING SERMON

THEME: *Means Toward Greater Service.*

JOHN H. HANGER.

TEXT: Luke 6:16. Luke 6:27-39. John 1:12.

HYMNS: "Thou art The Way: To Thee Alone"—*St. James. C. M.*

"My Spirit on Thy Care"—*St. Michael. S. M.*

Changes are for some people very unpleasant reminders of more drastic changes yet to be. We may struggle against change. We may fight every effort that would promote it. Nevertheless, change goes on around us, within us, and in spite of us. Would it not, therefore, be much better for us, realizing all this as we must, to use the changes as they arise, to seek to control them, to turn them in the right direction, to use them as a means of enlarging our souls rather than to embitter our souls by futile efforts to stifle each new change?

Change can become a joyous and a thrilling adventure. Instead of trembling on the brink of each new tomorrow, life can find us champing at the bits, eager to enter the uncertainties of tomorrow and to deal with tomorrow's changes in the spirit of high Christian adventure.

One of the most interesting joys of parenthood can lie in the experience of seeing our children change from day to day. And children are not alone in this business of development and change. Adults can still grow. The learning process may be slower, but if slower, it is also more permanent. It has never been true that "You can't teach an old dog new tricks," for old dogs are learning new tricks every day. Adults are growing every day, and that growth needs to be as carefully controlled in the life of the adult as in the life of the child. Change is dangerous if it is left uncontrolled.

We are largely the makers of our own destiny. God has placed in our hands the power to develop our lives almost as we will. Not one of us is a puppet pulled by strings in the hands of his Maker, nor are we always held in straight and narrow paths by outside and compelling forces. I have, within my life, the power to wreck the personality that is me, my mind, my conscience, my character, my body. I have that power, and so do you, and so does everyone else. Judas had the power to become a traitor, but he also had the power to be a loyal Disciple as well. We have the power to do evil, but we also have the power to do good.

In the first chapter of the Gospel of John there is this statement which is today taken for a promise, "As many as received him, to them he gave the power to become the Sons of God." Now there are two ideas bound

up in that text. First of all there is the fact that so far as being children of God is concerned we all have the same possibilities. Whether it be Judas or Peter or James or John, "as many as received him, to them he gave the *power to become*."

"For as many as received him, to them gave he the power to become the sons of God." "The power to become the sons of God" comes to the individual as the gift of God. It cannot come from man's volition alone, although much of that is necessary.

I read the other day, that contrary to popular supposition, lightning does not strike from above, but from below. That zig-zagging flash which we see streaking down to the earth is known technically as a leader, and serves as a conductor along which the charge of the earth shoots upward to equalize the charge in the clouds from which the leader has come.

Just so, man's volition is necessary if he is to attain son-ship to Almighty God, but first there must be the leader extending itself from God to man. A man may crawl along any gutter, following it to its lowest depths, but he will never get very far trying to lift himself out of the gutter with just his tugging at his own boot-straps.

It requires power to be a son of God, all the power implied by the text. One of the strongest proofs of son-ship to our earthly parents is our own resemblance to them. A child, to be a child, must bear some resemblance to his father. And anyone, who has ever tried it, knows just how hard it is to live up to an ideal of Godliness. All of us know how hard the world can be upon the righteous. Moreover all of us are glad that this is so. Righteousness and Godliness would not amount to very much if that were the easiest way to life.

It requires power to be like God in a world that seems to have forgotten that God created it, and saw that it was good. It requires power, but that power is ours with the spirit of Christ in our lives.

Ours is the power to become evil or good. Ours is the power to behave as children of the lowest or as children of the Most High. Ours may be the power to become the sons of the Living God.

MIDWEEK SERMON

THEME: *A Conversion in the Penitentiary.*

TEXT: Acts 16: 30, 21, 34.

The Macedonian Call. Paul in Philippi: not sightseeing; place of prayer. Converts: Lydia; a certain maid. False accusation. The penitentiary.

God's Earthquake: Beaten with rods; feet fast in stocks. Unable to sleep. Song and prayer in the night. Earthquake: sprung doors, loosened stones; broken chains. Why time and place? Sent of God.

The Quake In A Man's Soul: The jailer and his trust. Penalty for failure. The awakening earthquake. Gone? Death! Call of prisoner. Incredible happened. Now a man's soul is shaken. Servants of God: "What must I do to be saved?" Perhaps greatest question in Bible, in life. Follow up and it will lead to all. Shaking of life foundations. Loosing of bonds of soul.

A Conversion In The Penitentiary: Not of a prisoner; of the warden! Fear had gripped the jailer's heart. Have you no fear as to your soul, as to eternity? Are you so sure, or are you so careless? Fear passed. Desire for the something greater the Apostles had. The great question. The great answer. The great decision. Service before baptism.

What Is It To Believe? Not primarily acceptance of a system of theology. If Jesus were in our city today, in just the character you conceive of Him, and if you wanted to be a better man or woman, and you could get to Him, you would go to Him before any other being in the world. You know you would. Of course, if you wanted to be foul, if you wanted to live the life of the sponge or the shark, you would not go near Him. Well, you can get to Him. To believe on Him is just to do these things of which we have spoken, to put yourself in His hands, to give your life in faith that these things of the Gospel are so. You have the testimony of more than eighteen hundred years since that night in the jail in Philippi.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—The Church Grows in Power. Acts 2:41-47.

LUTHER LEAGUE: Y. P.—Christ Living In Us. Gal. 2:20.

WALTHER LEAGUE: April Topic—Business. 3. Choosing Your Business.

FOR THE BULLETIN BOARD

Faith is man's greatest motive power.

Nothing you wear is more vital than your smile.

Happiness and holiness are inseparables.

The circulation of your happiness is as vital as that of your blood.

You are what you laugh at. As a man thinketh—

You are apt to find happiness when seeking it for others.

Better a cheerful idiot than a dismal sage.

Salvation denies no honest pleasure.

We *make* our own faces long, when they get that way.

The Cheerful doer is near akin to the Cheerful Giver, in God's love.

You should be the sugar as well as the salt of the earth.

Little can harm religion like the long face of a saint.

Not where but what we are counts.

Carve content out of Divine Providence to achieve victory.

APRIL, FOURTH SUNDAY

CALL TO WORSHIP: "Good and upright is the Lord, therefore will He teach sinners the way. The meek will He guide in judgment and the meek will He teach His way; all the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Ps. 25.

PSALM: 66.

PRELUDE: Agnus Dei—*Bizet*.

ANTHEM: Seek Ye The Lord—*Bradley*.

OFFERTORY: Westminster Chimes—*Vierne*.

POSTLUDE: Cathedral Postlude—*Plag*.

OFFERTORY SENTENCE: "... a living God, who made the heaven and the earth and the sea, and all that in them is; who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." Acts 14:15-17.

OFFERTORY PRAYER: We come to Thee, our gracious Father in heaven, and we pray the acceptance of these our gifts to be used in Thy service here on earth. Help us to extend Thy Gospel of peace and love on earth among men, and take us to Thyself in heaven where peace reigneth forevermore. Amen.—W.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMONS

THEME: *Our Lost Reverence for the Soul.*

PAUL SCHERER, D. D.

TEXT: Romans 12:1-5.

HYMNS: "Go not, My Soul, in Search of Him"—*Liverpool. C. M.*

"Our Father, While Our Hearts Unlearn"—*St. Bernard. C. M.*

In the twelfth chapter of Romans, Paul wants men to treat one another like human beings in this great family of God, and not like wild beasts.

Maybe we should stop long enough to remind ourselves that fundamentally this is what our chaos is about. It seems to me that we talk too loosely of dictators and aggression, of democracy and the bill of rights. On any sober attempt to appraise the inner nature of the conflict that's going on today all over the world, the alignment of the nations doesn't mean a great deal. It may sound strange to say that ultimately, though in different ways, both sides are fighting for the same thing; and not more against each other than against themselves; but I believe profoundly that's the truth of it and the tragedy of it. Fascism is certainly its own worst enemy, as will appear in due time; but so is democracy: and that we need to see now with both eyes open! Human life, in our century, the whole round sweep of it, is by way of purging itself of the indignities that have been done it; and our Western civilization has been heaping them up with a heavy hand: playing on the hostilities of savage tribes, exploiting the colored races, cutting off neighborliness at our own political frontiers, setting up the national State as a god for whom human sacrifice is "the last full measure of devotion." I'm not trumping up these charges against the democracies: they are printed in the Congressional Record! For a hundred years and more we have been giving men machines to work with: it would have been the greatest single stride

forward ever taken, if only we hadn't caught on so quickly to the idea that piles of money and undreamed of power could be squeezed out of them—never mind the soul! Whereupon a sort of science came among us and started shouting that we were quite right: likely enough there was no soul, and no God; and the universe was a machine, and aren't we all? So were millions left to go hungry; children to blighted lives of poverty: while everybody, denying that he was his brother's keeper, looked the other way,—some to obstruct reform, and others to organize the world's huge resources for destruction.

We couldn't ever have gotten anything but restlessness and revolution out of such a situation: blind revolts like Communism, that aren't even conscious what they're really after; and totalitarian states, that try to remedy the evil by making it worse! You can't drop men into sub-human categories and expect them to stay there. You can't de-humanize humanity, rob it of its faith in God, and look for nothing to blow up. Mankind will tear the whole place to pieces unless you give him back his soul.

To recover our lost reverence for the human soul. That's the direction in which I hope, with the undivided resources of the Christian religion, we'll begin to move. Because this thing is at the bottom of the Christian religion. It's one of the foremost discoveries of the Old Testament. You won't find much of *genus homo* there. Man in the aggregate didn't get very far out of Genesis. It was Abraham and Isaac and Jacob right off. You can see it happen. All the way through the Book, the movement is away from the tribe and the group, to this stark figure or that, daring to stand on its feet, shaken loose, before the Eternal. Until in Jeremiah the solitary soul of every man is clothed at last with the honor God meant it to wear!

Then Jesus took it up. All He ever seemed to see was not the crowd, but a face somewhere. When He wanted to say the best He knew about God, He told of a Love that had numbered the hairs of a man's head, would mark a lone sparrow's fall, was heart-sick about a boy who had wandered away into a far-country. A love that called its own by name, and beckoned all its angels together for a festal day in heaven every time some tired wanderer like you or me turned his beaten face home!

And He has been trying to keep us up ever since: telling us that the stars there in His hand aren't worth what we are worth, one by one; haunting us along toward Him with the very secrets He allows us to filch steadily like children from His creation! In the evening, when the planes cross above my home on their flight I look at them if I can; and always they grip my heart,—the lovely, soaring things that we use for scattering death; and God wanted them to be just another adventure into the blue and the light, as He keeps calling us to come up, and up; reminding us every day of the lordly stature He gave us when He made us out of the breath of His mouth!

It began to take shape when God resolutely set out to do the most magnificent thing ever He could think of doing. He set out to fashion a life with the infinite vistas of His own life hidden in it. My friends, this human soul which we have learned to treat so cavalierly, is straight at the

center of things. In all the complexity of our modern life it's that that counts. If you want to do anything at all about the world, you've got to start by doing something about that! Every one of us must be given back a private universe of his own if he's really going to live.

If there's to be any dignity again on the earth, it means that you and I have to begin thinking in better terms of ourselves. The only distinction we have, we have all together. It doesn't separate us, it binds us into one. And it's this: that we are the sons and daughters of God! It's the self-respect that's inherent in the gospel; and on it every bit of permanent order that's possible has to be built: in your home, in the community, in the nation, and in the world! It roots in the fact that God thought it worth His while to fashion us, that Christ thought it worth His while to die for us: and I don't care how complicated things get, nothing, no Society and no State, can rob you of that without your consent!

We've got to begin thinking in better terms of ourselves; and we've got to begin thinking in higher terms of other people! The century into which Jesus came had despaired of the masses and forsaken them. He saw them as sheep without a shepherd, worried by dogs and wolves until they fell worn-out. The appeal that lay in their sheer misery and helplessness, writes Glover, was one of the foundations of the Christian Church. This Carpenter of Nazareth stood there alone in His refusal to despair of them, and with never a look of contempt in His eyes. That to Him was the sin that ran farthest within the heat and odor of hell's own fire! And we find contempt so easy. A man's a Jew. He's a "wop." He's a "Chink." He's a fool, a lazy good-for-nothing, leaning on a shovel. He's a Hun. God pity us, we're His children! The Germans weren't made to be "blown like hail across the skies, where angels quail!" The French weren't intended to be driven along roads away from home, starving for want of the food we could send them, machine-gunned to let the army through! It wasn't in the plan to have folk like us, there in London, huddle miserably underground to breed disease, while they wait for the pavement to fall in! How can sane and rational creatures have anything to do with that? With the de-civilizing of civilization?

It's our task, as Christian men and women, to take this divided, torn humanity, and bind it together again into the family of God. And I suppose we have to begin where we are! Reach out your hand after some service of worship in your church, not to somebody you know, but to somebody you don't know; and say to him that within those walls there are no strangers! If there's any prejudice at all in your mind or in your heart, I pray you to kill it for an evil thing. It hurts you more than it hurts anybody else. Besides, people always do their best to live up to our opinion of them, or down to it: hate them, and they'll give us reason for our hatred; love them, and God knows they may grow a little! And we with them. If they don't,—well, Jesus never said anything about treating with kindness and respect those who treat us so: He said something about blessing them when they persecute us, instead of cursing them. And that runs deep, and it runs both ways! He meant it. He knew. It was either that or the ruin of our souls! And theirs!

So I leave it with you, and with myself. To see clearly, if we can, some little segment of the wrong that disturbs our peace. To see it may be for a few moments as God sees it; to strain our eyes with staring into the light of that glory which is His will for our lives. Then to go out and work at it. Work at it in the subway,—that's a hard place when the rush is on: say to yourself "neither Greek nor Jew, Barbarian, Scythian, bond nor free!" To shape things toward that vision with the person you don't like, with the maid in your home, the chauffeur who drives your car. To see another face beyond that face: the face of a Man on a cross. And His lips move, and He keeps whispering: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!"

O Lord, Thou hast overcome the world by the power of Thy cross and of Thy resurrection. Overcome in us, we beseech Thee, all that prevents us from giving ourselves wholly to Thy will for us. Amen.

Third Sunday After Easter (Jubilati).

THEME: *A Lofty Life.*

JOHN H. HANGER.

SCRIPTURE: Isaiah 40:21-31.

TEXT: Isa. 40:31.

HYMNS: "Guide me, O Thou great Jehovah"—*Pilgrim*. 87, 87, 47.

"May we Thy Precepts, Lord Fulfill"—*Meribah*. 886, D.

The history of the Christian Church is amazingly full of incidents in which the Church seemed to feel that in order to be righteous it must be aloof from the problems of the world. History records that there was a time when the leaders of the Church spent much time debating the question of how many angels could dance on the point of a needle, entirely aloof from the question of how many devils were parading up and down the main street and entering the homes and the hearts and lives of the communicants of that Church.

Jesus knew that the Kingdom of Heaven would never be established by such an attitude. He knew that He must touch life if He were to lift it, that He must associate with those He wanted to assist, that He must understand the problems He was trying to help solve. And so, Jesus was never aloof from life. He came to grips with it every day.

Jesus was one with humanity, yet in no other life can we find such evidences of loftiness in both ideals and conduct. Jesus was familiar with the writings of the Prophet Isaiah, and he must have found much inspiration in the words of the text for the morning, "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles." Those words should bring great inspiration and comfort to us today when the cares and worries of life bind us so closely to our temporal surroundings.

I. Isaiah had discovered that there are those who live in lofty heights not because of their ancestry or their social position, but rather because of the condition of their hearts. It is "they that wait upon the Lord."

Certainly the people who live above the most of life's perplexities are not the rich, not the snobbish aristocrats, not the politically important, and not the bigoted. Rather they are those who have a condition within their hearts, a condition that makes for patient and kindly endurance. Again and again the New Testament writers refer to the patience of Christ. It has been called "long-suffering" but it means "patient endurance." Paul wrote the Church at Thessalonica, "May the Lord direct your hearts into the love of God and into the patience of Christ." In Romans 15 there is a striking phrase which Dr. Moffatt translates "The God who inspires steadfastness."

II. Now when Isaiah said, "renew their strength," he was speaking of those who once were strong, of those who once knew what it was to have this patient endurance.

All of us have known times when we needed a renewal of spiritual strength more than we needed anything else. We have found ourselves growing critical, developing bitter and fault-finding attitudes with our surroundings and with our neighbors. I had a woman say to me "I think people get in the habit of complaining to the extent that they can think of nothing good about anything or anyone." Whenever we have verged on that condition we have probably blamed our digestive apparatus or a lack of sufficient sleep, when the very thing our souls needed most was neither sleep nor a good digestion, but rather the ability to wait patiently for God to make Himself felt in our lives.

I have heard it said that when Jesus went out into the wilderness and fasted forty days and nights and then was tempted, His temptation must have been greater because He was weakened physically by His long fast. But this is true, those forty days spent in communion with the living God did more to strengthen Him against temptation than all the bread in the world might have done. Experience has proved that it is as true as an axiom of mathematics that "They shall mount up with wings as eagles."

III. Experience has also proved that the man whose spiritual strength is renewed regularly can actually mount up above life's trivialities and minor difficulties.

It is possible, and so much better for all of us, rather than to lose our tempers and our patience, to be able to rise above the cares and worries of everyday. But in order to do that we need a sort of spiritual endurance that comes from waiting upon the Lord.

IV. Not only is it a good thing to be able to rise above trivial cares and perplexities simply to get away from them, it is also good to be able to rise above our accustomed level of life occasionally in order to get a new perspective of life itself. Even daily Christian living can become monotonously humdrum, if occasionally we do not get a view of our daily tasks in their relationship to the whole of life.

When an artist asks his visitor to view his work from a distance it is not just to hide the flaws in his work, it is rather to give the visitor perspective so that he can see each part of the picture in relation to the other. The unimportant and often boring daily tasks would seem ever so much more

worthwhile if we could get above them occasionally to get a new perspective of the whole of Christian living.

The lofty life therefore always has a broader horizon. The individual living such a life can always see more than his own doorstep. He can really see the true meaning of brotherhood.

And after a while it is discovered by the folks in the lowlands that it is the lofty life that others see, the life that leads and challenges and inspires. That is what Jesus was talking about when He said, "And I, if I be lifted up will draw all men unto me."

Lofty living is truly a noble and an enviable position; but let us not forget as we too often try to achieve it, through our own efforts, that patient endurance, calm confidence, or whatever else we may choose to call it, comes only through association with the Most High.

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint."

SUNDAY SCHOOL LESSON

Wayside Conversions.

LESSON: Luke 13:22-35.

GOLDEN TEXT: "Whosoever doth not bear his own cross, and come after me, cannot be my disciple." Luke 14:27.

DEVOTIONAL READING: Psalm 63:1-7.

INTER. & SR. TOPIC: Who Are Christ's Disciples?

Y. P. & ADULTS: Requirements for Christian Discipleship.

The events of this lesson occurred in the early part of the Perean ministry after the feast of dedication in December. It was near the close of the third year of Christ's public work.

Jesus was a tireless worker. He was on His way to Jerusalem. He knew He was to be crucified there, nevertheless, He set His face steadfastly toward the place and meanwhile continued His work with unabated zeal.

Verse 23 voices a common question—"Lord, are there few that be saved?" Jesus did not answer the question directly because it was not best. It would almost certainly have led to misunderstanding and neglect. Jesus gave two answers to the question. The first was to tell the man that his first duty was to answer the question himself, so far as he was concerned, by being saved and thus be prepared to help bring all, over whom he had influence, to salvation. The other answer was one of encouragement and hope—"Strive to enter in at the straight gate." The word "strive" in the Greek is "agonize." It means to put forth every power to reach the goal.

The gate to that kingdom is "strait." This English word is derived, through the French, from the Latin "strictum." It means narrow, compressed, difficult. The gate is narrow from the very nature of things. It cannot be otherwise. But note that the gate is open, wide open, and the whole world is invited to enter. There is only one direction to the North Star and a million directions away from it. Everything in life that is

worthwhile is entered into through a gate which is straight and a way which is narrow.

The gate does not always stand open. Verse 25 indicates that the door is finally shut. There comes a time when it is too late. This is a fact of nature and of daily life. There is a tendency to fix the character so that one cannot change. The deeds are done. The books are closed. The record is made.

The Lord waits long. He gives abundant opportunity to every one to enter. We really shut the door against ourselves.

EVENING SERMON

THEME: *Sanctuary Experiences.*

FRANCIS C. VIELE, D. D.

TEXT: "Until I went into the sanctuary of God; then understood I their end." Psalm 73:17.

HYMNS: "Angel Voices Ever Singing"—*Angel Voices*, 85, 85, 843.

"Great Is the Lord Our God"—*Durham*, S. M.

One thing that should not be overlooked when we are studying the phenomena of existence is the contribution that religion has made to the well-being of mankind. This thought is enlarged upon by the Psalmist. He pondered long on man's condition which seemed to contradict all the instruction he had received concerning the advantages of righteousness in its application to life. He had been tempted to modify some of his religious convictions solely upon the strength of what he saw in men whose interests were confined to the fruits of materialism. But before yielding he renewed his covenant relations with the God of his ancestors. He then said. "Until I went into the sanctuary of God: then understood I their end."

The church as a place of worship is, in hundreds of instances, being replaced by activities that rule it out of men's thoughts as the sanctuary of God.

We have been engaged more especially in the development of schemes for the increase of life's economic blessings and have not given the church a place to exercise its influence in these undertakings. Be it remembered that the place of worship is more than a storehouse of pleasant memories; it is the power-house of divine energy where strength is generated for supplying the practical needs of life.

Anything that cannot be subjected to the spiritual rulings of "the sanctuary of God" and made to glow in the light of the divine approval, is manifestly unworthy of man's adoption as an essential part of the plan of life. Fraternity and sociability have their place in the church, but these experiences are not to be used as the exclusive boundary lines of religious attainment. In this belief centers one of the weaknesses of the modern church, and the seriousness of the condition is in the fact that so many are unwilling to concede its reality. It is difficult to understand the sentiment of people who refuse to give the church a chance to function in their lives.

There are many things that can be understood only in the light of Christian teachings. It never has been a popular doctrine with people who glory in arbitrary attitude toward the moral and religious standards of life. Men were like this in ancient times and produced problematical reactions in the life of the Psalmist whose devotional observances in the sanctuary became the active source of his ability to see this life in the light of divine providence. To interpret the meaning of man's presence in a world like this is the supreme challenge of our time. Whatever the future may have in store for humanity, the spiritual needs of life will remain unchanged.

A great many remedies are announced and explained which, according to their claims, will effect needful changes in the processes of human activity. In all that is being said there is lacking the slightest evidence of any pronounced moral convictions. The weakness in the major number of movements for increasing the blessings of life is the absence of the religious incentive. The world will never be any better until there are better people to direct the course of life. Men are worth no more to their day and generation than can be determined by their attitude toward the church and life's spiritual values.

It is the divinely ordained mission of the church to determine the correct trend of human interests. If the church fails to discharge its obligations to the world there is nothing else that can be used as a substitutionary plan of vital action. This was demonstrated long ago when the Psalmist discovered the stabilizing secret of a good life. When Hezekiah received word from Sennacherib that Jerusalem would be besieged and destroyed, he went into the temple and laid the whole matter before the Lord. His solicitous regard for his nation was more than a formal act of worship. He received the assurance of the ultimate security of Israel.

The church is the safeguard of man's highest interests and his larger needs. When this essential relation of the church to all that is known about life is fully appreciated, men will know how to interpret and appropriate the Psalmist's experience suggested in the language of the text: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end."

MIDWEEK SERMON

THEME: *Jesus and a Business Man.*

TEXT: Matthew 9:9.

Capernaum A.D. 25. The new preacher in town.

The Publican: His own word. Because of his business he has lost his country; he was cast out by the Jews. His conscience had been asleep. Had he heard Sermon on the Mount and realized that he was serving Mammon and not God?

As Jesus Passed By: Jesus had often passed by: looked but not stopped. Matthew is meditating on what he has gotten and is likely to get out of life. Emptiness of his life: had given up everything, gotten nothing real.

Dreariness of the future: contempt of his own people; complete indifference of Romans. Awfulness of eternity: how could such as he stand in the presence of God? This day as Jesus passed by He knew what was passing in Matthew's mind and heart. He knew the great possibilities in the man. He stopped and spoke, "Follow Me!" Me! as against Riches, Power, Luxury.

Newness of Life: "Left all!"—Luke's word, not Matthew's. Gave keys to assistant. One last look and never again returned. Never any regrets. Left all, but he received "a hundredfold, and the inheritance of eternal life." Freedom of soul and conscience. Opportunity of service. Feast to Jesus: introducing friends to Jesus. Renewal of life. Jesus recognized Matthew's need: He also needed Matthew. "Took only his pen and ink." That ink has never faded; that pen wrote immortal words. The kingdom is set forward by the men who decide definitely and act promptly.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—The Church Moves On to Triumph. Isa. 60:1-5.
Mark 4:30-32.

LUTHER LEAGUE: Y. P.—Why We Have Colleges. Psalm 78:1-7.

WALTHER LEAGUE: April Topic—Business. 4. Performing Your Business.

FOR THE BULLETIN BOARD

A song in the heart means more than a halo round the head.
Unhappiness lies in trying to get—happiness in trying to give.
To share a neighbor's burden is noble—to carry it, divine.
Make a bright side by polishing the dull.
Cheerfulness is sheerest wisdom.
You can't love your own church alone and be religious.
Getting to church physically demands little of religion.
A missionary diet is the best remedy for an ailing church.
Other spires beside your own, point heavenward.
Not every church may be entered with the key that unlocks heaven.
Every church hater should attend once a year to be sure it had not
corrected the faults he refused to tolerate.

MAY, FIRST SUNDAY

CALL TO WORSHIP: "O taste and see that the Lord is good; blessed is the man that trusteth in Him." Ps. 34.

PSALM: 100.

PRELUDE: Meditation—*Hollins*.

ANTHEM: Sing Ye To The Lord—*Lloyd*.

OFFERTORY: Pastorale—*Barrell*.

POSTLUDE: The Strife Is O'er—*Luard-Selby*.

OFFERTORY SENTENCE: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." Psalms 50:10-12.

OFFERTORY PRAYER: Almighty God, Thou knowest in Thy wisdom the many needs of Thy children on earth, but we know from Thy Word that it is pleasing in Thy sight to have Thy children come to Thee in prayer and communion. We come to Thee in love, we come to Thee in humility, we come to Thee in need, and we ask that Thou wilt extend Thy fatherly guidance to those who worship Thee everywhere. Accept our offering to the glory of Thy name. Amen.—W.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMONS

THEME: *The Magnetism of the Sword.*

WILLIAM H. BURGWIN, D. D.

TEXT: "Jesus said unto him, put up again thy sword. . . ." Matt. 26:52.

HYMNS: "Forth in Thy Name, O Lord"—*Winchester New. L. M.*

"God of our Fathers"—*National Hymn.* 10, 10, 10, 10.

There is no doubt about the magnetism of the sword. Yet there are dangers which attend it, dangers to be inferred from these words of Jesus. The clarion call of trumpets, the glitter and splendor of bright uniforms, the appeals to loyalty and patriotism, the assurance that men will be provided for while in the service, that responsibility is lessened for the individual—all this is included in the magnetic lure of the sword. Despite solemn Scripture warnings, the sword is magnetic. We should face frankly some of the reasons for war.

I. *The Influence of an Inherited Conscience.*

We are sometimes informed that our culture is only skin deep—that if you scratch a Russian you will find a Tartar, meaning a savage sort of being. Various military exploits of the early Old Testament history suggest the ferocity of savage beasts. Samson's valiant deeds, the smiting of the Amalkites root and branch, old and young, as commanded by Samuel, show forth the spirit of vengeance.

Why is it that after two thousand years of Christianity, in times of difference of opinion, men take their swords in hand, or what is equivalent, double up their fists, or have recourse to guns or other weapons? Perhaps it is not so strange as it at first seems. Professor Breasted reminds us, in "The Dawn of Conscience," that the impulse to strike back is frightfully persistent, almost overwhelming, because it is millions of years old. It has had the right of way for countless ages, otherwise the race might not

have survived. On the other hand, the author declares that that restlessness called conscience, which thinks of how the other fellow feels and what God wants, is hardly five thousand years old. Professor Breasted's extensive wanderings in the Near East, and his study of its monuments, have convinced him that man's struggles with the forces of nature covering possibly a million years have imbued him with a defiant conscienceness that he could win only by fighting his way through. The learned professor reminds us that the belligerent spirit of the ancient monuments is two-hundred times as old as the spirit that puts the family of God before one's own security. Here, it may be, is a more cogent explanation of the war spirit than we had thought possible. Another potent cause for war is,

II. *The Blindness of Selfishness.*

So great is human desire, so mandatory is physical appetite, so o'erweaning is man's ambition that, despite danger and suffering and disgrace, and even death, men dare destroy thousands of human lives, millions of dollars' worth of valuable property, to gratify themselves. Such is the blindness of selfishness that this has been done over and over again. Every great dictator has been afflicted with this blindness. Certainly Napoleon had it. Alexander, at thirty, had conquered everything in Europe and much in Asia, and was seeking for more worlds to conquer. Both of these men were so blind, so self-centered, that they could not see the peril of their course. The Russian campaign of 1812, utterly disastrous as it was, was no warning to Napoleon. He led 450,000 soldiers into Russia, was caught in the grip of the Russian winter after Moscow had been burned before his eyes, and only about 25,000—a mere fragment of that grand army—found their way back to central Europe. Then came the exile to Elba. But in 1815, like the great gambler that he was, having broken his exile and returned to France, he staged a gigantic comeback. Conquered at Waterloo, he was exiled to St. Helena, where in misery he died. He was so morally and socially blind that he was conquered by his own selfishness. Alexander might have been satisfied to rule the realms he had conquered. It was a colossal task. Great stretches of Europe and Asia were under his sceptre. To have been a world-ruler; to have brought peace and plenty to millions—what an ideal and what an ambition that would have been! But Alexander, consumed by the lust of conquest and blinded by selfish desire, sought for more worlds to conquer. He lost out, conquered by his own unconquered appetite.

Selfishness acts on the enticement of the magic wand of power. By that sin the angels fell. The supposed magic wand of power, when motivated by selfishness, often proves a weak and broken reed. It was so demonstrated in the first World War, as William Seaver Woods ably and clearly points out in his book, "Colossal Blunders of the War."

"Oh, it is excellent

To have a giant's strength, but it is tyrannous

To use it like a giant."

Shakespeare's "Measure for Measure."

Jesus was tempted to assume authority, to make selfish use of the divine powers vested in Him. He refused to do it. He was alive to the sin involved and refused to be caught in Satan's trap. He was not blinded by selfishness. And this suggests that there is an antidote for the influence of an inherited conscience and a cure for the blindness of selfishness.

III. *Demagnetizing the Sword.*

The wonder may be that we have gone so far as we have in the practice of kindness, gentleness, sympathy, unselfishness. Indeed, we have made marked progress in the paths of peace in the last generation. In my young manhood I am sure that I had no conviction that war could be prevented. If it was an evil, it was thought of by most of us as a necessary evil. It was the only way a country had, at times, to defend its honor. It was taken for granted, an experience to be avoided if possible, and to be prepared for and met with courage and strength, if necessary. Although there has been a throw-back to savagery in this new World War, there are in the world powerful influences working for a final and permanent peace. The present war, under former conditions, would have been started long before it did. Certain of the combatants tried exhaustively and to their own disadvantage to prevent the conflict. Gains were made on the side of peace between 1919 and 1939 that will never be lost.

Eleven centuries ago there was a man in Europe who remade it, salvaged civilization, restored learning, and though the greatest soldier of his time and one of the greatest of all time, was an advocate or at least a witness for peace. His empire at the time of its greatest expansion included all of modern France, the Rhinelands, southern and southwestern Germany. For forty-three years Charlemagne had the unshared control of a great empire and he steered it through negotiations as well as wars. It has been said that he found Europe a seething mad-house of misrule and left it reduced to order, method, and sanity. He ranks with Caesar and Napoleon as a military leader, yet he was for his time strangely abhorrent of war. He strove to avoid it; he fought only when there seemed no escape from fighting. Charles Edward Russell, in his book, "Charlemagne," describes this man as the "First of the Moderns. He writes: "Two great men stand between Julius Caesar and our own day, both rulers of France. It is remarkable that one of them began this great institution of power and moment, and the other destroyed it." The builder was Charlemagne; the destroyer Napoleon.

I dare say that in the case of Charlemagne, and every truly great ruler of men, the triumphs of peace have been greater and more far reaching than the victories of war. Charlemagne was not only a professed but an aggressive Christian in a day when Europe was re-emerging from paganism. His imperfections are apparent. More or less clearly he came to understand that the law of love must supercede the rule of hate. There is evidence that he acted on that principle. Though he did not realize it to the full, Charlemagne shows the way to the demagnetization of the sword. It is ever to be remembered that this first of the moderns was a sincere and

devoted follower of Jesus Christ. Therefore, he was and remains one of the great benefactors of mankind.

Fourth Sunday After Easter (Cantate).

THEME: *The Contagion of Goodness.*

FRANK B. FAGERBURG, D. D.

TEXT: Ex. 33:19. Hosea 6:6. Romans 15:13-14.

HYMNS: "We may not Climb the Heavenly Steeps"—*Serenity*. C. M.

"O For a Closer Walk with God"—*Beatitudo*. C. M.

In California one soon learns about oranges what our grandparents knew so well about the barrel of winter apples. A single rotten one can spread rottenness to all of its neighbors—and in time of course to the whole barrelful.

For many centuries we have known this about disease—that it spreads by infection and contagion. What is true of decay and disease is true also of immorality. But here where we enter the realm of human personality the opposite is also true—goodness is contagious.

We are in danger—if we are not careful—of slipping into a mood of utter despair about humanity, our world and the future. We recall all too well what the last war did and this one bids fair to have far worse repercussions. One is tempted to say—"After all there are wicked forces at work which we cannot understand or control. In spite of all our idealism and religion, human nature is just that way and there is nothing we can do about it. This war is simply proving man's essential brute nature. Desperately we are needing to be reminded constantly that that is not the whole truth. Wickedness has great power, there is no denying that—and man's wickedness is best seen in wartime. But there is the other side and it is not mere fancy or wishful thinking. The contagion of goodness is as hard a fact as a time bomb or a gas mask.

I am presenting some witnesses. The testimony of witnesses speaks more potently than the most eloquent argument.

The world of fiction is full of instances where someone's goodness like sunbeams pulling at buried seeds drew up out of another the bud, bloom and fruit of latent nobility.

The classic example is Victor Hugo's Jean Val Jean and the bishop. A released convict, Jean is welcome nowhere. No place can he find food and shelter because of the fear and suspicion of men until he knocks at the bishop's door. There he finds a place at the table, a clean bed and more—a kind word and a trusting heart. Even so the temptation is too great and during the night the befriended convict departs with the bishop's silver plates. But he is arrested and returned. Believing in him still, the bishop asks why he did not take the rest of his gifts—the silver candlesticks. The gendarmes are convinced that the silver does belong to Val Jean and again he is released. The rest of the long and lovely story is the description of how the soul of this hardened man grows up into nobility because he had been exposed to the magnetism of goodness and faith.

It was of a friend who had helped her that little Pampilia in Browning's RING AND THE BOOK says:

"... Through such souls alone
God stooping shows sufficient of His Light
For us i' the dark to rise by.
And I rise."

One of the great preachers of the past century was Frederick W. Robertson of Brighton, England. Exceedingly sensitive, Robertson sometimes despised his work feeling himself an utter failure. One day a storekeeper in Brighton took a customer into his back room and showed him a picture on the wall. It was a picture of Frederick W. Robertson. He explained: "Whenever I am tempted to short-change, short-measure or to sell shoddy goods I come back here and look at that face." The goodness that looked out upon him from the preacher's face tempted and dared him to be good too.

When Kenneth G. Hobart was on a mission in Bangkok, Siam, he wrote: "Yesterday I had an interesting experience; I took a ricksha to go to our chapel; as usual, it was pulled by a Swatow Chinese and I engaged him in conversation. When he learned that I was a missionary from Swatow, he asked me if I had ever heard of Dr. R. E. Worley, and of course I had, whereupon he went on to say, 'He was a good man. Thirty years ago he healed my eyes. And then he was drowned in Swatow Bay.' (When returning from service in an outstation clinic Dr. Worley lost his life when the Sampan in which he was crossing the Bay capsized.) What an impression he must have made by his life, that a Chinese coolie should remember him and speak so feelingly of him thirty years afterward to an unknown foreigner in a strange land. I never knew Dr. Worley, but I could wish for myself that my life would have such a lasting influence."

Such contagious goodness is not confined to preachers or missionaries. At a boys' conference a few years ago a man told his story. For thirty-five years his father had been a guard in a New York prison. This son had always felt sorry for his father. One night in a city mission he met an old grey haired man. He said: "Are you related to Judd Elinson? Well, you will never be as great as your father. I was a prisoner until I was 60. Your father was the guard in my section. He never swore as some of the guards did. He never spoke harshly to us. When I was getting ready to leave the prison he had a talk with me. 'You are too good for prison,' he said. Now I have 150 paroled prisoners reporting to me. It all happened because of your father." Of course the nobleness that lay sleeping but not dead in this old man rose in majesty to meet the goodness and trust revealed in the guard.

And what more and stronger true stories you could tell about practical and living examples in the contagion of goodness. Some of you have fine friends who carry about with them an atmosphere which to breathe is to be better. Some of you—I do—know people who make it easier for everyone in their presence to be big and true. Gossip and smut are impossible when they are in the room simply because their influence makes

it so. A student once said of Mary Lyon, the first president of Mount Holyoke College: "One could not do wrong in her presence."

Soon we celebrate Mother's Day again. Most of us are as good as we are because in those early years when attitudes and ideals were being formed we were exposed to the loveliness and the faith of some noble daughters of God. Certainly there is a contagion about good mothers which leaves germs of goodness in boys and girls which someday when they are men and women come out in glorious strength.

"Mark Hopkins sat on one end of a log
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
And taught as an elder brother.
I don't care what Mark Hopkins taught,
If his Latin was small and his Greek was naught,
For the farm boy he thought, thought he,
All through lecture time and quiz,
'The kind of a man I want to be
Is the kind of man Mark Hopkins is.'"

Something like this is the power of the Christian. At the center of life he has placed the best character our world has ever seen. Because he loves Him he places Jesus at the core of his imagination and aspiration. From Him he catches daily the contagion of true goodness.

In the medical world one who has certain germs and transmits them is called a carrier. That is the glory of the real Christian—he is a carrier of contagion. Through him the influence of Jesus is "caught." I think it was just this our Master had in mind when He said, "Ye are the light of the world . . . men do not light a candle and put it under a bushel . . . let your light shine." There is too much cloaked goodness and because it is cloaked its contagion is choked. Schooled in a sophisticated world that honors hardness, is afraid of hypocrisy, many a man does not let his goodness be known. But that also is hypocrisy to seem worse than you are—but it is tragedy too, for the world needs the contagion of every bit of goodness we possess. "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven."

SUNDAY SCHOOL LESSON

Sunday: The Day of Acclaim.

LESSON: Mark 11:1-11. Luke 19:41-44.

GOLDEN TEXT: "Blessed is he that cometh in the name of the Lord." Mark 11:9.

DEVOTIONAL READING: Isa. 40:1-11.

INTER. & SR. TOPIC: Making Christ Our King.

Y. P. & ADULTS: The Prince of Peace.

The time of this lesson was Palm Sunday, April 2, A. D. 30. It was the beginning of the last week of Jesus' life. Here He is engaged in a final effort to persuade the Jews to receive their Messiah. Jesus had been approaching Jerusalem for some time, on His way south down the Jordan

through Perea. By Friday night He had reached Bethany where His friends, Mary, Martha, and Lazarus lived and where He made His home till the day of His crucifixion.

On Saturday evening, their Sabbath, Jesus met His friends at dinner and there Mary anointed Him with the precious ointment.

Jesus gave direction to the disciples as to the preparation for the triumphal entry, directing them where to find the little ass.

There were three roads which might have been followed through Bethany and across the Mount of Olives to Jerusalem. Christ and His disciples took the southern road. It was a weary climb. The Mount of Olives is a half mile due east of Jerusalem, directly opposite the temple area. It is 2,682 feet high, being 259 feet higher than Mount Moriah, the site of the temple. The top of the Mount of Olives is today covered with a mass of ruins and Hebrew graves. A Greek church and mouldering tower crown the summit.

This triumphal entry was prophesied in Zach. 9:9.

The welcome accorded the Saviour in the spreading of garments, the waving of palm leaves, and strewing of flowers was typical of the welcome accorded to entering heroes. It was superlative homage.

In His triumphal entry, Jesus was making definite claim to the throne of David and was purposely moving in such way as literally to fulfill the prophecy relating to him. This is the first occasion on which our Lord distinctly put forth His claim to Royalty. Already, fully revealed as Prophet, He is about to make perfect, through suffering, His place as the great High Priest. It was time therefore that He revealed Himself also as king, so that no one may have an opportunity to say that He never really claimed the throne of His father, David. See Daniel 9:24.

The cries, "Hosannah to the son of David," were exactly fitting to the facts. He was the son of David, both through Mary, His mother, and through Joseph, His foster father (see II Samuel 7:12-16 and I Chron. 17:10-14).

One touching incident of this entry into Jerusalem is related by Luke only. As the procession began to descend from the summit of the Mount of Olives, the glories of Jerusalem, in all its splendor, burst upon Jesus' view, as it arose, terrace upon terrace, the city of palaces with the dazzling marble and gilding of the temple dominating the city. Then another scene in the shifting panorama and the city lay even with the ground and the gory bodies of her children among her ruins; and yet another scene, the silence and desolation of death, not one stone left upon another.

Jesus was attended by an invisible procession of those whom He had healed and comforted and saved from sin; a host of those whom He had raised from the dead; from whom He had cast out devils; blind, whom He had made to see; lame that now walked; lepers that were now cleansed. They would have seen the angels who sang at His birth; Moses and Elijah, who appeared on the mount of Transfiguration, and the twelve legions of angels He once said were ready at His call, the heavenly host with all of Heaven's choir joyfully come to do Him honor. The triumph of Caesar and Pompey were but child's play to this.

EVENING SERMON

THEME: *Our Mammonized Age.***WILLIAM J. ROTHENBURGER, D. D.****TEXT:** Matthew 6:34.**HYMNS:** "O Master, Let me Walk With Thee"—*Horsley. L. M.*"Lord, Lead the Way"—*St. Bernard. C. M.*

Our eyes and ears catch more pictures and words teasing us to buy something than they do any other thing. It is impossible to listen even to a religious program over the air without an interjection of commercialism. This had spurred the daily press to fill its columns, periodically at least, with solid masses of ads. Besides, the airplane now paints the skies with a bid to buy somebody's material wares.

The enduring things of life, on the other hand—religion, character, education, love, and brotherhood—receive far less space.

Jesus had much to say about this unbalanced practice of men, this mammonizing of life. What He had to say was one of the most baffling of His teachings—"Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you." Some have grown indolent through misinterpretation of this statement, and others have cast it aside as impossible.

Jesus' Objections.

Jesus raises at least four objections to the mammonizing of life.

First, because all matter is unstable. Therefore, He warned, "Lay not up for yourselves treasures upon earth," because they are subject to moth, rust, and thieves. Our memories are filled with bank failures and evaporated estates as modern proofs of the uncertainty of all matter.

Second, assuming that we wish to count God in the picture in some fashion, it results in what the psychologist calls a split personality. "Ye cannot serve God and mammon" with equal loyalty.

Third, "life is more than food and the body than raiment." Clothes are essential, but clothes never made a Lincoln, a Samuel Johnson, or a Kagawa.

Fourth, to mammonize life is to imitate the Gentiles. Certainly the Christian must have a more commanding philosophy of life than the non-Christian. "Do not even the gentiles the same?"

Jesus' Philosophy.

On the other hand, Jesus did not indict all emphasis on matter as some of His followers have done. He did not condone the Essenes of His day. Would He condone isolation from the world today? He did not think matter to be sinful in itself. Did He not instruct us when we pray to say, "Give us this day our daily bread?" Did he not eat, drink, and clothe Himself in the garb of the peasant?

While He did say, "Do not worry about life, wondering what you will have to eat or drink, or what you will have to wear" (Goodspeed), one

could not easily gather that it is unChristian to plan for the future by being thrifty instead of spendthrift, by building up a laudable pension, or by taking advantage of social security. Planning for the future seems to be wise; worrying about it is faithlessness.

Neither do his references to the bird and lily justify laziness. The bird builds its nest, lays its eggs, and feeds its young, thus fulfilling all the requirements of the bird nature. The lily drinks in the sunlight and moisture, and its roots suck all the essential elements out of the soil in order to grow and to perpetuate its species. Likewise, if men are as true to their natures and requirements, He promises that clothes, food, and shelter will be added.

Living a Day at a Time.

The divine prescription for the Christian is to "make His Kingdom, and and uprightness before Him, your greatest care, and you will have all these other things besides."

Living a day at a time instead of seeking a visible guarantee of a full cupboard and wardrobe "ad infinitum" is His advice. "So do not worry about tomorrow, for tomorrow will have worries of its own. Let each day be content with its own ills." To mammonize life is pagan. To spiritualize it is Christian.

"Lord, for tomorrow and its needs I do not pray;
Keep me, my God, from stain of sin, Just for today.
.....
Lord, for tomorrow and its needs, I do not pray;
But keep me, guide me, love me, Lord, Just for today."
Sybil F. Partridge

MIDWEEK SERMON

THEME: *Mothers and Children.*

TEXT: I Timothy 1:5.

Many years ago in a small town in Virginia a woman died. Had been active church-worker and moving spirit of Sunday School. Superintendent wrote to daughter suggesting memorial service. Daughter had larger thought of annual service honoring motherhood. In 1908 first Mother's Day service held in small Virginia town. In 1914 second Sunday in May set apart as Mother's Day by resolution of Congress and proclamation by President.

Mothers Of Men: That much sentimentality enters into the observance of the day, no one would deny. However, real understanding in hearts of many people of office and place of motherhood. Biological fact that everyone has a mother. Not all mothers measure up to high ideal of this special day. Some have said to be, "I respect my mother, but I do not love her." Types of mothers: cocktail-drinking, jitterbug-dancing, social rounds with children neglected. One thanks God that such examples are the exception. Thinking of our mothers think of love, service, sacrifice, wise guidance.

The Burdened Heart Of Mother: Brow furrowed with care, hands toil

worn; recall them, sing of them. Do not always remember hearts of mothers often heavily burdened. Do not think of this because she never let us know. Too often we put burden on heart. Remembrance brings shadow over our celebration. Heaviest burden of war rests on mothers.

The Glad Heart Of The Mother: But heart of mother a glad heart, because has found its great joy in giving. Recall long hours of unselfish labor, unending care, countless sacrifices, never failing love, all of which we took for granted. Appreciative of Christian faith, remember largely heritage from mothers. Paul had been much in the home of Timothy's mother. He was grateful and glad to have this young convert and candidate for the ministry. He had high hopes for the young minister. He knew that he was of sincere faith. Paul knew faith of Timothy a heritage from mother and grandmother.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—New Jobs in a New Day. (Vocations Day.)
John 6:27-29.

LUTHER LEAGUE: Y. P.—Life Service Day.

WALTHER LEAGUE: May Topic—Living With Yourself—Your Reading. 1. Why Read?

FOR THE BULLETIN BOARD

Church Bazaars and spirituality operate in inverse ratio.

The Church offers a yoke for the puller not a couch for the slothful.

Every church has at least one pew reserved by the devil.

Many a pastor needs to be fired—not *out*, but *up*.

There is no such thing as an unconverted church-member.

There is a difference between the Church in the world and the world in the Church.

In religion, indifference is more fatal than difference.

The Church can use less block and more tackle.

The Church that has nothing to do with the world can have small influence over it.

MAY, SECOND SUNDAY

CALL TO WORSHIP: "I will praise Thee, O Lord, with my whole heart, I will show forth all Thy marvelous works. I will rejoice and be glad in Thee: I will sing praises to Thy name, O Thou most High." Ps. 9.

PSALM: 111.

PRELUDE: Echo Bells—*Brewer*.

ANTHEM: Jesus, Thou Joy of Loving Hearts—*Nevin*.

OFFERTORY: God So Loved The World—*Steiner*.

POSTLUDE: Te Deum Laudamus—*Claussmann*.

OFFERTORY SENTENCE: "Be not afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away, and his glory shall not descend after him." Psalms 49:16.

OFFERTORY PRAYER: Almighty God, we pray Thee for grace and strength to learn the lesson of suffering, sacrifice, and bitter disappointment, in our contemplation of the Saviour in His hours at Gethsemane. We sorely need the strength which comes from triumph over temptations. Our temptations come to us largely through the possession of earthly wealth, and we ask Thee to accept in Christ's name this offering to be used as Thou believest wise. Teach us to see that we double our possessions by giving them to Thy service. Amen.—W.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMONS

THEME: A Returning Faith.

KENNETH G. ROGERS, D. D.

TEXT: "With Mary, the mother of Jesus." Acts 1:14. Also John 16:33.

HYMNS: "Lord of Life and King of Glory"—*Oriel*. 87, 87, 87.

"O Love that Will not Let me Go"—*St. Margaret*. 88, 886.

I asked a girl this week if she expected to be in church on Mother's Day and she surprised me by answering: "No, I never go to church on Mother's Day." When I asked her reason she replied, "I do not like to be whipped in public for not doing my duty to my mother." It is not my purpose this morning to belabor youth for its lack of parental gratitude nor to embarrass mothers with effusive praise. Instead, I would like to look at the faith and courage of one of the world's great mothers. I want to consider how Mary, the mother of Jesus, bore up under one of the greatest trials of her life.

If you had seen her sweeping the floor of the little house in Nazareth or trudging up and down the town's winding streets, you would never have dreamed she was destined for immortal fame. There was no halo above her head and no unusual radiance on her tired care-worn face.

Like every growing child, her oldest son at twelve began to be a real problem to her. She couldn't understand His words and actions in Jerusalem when He was found in the temple talking with the eminent religious teachers there. She could not understand His seeming indifference at the frightful things which were being said about Him during His public ministry. She "kept all these things and pondered them in her heart." (Luke 2:19) Finally the day came when she stood at the foot of a cross on which hung her oldest boy. The lights in her soul went out that day. There was no sense or reason in such a death. She must have struggled long with the problem, but she finally won out because when Luke tells

about the group which met in the upper room for prayer at Pentecost, he names several who were present and then adds, "with Mary, the mother of Jesus." She had found her faith once more. She could now kneel and pray with the rest, asking God's Spirit to come upon her.

Before she could come to such faith she had three problems with which to deal.

I. The Environment.

She must have asked herself again and again, "Why did this come to me? Did I fail to measure up?" But in her heart she knew that she had done all she could. Much of the world's suffering is due to our own ignorance and stupidity. There are many children in the world who have to suffer because their parents are not wise enough to meet their needs.

She must have reasoned, too, that tragedy befalls the innocent and guilty alike. The righteous are not exempt from the pain of tragedy and loss. She must have seen that regret would do no good—it would only harden her heart. When circumstances come which we do not understand, we can only make the best of them. She found the truth which Edwin Arnold put into the mouth of Buddha: "The grief which all hearts share grows less for one."

In this world God has made, it is possible for one man's cruelty to cause innocent men to suffer. Robert Burns has well said, "Man's inhumanity to man makes countless thousands mourn." Yesterday I heard some of the mothers and fathers in London talking by radio to their children here in America. It was heart-breaking to realize that all this misery was caused by greed, resentment, and selfishness. But we live in one great human family and what one does will help or hurt a multitude of others. We can never have a Kingdom of God until men and women learn to live together as Christians. Mary may have realized this and determined that she would not let hate keep her from helping that kingdom to come which her son had preached. She must have felt that she must help to carry out and complete His dream. So she rose above her environment and attended the prayer meeting in Jerusalem.

II. Dealing With Herself.

Mary faced the alternative of giving up or going on. Somehow she got hold of herself and decided to go on. She fulfilled the spirit of that verse which says,

"When things go wrong, as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must—but don't you quit!"

We can never win in life until we do conquer ourselves. On the night before Jesus died, He said to His disciples, "In the world ye shall have tribulation, but be of good cheer, for I have overcome the world." (John

16:33) It certainly did not look as if He had overcome the world. The world seemed to be gradually and relentlessly overcoming Him. But no, He could not be overcome, for the garrison of His inner spirit had not given way, and would not surrender. Paul advises his followers "learn to endure hardness." We must harden our spiritual muscles so that when the test comes we may be able to stand. It will do little good, the day of trial by fire to pray for peace and strength, if we have not prepared beforehand—for even spiritual strength does not come overnight.

Mary had been storing her soul so full of spiritual reserves that when tragedy struck, it could be borne. She was able to overcome her feeling of despair and futility and face life and the world once more.

III. *Reconstruction.*

Mary had to face the future without the physical Jesus—but she still had a family who needed her. It was not the first time her dream castle had been shattered. Years before her husband had died leaving her and the children to carry on. She had managed that experience. And now again her dreams had "gone with the wind." But like all of us in such circumstances, she had to rebuild with what life left her. Mourning for lost opportunities is vain. We can not always run away from our circumstances—sometimes we have to accept them and Christianize them. We cannot do this without a firm grip upon ourselves and a deep faith and trust in God.

After saying that Mary was among the worshippers, Luke adds: "and the brothers of Jesus." Now the brothers of Jesus made light of His teaching when He was alive. But now they kneel with Mary and the first Christians at Pentecost. Imagine Mary's joy at that! Mary's conquering spirit brought her family to the new faith! It must have been a great day in her life!

One writer has pointed out that music is written not to be admired, but to be played. Our mothers desire one thing from us above all else. It is not that we shall stand up publicly admiring their faith and praising their sacrificial spirit. Their one desire is that they may see something of their faith and inspiration taking root in the life of their child. Let us not only wear a flower in her memory today but incarnate in our lives the spirit of nobility and faith and devotion which she had. To make it very practical we might adopt the paraphrase of the Golden Rule given by the American Mothers Committee of the Golden Rule Foundation: "Whatsoever ye would that others should do for your mother if she were in need, and whatsoever your mother would do for the needy if she had the opportunity, do in her name and in her honor for other mothers and their children."

Fifth Sunday After Easter (Rogate).**THEME: *Brooks by the Way.***

HOBART D. MCKEEHAN, D. D.

TEXT: "He shall drink of the brook by the way; therefore shall he lift up his head." Psalm 110:7.

HYMNS: "As Pants the Hart"—*Martyrdom. C. M.*

"Teach me, my God and King"—*St. Andrews. S. M.*

Those of us who are privileged to live among the green and pleasant hills of Pennsylvania are not apt to appreciate for their full significance certain biblical pictures and allusions. Our climate, our social organization, our occupations—these and many other factors tend to reduce our appreciation of these things. For example, only in a torrid country where water is scarce, where travel is difficult, and sand dunes and bare rocks stretch mile on mile, could one fully appreciate the refreshing experience suggested by the words of the Psalmist: "He shall drink of the brook by the way; therefore shall he lift up his head."

With the means of travel both swift and comfortable; with countless brooks flowing in from the hills; with springs of pure water by almost every motor road, to say nothing of the water available at every city faucet, we can scarcely grasp the exhilarating thought of brooks by the traveler's way.

Nevertheless, there are other means of refreshment which such brooks suggest, refreshment just as necessary to us as were the wayside brooks to the Psalmist. For we, too, are weary pilgrims or hurried travelers, and the brook offers a true and lovely symbol of those things which refresh and renew the inner life. What are some of them?

Nature.

For one thing, fellowship with nature. In one of his letters Nathaniel Hawthorne speaks about bathing himself in "the refreshing waters of solitude and open air—Nature." And how refreshing it is at times, to get away from our artificial ways of urban living and our petty concerns and loose ourselves in the healing arms of nature.

The sun, moon and stars, unaffected by our parochial controversies and trivial tribulations, rebuke and sooth us as we gaze into a cloudless sky. Our blessed Lord seemed to find refreshment among the lilies of the field, in the colors of a sunset, the quiet of hills, and by the peaceful lake of Galilee. To be sure, the man who has not first found God in His Temple is not likely to find Him, or even to look for Him, in the fields. If he has failed to meet Him at an Altar he is almost sure to miss Him on the mountains or the ocean. Nevertheless, it remains true that nature helps and heals. To the spiritually minded, nature wears the livery of the Eternal. There is, indeed, a religious as well as an irreligious worldliness. To the genuinely religious mind nature will represent the diffusion of the sacramental. One seems to have known the secret. Following a country walk taken when a particularly dark and feverish mood was upon him he

wrote: "The sunlight, the green leaves, the sky, all whispered to me, 'Be of good cheer and courage, poor wounded one.'"

Books.

Another brook by the traveler's way is good literature. Herder, during his final illness said, "Give me a great thought that I may refresh myself with it." And great thoughts are the precious cargoes of good books. Good books heal, inspire, refreshen and strengthen us. The man who has good books within reach does not have to do anything, or go anywhere in particular, in order to have a good time. But good books afford something more than mere escape from life's irritations. They elevate the spirit. They provide a sort of ivory tower, a mount of vision, from which we gain a longer and clearer view of life itself; a better perspective of the movements and issues of life and, therefore, of what is and what is not really important.

Just as the King whom the Psalmist pictures as rising to his feet refreshed, lifting his head with a new strength and a new hope, so a man should rise from the refreshing companionship of a good book. Like a drink of cold water in the midst of a hot and weary journey, it should give him a new lease on life. Indeed, this is a good test of any book: does it inspire, refreshen and envision you? Does it give you a renewed sense of what is really important?

Friendship.

A third brook by the traveler's way is friendship. "What do we live for if not to make life less difficult for each other?" asks George Eliot. And John Richard Green, the historian, just before his death wrote this, "What seems to me to grow fairer as life goes by, is just the love and tenderness of it . . . simple talk by the fireside and the quiet, helpful companionship of true and tried friends." How frequently we miss the meaning and beauty, the lilt and lift of life simply because, in our haste to live, we rush past the refreshing waters of friendship! To love and be loved; to trust and be trusted; to lift and be lifted; to have real friends because we are a real friend—that is the source of perennial refreshment.

Moreover, by really loving people and serving them in their need one finds, even in the midst of his own weariness and trouble, a spring of inner strengthening and renewal which could not otherwise come to him. In a word, the art of mastering our own troubles is largely a matter of helping other people master theirs. Yes, friendship is a brook by the traveler's way and, as one drinks from its pure waters, the soul is made stronger, the way becomes easier, the disposition sweeter and, in spite of inescapable fears and tears, the fires of a new hope gleam from the eyes.

The Church of Jesus Christ.

And yet, true as these truths are, the final and most important word has not yet been uttered. The one unfailing, because unearthly, stream has not been named. For, all about us are multitudes of men and women who have easy and constant access to the healing ministry of nature, the

informing and inspiring companionship of great books, and the magic circle of friendship, and yet who, weary and worn, with tired souls and dull eyes, find whole areas of life little better than an arid desert waste where no water is. Why? Simply because they have failed to discover the best brook—the brook which flows, not from the hills of earth but from the hills of God, and whose nature it is to make all other brooks clean and fresh and good.

The Church of Jesus Christ is the best brook by the traveler's way. Whatever its outward appearance, whatever alien accumulations it sometimes carries upon its surface, the deep water it carries is always pure and refreshing. The Church is the Body of Christ. It is the continuation of the Incarnation. It is the communion and community of God's people. It is the expression in time, as well as in eternity, of the intention of God. Wherefore those who, in every age, have found the source and secret of complete refreshment have been the men and women who have accepted the invitation of Him who, standing in the Jewish Temple at Jerusalem cried, "If any man thirst, let him come to Me and drink . . . He that believeth on Me, as the scripture hath said, from within him shall flow rivers of living water."

Ascension Day, May 14.

THEME: *Adventurous Vision.*

JOHN H. HANGER.

SCRIPTURE: Psalm 121.

TEXT: "To whom he showed himself alive." Acts 1:3.

HYMNS: "Teach me, my God and King"—*St. Andrews. S. M.*

"Who Trusts in God, a Strong Abode"—*Constance. 87, 87. D.*

Many of our nervous disorders and much of our ever increasing amount of heart trouble is due to the limitations we impose upon our physical vision. Our eyes were fashioned to scan the far horizons, to discern small objects in the distance, to see the danger that lurked in the shadowy jungles or off across the plains. Our eyes were made for the distances and we have caused them to be focused almost exclusively upon characters of fine print some sixteen inches away. And the result of this limited vision has been nervous and physical exhaustion.

Our souls have suffered under the strain of limitations we have placed upon our spiritual vision. We were made to dream dreams and to see visions, and we have compelled our souls to concentrate upon present perplexities and local difficulties. As with our physical sight, we need to release and to exercise our spiritual vision. We need to allow our souls to become adventurous, to see beyond the commonplace and troublesome material reality, the dreams and visions and ideals of the spirit.

There may be several progressive steps in the development of such an adventurous vision.

I. When a man begins to release his vision, to allow it to expand, he very often gets a new view of himself and of his own needs. Back there some time at the beginning of the history of our race, as the Book of

Genesis describes it, our early ancestors had a new experience, "The eyes of them were opened and they knew that they were naked." Conscience was developing and man was seeing himself in an entirely new light.

There are some individuals who never become aware of any personal and spiritual needs, who are quite content with their own lives as they live them. All of us have heard such individuals prating about, insisting to themselves and to others that "they are not such a bad sort," and that there are many who think highly of themselves who are much worse than they are. There are still Pharisees who stand at the altar of their own hearts and thank God that they are not like other men.

The prophets of old soon discovered that they had a real task ahead of them if they were to be able to open the eyes of the people to their real needs, if their neighbors were ever to be made certain of their low moral and spiritual estate. Many times these prophets suffered persecution and death at the hands of a shortsighted humanity.

Jesus regarded it as a part of his mission to proclaim "recovery of sight to the blind." Do you remember how they called him a friend of publicans and sinners? They were the ones whose eyes were the first to open to their own trespasses and sins. And do you remember how he said repeatedly, "Woe unto you, Scribes, Pharisees, hypocrites!" "Blind guides," he called them.

I read an account of someone who had discovered an ancient diary, in which an individual of another age had written repeatedly of her encounters with sin, spelled always with a capital S. The one who was describing finding that diary said that he believed what we need most today is the recognition of the fact of sin, spelled with a capital S. We need in this day of scientific and intellectual self-sufficiency to have our eyes open to our nakedness, our want, our need.

These early parents of the race, not only saw their own nakedness, but they also saw the leaves wherewith they might be clothed. There was nothing hopeless about their condition of want. I haven't much patience with the individual, even in these dark days, who sees in man a beastiality which makes him past reform, a selfish cruelty which has carried him beyond all hope of help.

Robert Louis Stevenson once wrote, "Who should have blamed man if he had been merely barbarous—instead of rising up to do battle for an egg or to die for an idea, singling out his friends in cordial affection bringing forth in pain, rearing with long-suffering, solicitude, his young. We find in man one thought, the thought of duty, the thought of something owing to himself, to his neighbor, to his God; and an ideal of decency to which he would rise if it were possible, and below which, if it be possible, he will not stoop." We ought to thank God that there are those who see not only man's short-comings, his foolishness, and his cruelty, but also his yearning for duty, and beauty, and perfection.

The story is told of the nephew of Beethoven, the great composer. The nephew was given a home by his famous uncle, and in return gave that generous uncle almost no end of trouble. One of the pranks of his early boyhood was to retire early and to lie quietly in his bed until the rest of

the family had retired. Then he would slip into the music room and strike a dominant seventh chord on the harpsichord and quietly return to bed, knowing that Uncle Ludwig would try to go to sleep with that undeveloped chord ringing in his ears. Finally, and invariably, the great composer would have to get out of bed, go to the instrument and develop the chord into the tonic that it might be completed in his own mind.

We are unfair to ourselves and to the God who made us if we see only our own shame and our own naked needs without also seeing that desire for beauty and perfection and completeness with which we can be clothed.

II. Now after our eyes have been opened and we have seen ourselves, our failures, our faults, and our shortcomings, and after we have assembled the garments which cover our personal needs, this spiritual vision of ours, if it is to remain adventurous, must expand to new horizons.

Have you ever watched the development of the physical vision of a growing baby as it plays in its crib? About all the baby sees is its own funny looking hands and feet moving uselessly and uncontrolledly about only a few inches from the baby's nose. The baby doesn't notice the rather awkward and somewhat embarrassed conduct of father as he attempts to be of some use in the nursery. Nor does the baby see the radiant love that is showered upon it from the eyes of its mother. All that baby sees is its own wobbly hands and feet.

But as that baby grows and develops its vision expands and it becomes aware of others, and the time will come when the baby will coo and giggle in response to the smallest attention or to the silliest sort of conduct, and the baby begins to establish its relationship with those who are about it. And that time should come in the development of our spiritual lives.

When Paul had his experience on the road to Damascus, it was said that he was blinded and that he saw men as trees walking. St. Paul realized that there was something wrong with his vision when the people about him looked like trees walking. There are those today whose spiritual vision has never expanded to a point that reveals those about them in proper relationship.

Speaking to a group of individuals who were old in the ways of the world, Jesus took a little child on his knee and said, "Whoever shall offend one of these little ones, it were better for him if a mill-stone had been tied about his neck and he were cast into the midst of the ocean."

And then on another occasion, Jesus girded a towel about his waist to wash the feet of the Disciples, telling them by example as well as by precept, "He that is greatest among you, let him be the servant of all." Can't you see how that must have widened the horizons of duty and of service in the minds of those who were thinking about the first places in the new Kingdom?

III. And when our vision begins to expand, after a while we arrive at the experience of the Psalmist who wrote, "I will lift up mine eyes unto the hills, from whence cometh my help." We need faith in these dark days, and faith cannot live without adventurous vision. Someone writing in our own day has said, "Remove faith and hope from the common man, and human institutions will wither up and perish." A writer of old said

much the same thing, "Where there is no vision," he said, "The people perish." "I will lift up mine eyes to the hills"—my vision must expand.

Someone has reminded us that when Narvick was entered by German troops, an old Norwegian general said, "Well, we still have the mountains to live in." And so do we, and so does the world today. There are still the great peaks of faith rising above the din and the smoke of world uproar, and for the man who has the vision, the mountains will never disappear.

IV. And now, as Christians, there is one further step which our adventurous vision must take. While our minds are conscious of the Easter experiences, let us remember that "there were those to whom Jesus showed himself alive, after his passion." Believe me, they were those of the adventurous vision, those who could see and believe what the world might call impossible.

If we are to remain Christian in the midst of a world which threatens every ideal of our Christianity we need to see Jesus, "alive"—a vital, vibrant Christ with a message that is new and fresh and warm and meaningful for us today.

Dr. Robert Norwood once said, "We deceive ourselves in the matter of seeing Jesus. We go to Church and see him in the service that we like or in the preacher who happens to appeal to us for the moment. But that is not seeing Jesus. Few people have ever seen Jesus because they have not seen him through the lens of a tender heart."

Kindness is the awful need of the world today and without it we can never hope to see the King of Love.

Samuel Wilberforce, Bishop of Oxford, once debated Thomas Huxley, on the principles of the Darwinian theory of evolution. In the course of the debate the Bishop said, "I should like to ask Professor Huxley if he is a descendant from the ape on the side of his mother or his father." There was a gale of laughter, of course, and then the professor replied, "I am not interested in that, but I am perplexed that a man with your gifts should use cheap wit for the purpose of blurring the vision of men to see the truth." It is said that the Bishop lost the debate largely because such unkindness was not expected of one in his position.

I wonder if we are measuring up to the standards of kindness for men and women of our position in this day of hatreds and rivalries and antagonisms and wars. If we aren't kind not only will we lose the debate for the Christian way of life, but we shall lose the vision of the Christ as well.

Kindness is a requisite to those who would see the living Christ. And so also is devotion, untiring, unyielding devotion.

In her book "Poor Splendid Wings," Frances Winwar relates this story from the life of the painter Holman Hunt. That great artist worked for three years on his painting, "The Light of The World," and as he worked Holman Hunt was adventurous with his vision. In order to get the perfect shading of light and color for that portrait of Jesus standing at the door at night with a lantern in his hand, Hunt worked out of doors and at night, painting by the light of a candle with his feet wrapped in straw to

keep warm. Three years of such devotion to his task and then the world could see what was in the mind of Holman Hunt. That picture still lives and still inspires because of the devotion that was put into it.

Is it any wonder that we have difficulty in believing in a living and a triumphant Christ when we spend about two minutes out of a busy day in prayer, and we call that Christian devotion? There are still those to whom "he shows himself alive," but they are only those who will pay the price of adventurous vision.

SUNDAY SCHOOL LESSON

Monday: *The Day of Authority.*

LESSON: Matthew 21:12-22.

GOLDEN TEXT: "My house shall be called a house of prayer for all peoples." Isa. 56:7.

DEVOTIONAL READING: Isa. 9:1-7.

INTER. & SR. TOPIC: Jesus' Right to Command.

Y. P. & ADULTS: Recognizing Christ's Authority.

The story of Monday is summarized in the cursing of the fig tree, Matt. 21:18-19; the cleansing of the temple, Mark 11:15-19.

In southern Palestine the fig tree puts forth its leaf-bud sometimes as early as February, and the fruit appears simultaneously with or even a few days in advance of the leaf. These grow together till the fruit is as large as a cherry. These precocious figs are commonly shaken off, however, by spring storms, and the real crop of figs follows later. These early figs are called "nefful," and are ordinarily all on the trees before the appearance of the buds of the very good figs, which are called "defur." The tree which Jesus saw was in full leaf, a proclamation that it had early fruit. Thus the parable was a warning against profession without performance, and a rebuke to His own nation which the fruitless tree typified. Jesus did not attribute moral responsibilities to the tree when He smote it because of its unfruitfulness, but He did attribute to it a fitness for representing moral qualities. All our language concerning trees, "a good tree," "a bad tree," "a tree which ought to bear," is exactly the same continual transfer to them of moral qualities and a witness for the eternal fitness of the Lord's language. The tree was punished, not for being without fruit, but for proclaiming by the voice of its leaves, that it had such; not for being barren, but for being false. This was the guilt of Israel. The other trees had nothing, but they did not pretend to have anything. This tree had nothing, but gave out that it had much. So it was with Gentile and with Jew. The Gentiles were bare of all fruits of righteousness, and they confessed it. The Jews were bare, but they proclaimed that they were full.

Jesus' next act of authority was to cleanse the temple. The high priests had a monopoly on all of the concessions of sale and of the changing of money. They overcharged and cheated the country folk; they, by their lust for gain and the erection of booths of trade, had crowded into the court of the Gentiles, the very place reserved for the worship of foreign

peoples. Jesus called them robbers. He referred to old Testament passages to support His stand. (see Isaiah 56:7 and Jeremiah 7:11) He drove them out. They knew in their hearts that they were wrong, and they could not stand in the face of this fiery moral judgment.

EVENING SERMON

THEME: *Recollections at Twilight.*

CHARLES HADDON NABERS, D. D.

TEXT: Ezekiel 16:14.

HYMNS: "We've a story to tell to the Nations"—*Message*. 10 8 8 7 7.

"We are Living, We are Dwelling"—*Austrian Hymn*. 8 7, 8 7. D.

The month of May is a month of holidays. Its three great holidays are all holidays for heroes. One of these holidays is commencement day, honoring the heroes of tomorrow; another is memorial day, honoring the heroes of yesterday; and Mother's Day, honoring the heroes of today.

Mother's Day—the day to keep us from forgetting; the day to awaken our memory. Then comes a friend, one of the few choice souls who can speak anything without estrangement or resentment, for he speaks the truth in love. He says: "Well, parson, another special day coming, and another special sermon needed. Doesn't the church have entirely too many special days? Sometimes I think we ought to have a Sabbath that is called a Special-Non-Special Sabbath just for the Gospel! Why do we celebrate Mother's Day in the church?" He pointed to shop windows filled with gaily wrapped articles, and to placards screaming to passers-by to buy something fine for mother, "Is it to boost business for the Main Street stores?" The minister replied, "Mother's Day in a Christian Church has two ample reasons to justify its observance:

"First, to express long due and much needed appreciation for the fine graces and noble qualities of many Christian mothers. It is a May Thanksgiving Day to God, for mothers who love and serve Jesus Christ their Lord.

"Second, to inspire mothers to be more Christian in life, attitude and spirit, and to suggest that sons and daughters best honor mother by living as their Christian mothers hoped and prayed they might live."

Mother's Day—a day for the re-affirmation of eternal values by pausing and calling to remembrance the faith that is ours today in Christ Jesus our Lord, a faith that dwelt in mother, in grandmother, and much farther back; and a day when we can affirm our determination to make that faith of ours shine with vigor and courage, for our good, for God's glory, and for mother's sake.

We can find many pictures of mothers. One based on a Bible interpretation of Kipling's "Mother o' Mine"—love, tears, prayer,—the three things in which the Christian mother excels; the picture of mother on the Mother's Day stamp, like Whistler's mother. I'm going to emphasize the fact that mother is waiting, and her boys and girls must not make her wait too long, and must not disappoint her patience. A young mother tripping along the street happy and joyous. She pauses with a question which she

doesn't wait to have answered, half earnest, half in fun: "Are we going to have a Mother's Day service? Yes, I'll be there if I can get my three darling wildcats looked after. And say, why don't some of you ministers try to preach a sermon for the mother whose hair is not gray, who is not sitting in a rocking chair looking out the window with half-blinded eyes, who is still young, and whose heart is likewise young. Believe me, we are the ones that need it; and I feel like the Mother's Day sermons I usually hear are all right for me twenty-five years from now, but not for today. Monica, the mother of Augustine, and Sussana, mother of Wesley, have led the Mother's Day parade so long and so constantly that all other women especially those of us who are working at the task of being a modern mother are aliens and outsiders."

Such are the actions and reactions of the heterogenous mass of men and women who muse on the holiday. Such are the bits of truth that cling to hearts seeking to know the way of the Lord that they may walk therein; such are the hopes and dreams of men as they want to be used of the Lord as material for the making of a better world, a world in which Christ lives in human hearts, and reigns over human relationships.

So, back to the study, back to the workshop to piece together this picture of human need, lay beside it the message of God from the Ancient Writings which are amply adequate for modern life; and a twofold word from God to rekindle recollections in the twilight when the pageantry of earth has passed, and when the soul of man is waiting in confidence upon the Lord who not only made heaven and earth, but makes dreams, and then fulfills them; hope, and then transcends it; love, and then supplies it with cup pressed down and overflowing.

Here's the sermon. Part One is for mother, for the day is Mother's Day. That portion comes from the prophecy of Ezekiel: "Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter."

Here is a saying so old that it was already called a proverb in the days of Ezekiel, a sentence of concentrated wisdom born of generations of human experience to testify to the unique position of undisputed influence belonging to the mother. It happens that the Hebrew seer is talking about a bad mother, and using this proverb to prove that from bad mothers we expect worse daughters. That is the law of life. Just as well could he use this sentence to illustrate the influence of a good mother. In which case, he would have shown us as we see often, that from good mothers come daughters splendid, noble. But bad, good or indifferent, as is the mother so is her daughter. As is the mother, so is also her son.

Part Two of the sermon is for son and daughter. We stand before Calvary. Jesus has been crucified. "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother!"

Jesus was a perfect human son, as he was a perfect divine saviour. As a human son, He never forgot the love a son owes to mother. In the

hour of death He remembered. I stand you before the cross to see this truth. All truth is best lived when lived near the cross of Christ.

Blessed be the son and daughter whose thought of mother unconsciously leads to thought of Christ. Blessed be the love of mother which leads son and daughter to the Cross to receive by faith Christ who died thereon to save us from sin unto Himself.

MIDWEEK SERMON

THEME: *The Example of Jesus.*

TEXT: John 13:15.

An uneasy, suspicious group: Luke 22:24. Worldly conceptions of Kingdom. Ambitions, envyings, jealousies. Washing of feet. Eastern custom. Courtesy. Loss of brotherliness.

The Example of Jesus: Who will stir first? John—beloved? Peter—impetuous? Nathanael—guileless? Andrew or Philip—thinking of others? Jesus! Imagine hush in room. Picture faces of disciples. Would they ever forget it?

It Was His Love: See v. 1. Death hovering nigh, yet His love kept Him from self-absorption. He saw childishness, jealousies, petty ambitions, and He hastened to minister to them.

He Did Not Lower His Dignity: See v. 3. In full consciousness of Deity He discharged the menial office. It was too lowly for Peter and James and John, but not for God. He laid aside His garments as once He laid aside the form of God.

He Appealed To the Heart: Judas was there. Jesus washed his feet. He made same appeal as to John. If love will not win him nothing will. Peter was there. Trouble with Peter, Jesus' plans never quite good enough. Jesus never exactly right. The superior wisdom of Peter must always help out Christ! And yet, better Peter's outburst than Judas' stony silence. He had washed their hearts. He had gotten rid of vicious tempers in which they had entered the room. As we gather at His Table let us ask ourselves what we doing with His example.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—What To Do When Things Go Wrong. Prov. 24:10. II Tim. 2:3.

LUTHER LEAGUE: Y. P.—The Christian and His Home. (Mother's Day.) Eph. 6:1-3.

WALTHER LEAGUE: May Topic—Reading. 2. What To Read.

MAY, THIRD SUNDAY

CALL TO WORSHIP: "Lord who shall abide in Thy Tabernacles? Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." Ps. 15.

PSALM: 8.

PRELUDE: Hymn of The Nuns—*Wely*.

ANTHEM: How Firm a Foundation—*Sheldon*.

OFFERTORY: Bells of Aberdovey—*Stewart*.

POSTLUDE: March Pontificale—*Tombelle*.

OFFERTORY SENTENCE: "And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and a great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them at the apostles' feet: and distribution was made unto each, according as any one had need." Acts 4:33-35.

OFFERTORY PRAYER: We come to Thee for growth of grace. Wash us clean of that which is earthly and commonplace in Thy sight, and let Thy light shine into our hearts. To this end we bring this offering, knowing that Thou wilt direct its use to the Glory of God. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMONS

THEME: *The Cure for Fear.*

ROBERT ERVIN HOUGH, D. D.

TEXT: "If God be for us, who can be against us?" Romans 8:31.

HYMNS: "If God, Himself, be for me"—*St. Theodulph*. 76, 76. D.

"Jesus, my Truth, my Way"—*Lyte*. S. M.

Our age is one of fear. Wherever we go we find Christian and non-Christian alike possessed by a sense of alarm. We know that life is full of trouble and suffering, and we are afraid something terrible will happen to us. A very distressing situation has developed not only for the individual, but for the race as a whole. No one is wise enough to tell us what is ahead, or what the end will be. Life is full of storms, and often they are furious. The most unsatisfactory method of facing them, as well as the most dangerous, is to attempt to brush aside all thought of calamity and assume an indifferent attitude toward all the exigencies of life. To do that is to invite fear; it is to become the victim of it.

Is there any deliverance from all this haunting fear which so generally possesses the heart of men? Most assuredly there is. God does not want a single child of His to live in constant fear. Again and again He calls upon His people to "fear not," and He assures them that all provision has been made to enable them to live above fear of every sort. It was while His disciples were in a state of great fear that our Lord said to them, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." No, no, God does not want His children to be torn and distracted by fear.

What, then, is the remedy for fear? Is it a buoyant spirit and a robust body? Is it an assured position and an adequate income for life? Where

shall we find deliverance? We need search no further than our text for the answer. Here is an old weather-beaten, persecuted, saint of God who has tasted of almost every bitter ingredient in the cup of life, and encountered nearly every danger which besets the human race; and here he stands with a divine joy lighting his countenance, and with his soul aflame with the knowledge that there is nothing in all the wide, wide universe of which he should be afraid. So, somewhere and somehow, he has gotten hold of the secret of victory over all fear. Where did he find it?

First, his certainty of God. No one was ever surer of God than the Apostle Paul. He was sure not only of His existence, but of His sovereignty and power. He knew that God could, and that God would, take care of him whatever the situation. He could say with all his heart, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." He was just as sure of God's power and grace when he lay bleeding and suffering in the Philippian jail, as he was when he met with the women in the prayer service by the river's brink. With such a knowledge of God he was able to assume a fearless attitude toward all the dangers and vicissitudes of life.

Moreover, Paul was certain that the Almighty and gracious God was *for* him. He knew that often he failed to measure up to what God wanted him to be, but nevertheless God was for him. He might be in the midst of a most distressing experience, yet God was for him. And with this conviction firmly rooted and grounded in his very soul he could not be moved, though an host encamp against him.

But even that was not all. Paul knew that God was *actively* for him. He was persuaded that all that God is, and does, is for him—that all His attributes, all His promises, and all His purposes are for him. Paul did not regard God, as so many do today, as a sort of well-wisher who would like to see him triumph, but was doing nothing to make it possible. God was busily engaged in his behalf. He was making all things work together for his good. Paul had no doubt about it. He might not be able to explain just how God could take these ugly, painful experiences of life, and make them contribute something good to his life which could not otherwise be there, but he was sure He was doing that very thing. How could fear harass a man like that? Is not this conviction what we badly need today? We are not so sure of God. We are not sure that He is the sovereign ruler of the universe. Sometimes it looks very much like He is not. We certainly are not always sure God is for us, we rather feel He is not. If we could only be sure He is not even against us, it would help a lot. No wonder, with such an uncertain feeling about God, we live in constant dread. Nor need we be surprised that instead of turning these hard experiences, as we should, into opportunities for witnessing to the saving and keeping power of our God, we give instead to a godless world the impression that God has deserted us and left us to our fate. Child of God, we shall never triumph over fear until we, like Paul, possess this blessed truth that God is actively for us.

There is a second element in Paul's deliverance from fear which must not be overlooked. He knew something of the glorious ideal which God

had set for his life. He knew that God was not only working in his behalf, but that He had a worthy end in view. And that ideal Paul alludes to in Romans 8:29, where he says that God's children are all predestined "to be conformed to the image of his Son, that he might be the first born among many brethren." What an ideal for one to have before him? No wonder Paul almost sneers at opposition, not that he did not take into account the forces marshalled against him, but because he knew what was for him, and before him. We, too, have this same ideal before us. God has decreed of every one of His own that "as we have borne the image of the earthy, we shall also bear the image of the heavenly." "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Can one conceive of anything more thrillingly glorious, anything more comforting and sustaining, anything so calculated to drive away all fear from our poor hearts, like knowing that God is now at work, employing even the most distressing experiences, to make us all conformable to the image of His own dear Son? What have we to fear?

But what is God going to do with us when He has fashioned us after the image of His Son? Will He take us to be with Him in heaven? To be sure He will do that, but He is going to do very much more than that with us. Writing to the Corinthians, Paul says: "For our light affliction, which is but for a moment, worketh"—note the word—"for us a far more exceeding and eternal weight of glory." With such a prospect before him, no wonder Paul dismisses all enemies and all fear with a wave of defiance as he exclaims, "If God be for us, who can be against us?" "We are more than conquerors through Him that loved us."

Some one may wish to ask "How am I to know that God is for me as He was with Paul in all these glorious ways?" You need have no difficulty in finding your answer. You may know it because of God's "unspeakable gift" in your behalf. Take the Incarnation, what a proof that is that God is for us? In speaking of this event, Isaiah prophecied: "Therefore the Lord himself shall give you a sign, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Names in the Scripture have a significance; they have a definite meaning, and often convey an important message. Matthew, years later in calling attention to the fulfillment of the prophecy, defines the term, Immanuel. He says it means, "God with us." We have the assurance then in the Incarnation that God is with us.

But the evidence does not stop with the Incarnation, for we read here that God "spared not his own Son, but delivered him up for us all." God, the Father, "made Him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him." This is a fact of history, not a philosophy or an intuition, nor an ideal—rather it is a deliberate act of God already accomplished. If God has done that, how can we ever doubt God? What more could God do to prove that He is for us. In these truths, and in these alone, is to be found the cure for every fear. Do you know it by blessed experience? God wants you to know it, and He spared not His Son in order that you might know it now, and enjoy its blessings to the fullest extent.

Sunday After Ascension (Exaudi).

THEME: *Strength Through Remembrance.*

JOSEPH R. SWAIN, D. D.

TEXT: Psalm 42:6.

HYMNS: "Great God, we Sing that Mighty Hand"—*Federal St.*

"Come, ye Thankful People, Come"—*Salzburg*. 7, 7, 7, 7, D.

Some great trouble has swept through the life of the man who wrote those words. Whatever the immediate cause of his misery, he feels completely cut off from God. Then light breaks for him. He says: "My soul *is* cast down within me; *Therefore* will I remember." It occurs to him that he does not have to live just in the immediate, miserable present. All the past is part of his spiritual resources. He will marshal its victories for the present dark hour and turn its light upon the future. Finally he is able to sing:

"Why art thou cast down, O my soul, and why are thou disquieted within me? Hope thou in God: for I shall YET praise him who is the strength of my countenance and my God."

In these days we understand well the mood of this poet. Our souls too are continually cast down. Sometimes our hearts too seem about to fail.

Let us remember great deeds of God; great deeds in Creation and redemption.

"In the beginning God created the heavens and the earth . . . and He made man in His own image . . . and He looked upon all that He had made and saw that it was very good."

Looking upon that creation we still catch "a sense sublime, of something far more deeply interfused, whose dwelling is the light of setting suns, the round ocean and the living air and in the mind of man," and that something is God!

In Redemption: God so loved the world that He gave Jesus, His only begotten Son, that whosoever believeth in Him should not perish, but have ever-lasting life." The gift of Jesus means the difference between murdering war-mongers and dictators and great souls like Francis of Assisi, John Wesley, and Toyihoko Kagawa.

"Why art thou cast down, O my soul," when there are these deeds of God to remember. "Hope thou in God, for I shall YET praise Him!"

But my soul *is* cast down within me, *therefore* will I remember great passages of the Bible:

"The Lord is my Shepherd; I shall not want"; "Love suffers long and is kind; love envies not; love does not vaunt itself."

But my soul *is* cast down within me, *therefore* I will remember great prayers. The prayer of King David: "Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." The prayer of the publican: "God be merciful to me a sinner." The prayer Jesus taught: "When you pray say Our Father, who art in heaven." The prayer of Jesus: "Father, forgive them; for they know not what they do."

But my soul *is* cast down within me, *therefore* I will remember great hymns of the church. I shall remember that hymn sung by ten thousand German pastors and laymen on their way to prison, concentration camps, death. I shall remember these words sung as vespers while the thrushes call. "Why art thou cast down, O my soul," when there are songs of faith. "Hope thou in God, for I shall *yet* praise Him!"

But my soul *is* cast down, *therefore* I shall remember friendship. I shall remember what the American sculptress Malvina Hoffman said of her friendship for the great pianist Paderewski: "To have had such a friend was like knowing that a great steady ship was standing by in a storm ready to save your little boat from the waves." Or I shall remember that Kirby Page, friend of American college youth, has proved: "Black despair will scarcely clutch and hold for long if one can talk it out with a friend who understands."

I shall remember that Jonathan befriended David when it might have cost him the kingship. I shall remember how the neighbors of Ralph Waldo Emerson rebuilt his Concord home after it had been destroyed by fire and later sent him to Europe to rest. I shall remember how Mary and Charles Brooks tactfully guided their great son Phillips even after he had become America's most famous preacher. I shall remember my own parents, pastors, teachers, and friends and the sum total of kindness which I have received from them.

"Why art thou cast down, O my soul," when there is friendship. "Hope thou in God, for I shall *yet* praise Him!"

But my soul *is* cast down, *therefore* I shall remember promises which I myself have made.

The promises of a boy, a Boy Scout; the promises of a Christian; the promises of a husband; and the similar promise of a wife. The promises of parents dedicating their children.

But my soul *is* cast down, *therefore* I will remember laughter. I will remember quiet smiles, the rollicking giggles of children at play, the chuckles over a good joke, the side-splitting gales of some hilarious play.

I will remember the little girl who came home and said to her mother: "Mother, when I grow up I'm going to marry Tommy." "And why Tommy?" asked her mother. "Because he needs to be scolded, and you can't scold a boy until you marry him!"

I shall recall the visit of England's gloomy dean, the Rev. Ralph Inge, to America's favorite Quaker professor, Rufus Jones, of Haverford. Each night the trusting dean, forgetting that he was not in an English hotel, placed his shoes in the hall to be shined. Just as regularly his scholarly host shined them. When the dean left, he said, "O I have forgotten something. Here is a dollar for the boy who shined my shoes. Please thank him for me." "I am sure he will appreciate it," said Professor Jones, pocketing the bill; but he never let on that he was that boy.

I shall remember Walt Disney's "Silly Symphonies," "Mickey Mouse" and "Donald Duck"; Charlie Chaplin in "Shoulder Arms," the nonsense and wisdom of "Amos and Andy" and "Charlie MacCarthy"; the pathos of Shakespeare's precious fool, Falstaff.

"Why art thou cast down, O my soul," when there is laughter. "Hope thou in God, for I shall *yet* praise Him!"

But my soul *is* cast down, *therefore*, I will remember great stories.

The story of those mighty men of Israel who when King Nebuchadnezzar commanded them to fall down and worship the golden image on pain of death, cried: "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King: but if it be not so, nonetheless, we will not serve your gods, nor worship the golden image which you have set up."

The story of Nathan Hale who under the gallows said: "My only regret is that I have but one life to give for my country." Or Edith Cavell before the firing squad: "Patriotism is not enough; there must not be hatred of anyone."

I shall remember Ernest Shackleton. I will remember the stories of Jesus: the Christmas angels, the carpenter shop, the lost sheep and the wayward boys, the farmer sowing seed, the Samaritan saving the wounded traveller, the gem collector sacrificing his all for a perfect pearl, the humble publican winning forgiveness which was denied the haughty Pharisee, the "Well done, good and faithful servant" spoken by the Father to those who helped the hungry, the naked, the thirsty, the lonely, the imprisoned.

"Why art thou cast down, O my soul," when the humble great have lived their ideals? "Hope thou in God, for I shall *yet* praise Him!"

But my soul *is* cast down, *therefore*, I will remember the great benefactors of the race.

The Frenchman, Pasteur, who discovered germs and inoculations; the German Koch, who isolated the tuberculosis bacillus; the Pole, Marie Curie, who gave us radium; the Italian, Marconi, who brought radio; the American, Edison, who lighted the world anew; the Englishman, Lister, who developed antiseptic surgery; the Russian Kropotkin, who insisted that mutual aid rather than war is of chief importance in the long evolution of species, including humans; the Indian, Ghandi, who has demonstrated the power of soul force; the Jew, Jacob Riis, who brought joy to the children of city streets; the Chinese, Sun Yat Sen, who demonstrated the worth of democracy for the Orient as well as for the western world; the Japanese, Kagawa, who is teaching Oriental Christians how to love in spite of war; the African, Booker Washington, who gave to his people the inspiration and opportunity for useful education which is still lifting them up from slavery.

"Why are thou cast down, O my soul," when there are so many in every land and race who give themselves to creation rather than destruction? "Hope thou in God, for I shall *yet* praise Him!"

But my soul *is* cast down: *therefore*, I will remember great moments of human hope.

I shall remember that little fleet of ships that on October 12, 1492, first brought Christopher Columbus within sight of the new world.

I shall remember the little band of English Pilgrims who stepped ashore

in New England in the winter of 1620 to begin the establishment of a new colony where men might worship God according to their consciences.

I shall remember September 17, 1787, when after four months of terrible struggle the Constitution of the new United States of America was finished and adopted by the Convention. Founded upon the faith that all men are created equal, and are entitled to life, liberty, and the pursuit of happiness, it has justified itself as the fundamental law of our land for more than one hundred and fifty years.

I shall remember March 4, 1864, when Abraham Lincoln in the midst of the Civil war spoke words destined to heal the wounds of the nation:

"With malice towards none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

I shall remember August 27, 1928, when fifteen nations signed a pact condemning and renouncing further recourse to war as a means of settling international disputes, and pledging themselves to peaceful methods for the future. I shall remember that nearly fifty nations reached that point of peaceful determination by 1930.

I shall remember that in the summer of 1939 in a Europe already slipping over the brink of war, representatives of Christian bodies from all nations established the World Council of the Churches of Christ. I shall remember that while the world was flying apart, Christians were drawing together.

"Why art thou cast down, O my soul," when there have been these mountain peaks of human hope? "Hope thou in God, for I shall *yet* praise Him!"

There *is* strength in remembrance! Strength to lift us from the dust and to send us back to work, humble or great, toward a better day. We live not just in today, but in all our yesterdays. We are not just today, but what we have aforetime been. When it grows dark the stars come out, the little misleading landmarks of earth fade. The heavenly guide-posts are made clear, and in their light come trooping the memories of victories past which are the promise of triumphs to come.

Even Jesus drew back from the cross, but in Gethsemane through prayer and remembrance He rested back upon God's former trustworthiness, and found renewed strength to cry: "Father, into thy hands I commend my spirit."

"Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall **YET** praise Him who is the strength of my countenance and my God."

SUNDAY SCHOOL LESSON

Tuesday: *The Day of Conflict.**LESSON:* Matt. 21:23, 23:39.*GOLDEN TEXT:* "The stone which the builders rejected, The same was made the head of the corner." Mark 12:10.*DEVOTIONAL READING:* Psalm 2:1-8.*INTER. & SR. TOPIC:* When Do We Reject Christ?*Y. P. & ADULTS:* How Do We Reject Christ?

Every night of this last week, Jesus spent in the home in Bethany. Early in the morning He would make His way to the city. Tuesday has gone down in Christian history as the day of controversy. While teaching the eager multitudes, Jesus was interrupted by a delegation from the Sanhedrin, who demanded by what authority He did His work. Jesus answered with a counter question as to the source of John the Baptist's authority. Being unable to answer without admitting their own inconsistency, they remained silent. Having denied the authority of the rulers, Jesus then followed with three parables of warning, viz., the two sons, the wicked husbandmen, and the marriage of the king's son, each one of which was pointed directly at the Jewish leaders.

Soon He was approached by representatives from the leading religious parties who had been stung by His words and who successively propounded to Him certain entangling questions. His replies gave evidence of so much wisdom and tact that His questioners were completely silenced.

An open-minded scribe asked Him concerning the greatest commandment and was satisfactorily answered. Thereupon, Jesus propounded a question which involved criticism of His opponent's Messianic ideas and followed their silence with a vigorous denunciation of the hypocrisy of the Jewish leaders. When the controversy was ended at last, and Jesus and His disciples were passing out through the court of the women He saw and commended a widow, who, out of her extreme poverty, was casting two coins into the temple treasury. Just outside in the court of the Gentiles, certain Greeks were waiting who desired to see Jesus. He uttered some profound and beautiful truths concerning the significance of His death and resurrection. Later in the day, when the rulers were plotting to take His life, Jesus withdrew to the Mount of Olives and communed with His disciples. Seated on the mountain and looking back at the city, He uttered His final prophecy of the destruction of Jerusalem. Watchfulness and preparation for approaching calamities both immediate and remote were impressed upon His disciples by the parable of the ten virgins, and the talent, and by a vivid picture of the last judgment.

Read Jesus' comment upon the withered fig tree, Matt. 21:19-22; the challenge to Christ's authority, Matt. 21:23-27; the parable of the two sons, Matt. 21:28-32, the parable of the wicked husbandmen, Matt. 21:36-46; the parable of the marriage of the King's son, Matt. 22:1-14; the giving of tribute to Caesar, Matt. 22:15-22; the problem of the resurrection, Matt. 22:23-33; the greatest commandment, Matt. 22:34-40;

Jesus and His unanswerable question, Matt. 22:41-46; Jesus and His denunciation of the scribes and Pharisees, Matt. 23:1-39; Jesus commends the widow who gave the two mites, Mark 12:41-44; the Gentiles seeking Jesus, John 12:20-36; the Jews finally reject Jesus, John 12:36-50; Jesus discusses the future, Matt. 24:1-51; Jesus gives the parable of the ten virgins, Matt. 25:1-13; Jesus discusses the talents, Matt. 25:14-30; Jesus describes the last Judgment, Matt. 25:31-46.

EVENING SERMON

(Suggested also as Commencement Address)

THEME: *The Outer Fringe.*

KENDIG BRUBAKER CULLY, Ph. D.

How often we have heard, "It takes all kinds of people to make a world." Like many platitudes, that one contains not a little truth. Anyone who observes mankind going about its business must certainly conclude that we have a tremendous assortment of personalities. Vocationally, temperamentally, religiously, and in a myriad other ways we are as numerous, according to type, as the sands on the seashore. Sometimes one is amazed to realize that there is any unity at all in a world of men and women so diverse.

Yet despite our differences we are all related in various ways. Whether we be Hottentot or Britisher, poet or plumber, cynical or devout, we are still filled with a similar life. We must eat, we have to protect ourselves from the harsh aspects of climate, we must breathe a common air. Perhaps the platitude would be even more true if instead of referring to the people who make a world, it ran, "The world makes all kinds of people." For the realities of which the world consists do unify us. It is the way we react to these realities which produces whatever uniqueness or difference we may possess.

It is this world which has so many kinds of people in it which is the scene of the life of the Church. If it takes all kinds of people to make a world, it is likewise true that it takes all kinds of people to make the Church. And one of the miracles of life is that out of their diversity people are able to find in a common faith a principle which gives them unity transcending their differences.

Of course, it is also true that the Church makes all kinds of people. Sometimes we are inclined to think that our Christian unity is theological rather than actual, when we see so many denominations with their individual interpretations of the Gospel. But over and beyond these diversities there is an essential unity.

In the Church we have many kinds of people and varying degrees of participation. There are those who give unstintingly of their time, energies, and money. These are the center of the Church—a vital dynamic fellowship, consisting of those who have met God in a high experience of devotion. Without these faithful ones who bear within themselves the

faith of our fathers ever new, churches would die, lacking the energy to go on.

Then, surrounding these who constitute the inner living core of the Church, there are others to whom the Church means a great deal, but who are not exactly willing to grant it first place among their interests. Here belong the great masses of Christians. I do not disparage this group, for the lukewarm Christian is potentially a more ardent one.

Although the masses of Christians are in many respects the greatest hope of the Church, the failure of the Church to make an adequate impression upon the world's conscience is also due frequently to them. Because their commitment to the way of Christ is so often dependent upon outward influence rather than upon a firsthand religious experience, the Christian masses are not always disposed to think through all their attitudes in Christian terms. This, doubtless, is why our Christian civilization is scarcely worthy of the designation. We must remember—it is the Christian masses who have fought and are still fighting supposedly holy wars. We must remember—it is the Christian masses who permit poverty and all its evil counterpart to engulf whole sections of the population.

The world of tomorrow would be a truly Christian world if those of us who believe made the Church in reality the temple of the living God.

In addition to the inner heart, and the great body of the Church, there is a still further category. We might call these people the outer fringe. There is an index to determine when an individual is dwelling on the outer fringe. It is not always accurate, but in eight cases out of ten it is. Does a person go to Church? That is, assuming that his health permits, does he participate in the life of the Church? His schedule of time may not permit him to attend Sunday morning worship services, but does he take part in some group within the Church? Does he seek to share in some activity which involves a little more than purchasing a ticket to a church supper? Does he ever give the Church a chance to do something for him, even though he may not seek to do anything for the Church?

Since the service of divine worship is the point in the whole life of the Church at which all activity comes to its Christian focus—the worship of God the Father—let us examine the reasons people find for not going to Church.

“The Church you have is not the denomination we’re used to.” Now that would be a reasonably good excuse if true Christianity were embraced solely within one denomination. It is easy enough to understand that the forms of worship of a particular denomination might have come to mean so much to a person that any others would be less impressive, or difficult to appreciate. But usually when one goes into the matter, one discovers that those who offer this excuse have never been active even in the denomination which they claim as their own. If a person has even dimly begun to apprehend the purpose of our religion, he will be able to be sympathetic with another set of forms. God forbid that we

should ever make our young people so loyal to one denomination that they will miss the loyalty to Christ, who claims all who bear His sign.

"We are so busy during the week that the week-end affords us the only opportunity to rest." What do you do week-ends? it is only fair to ask. "Well, we sleep late on Sunday morning, take a drive, or play golf." It is of little avail to point out to such people that we deliberately place our worship services, for the most part, rather late on Sunday mornings to accommodate exactly such as these. Or, to suggest that it might be a wholesome and inspiring practice to take time off from the drive to stop at a Church having a service. Or to suggest that one can enjoy his golf ever so much more if he does not let it interfere with his need for worship.

"We don't like the minister." Here's a more legitimate reason for not going to Church. Oftentimes we ministers are a rather unlikeable lot. We may not be sufficiently expert in the high art of conducting divine worship. Our efforts to be prophetic may be feeble. Our sermons may put people to sleep more often than not. We are often quite inadequate voices, but the people who do not go to Church because they do not like the minister usually would not go to hear the Master Teacher Himself.

"We feel that we can live just as good a life outside the Church as in it." That may be true, in some rare cases. Abraham Lincoln has been celebrated as a good man by a whole American tradition, even though he was not a church-goer. But there are two fallacies in this excuse. First, the person who states this has the burden on his shoulders to demonstrate the good life in his own person. I have no doubt that many people outside the Church are better than some Church people, but that does not mean the Church made the Church person worse, or staying away from Church made the other one better. Second, being good is not the only end of existence. The Church exists to awaken in men a sense of the divine wonder of this life—to relate them vividly and worshipfully with the source of life. The good life in itself without the sense of awe and worship which religion gives a man is a barren sort of self-righteousness, or, at best, personal goodness unbuttressed by the moral power of a God-centered society.

Then there is the great body of the disaffected. How lonely and lacking are these. They feel that something happened to them because of the Church or in it which produced a mortal wound. And they spend their days nursing the wound, and never realizing that only by going back to the Church can the wound ever be healed. These are they who have felt personally "hit" by a sermon, who have a grievance against a leader of the Church, who have felt neglected. If we in the Church are ever guilty of producing unfortunate situations like this, may God forgive us. But certainly one's own Christianity must be big and brave enough to forgive, and to overcome these petty annoyances. Furthermore, if they really love the Church whose people they do not like, they would surely wish to do their part to erase the errors.

Various indeed are the reasons people advance for their not going to Church.

We have no right to haul people before an ecclesiastical bar of justice. Nor shall we win the unreached for the fellowship of the Church by pointing fingers of scorn at the outer fringe and calling their bluff. Nor should we despair of eventually bringing this outer fringe more nearly to the center of our faith. Tenderly must the Church woo them. They are God's children as well as we who are already making the pilgrimage. We would that they might share with us.

MIDWEEK SERMON

THEME: *The Beloved Community.*

TEXT: Acts 4:32.

Our custom to mark (first of May) as Founders Day. Work of little group, continues to this day and we enjoy results.

The Beloved Community: Beginning of Christian Church. Marked by unique character, claims of Founder, and by characteristics noted in members. Fellowship, mutual esteem, mutual aid. Community beloved of God. Ephesians 5:25. Romans 13:8. I Thess. 4:9. Respect, appreciation of common humanity; love for those sharing Christian life, work; reverence for God; loyalty to constituted government: I Peter 2:17.

The Church as Leaven: Christ saw Church working quietly, unnoticed, unthought of, yet affecting whole order for good. Matt. 13:33. Charged of God to be leaven cast in measure of civic life.

Of One Heart And Soul: Members of "the beloved community" in first years in Jerusalem of one heart and soul. Gave themselves in fellowship to each other, gave mutual aid seeing no one suffered, gave themselves with all their soul to work of Christ. Church was society that had social obligations, one to the other; worked earnestly to meet those obligations. Church not social club where people might gather to discuss latest gossip or compare latest fashions. Church of God, charged to do God's work. Church set in world not alone for fellowship of saints, but to witness to Christ. Avenue of personal life. Avenue of teaching. Children in families of these early churches, laid definitely upon Christian parents that children be taught things concerning Christ. Obligation from which Christian parents never released. Young people's work. Church handicapped by refusal of church people to serve as teachers, by failure of church people to supervise and sponsor groups, by failure of Christian parents to encourage children to attend. Remedy lies in catching spirit of unity, fellowship, loyalty to Jesus Christ.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Missionary Work Still Going Strong! Acts 13:1-5.

LUTHER LEAGUE: Y. P.—The "Whys" of Our Church Building. Heb. 8:5.

WALTHER LEAGUE: May Topic—Reading. 3. How To Read.

MAY, FOURTH SUNDAY

CALL TO WORSHIP: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart . . . he shall receive the blessing from the Lord, and righteousness from the God of his Salvation." Ps. 24.

PSALM: 19.

PRELUDE: Nocturno—*Quigley*.

ANTHEM: The Lord Is My Shepherd—*Smart*.

OFFERTORY: Consider The Lilies—*Waghorne*.

POSTLUDE: Closing Voluntary—*Batiste*.

OFFERTORY SENTENCE: "For we are God's fellow-workers; ye are God's husbandry, God's building." I Cor. 3:9.

OFFERTORY PRAYER: Teach us, Almighty God, the responsibility of great knowledge, great wealth, and the possession of a great land. Cause us to remember that we have come into this great inheritance, not through any superior qualities on our part, but through Thy great love and kindness. We approach Thee in all humility with this portion of our great wealth, and we pray that we may be charitable in our giving and thinking, and that Thou will give us grace to respond to Thy call in time of need. Bless us, Gracious Father, and hold us in Thy bounteous care. Amen.—W.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMONS

THEME: "*And Some, Evangelists.*"

(*Ordination or Ministerial Conference*)

HARRY LATHROP REED, D. D.

TEXT: Ephesians 4:11.

HYMNS: "Gracious Spirit, Dove Divine!" *University College*. 77, 77.

"Lord of all Power and Might"—*Stobel*. 664, 6664.

Our English word "Evangelists" is almost exactly, letter for letter, the word that Paul used. It is one of the many words which the English language, boldest and most inveterate of all borrowers, has taken bodily from the Greek.

The Apostle Paul did not, as some people seem to think, use the King James version of the English Bible. But we twentieth century readers of the King James translation use many words exactly as they came from Paul's pen: "Apostles" and "Apocalypse" and "angel" and "presbyter" and "theology" and "evangelist," and a host of others.

Only three times this word "Evangelist" is found in the New Testament. Philip is called "the Evangelist." Paul tells Timothy to "do the work of an Evangelist," and speaking of gifts, he says, "He gave some, to be Evangelists." Instead of adopting or borrowing the New Testament word for the *message* of an evangelist, we use a good old Anglo Saxon word, and call it "gospel." It is one of the words most often on a minister's lips.

If there are "thoughts scarcely to be packed into a narrow act; fancies that broke through language and escaped," I fear that the meaning of "evangelist" has in some way broken through the word and made its escape. The same is true of the word "gospel."

An "evangelist" is a herald of a "gospel." Both words mean "good

news." Of course, a word in any language has a right to change its meaning through constant use in many generations. That is true of "gospel" and "evangelist." But in the N. T. times they meant just one thing—"good news," and "one who brings good news." Never lose out of those two words their original, primary and most significant meaning. We are not in the succession of Jesus and the apostles if we have lost the "good news" out of either "evangelist" or "gospel." When you speak of a man as "evangelical," or of a church or a denomination as "evangelical," let it mean one whose message was always predominantly "good news."

The world always is and always has been eager for news. A newspaper which attempted to be "evangelical"—that is a purveyor of nothing but "good news," would soon come to have a much reduced list of subscribers. That is not what a newspaper is for. It is what an "evangelist" is for. In Athens, long ago, the historian writes that the citizens and visitors were interested in nothing else than hearing or telling some new thing. The world is intensely eager for news. Witness our tens of thousands of newspapers. Bad news will always draw a crowd of excited or morbidly expectant listeners, but there is nothing that makes the appeal to every man, woman and child that the announcement "good news" will make.

"Gospel," "Evangelist" and all the kindred terms mean "glad tidings," "good news." They mean it yesterday, today and forever. It is the very heart of the Christian religion.

"He gave *some*, evangelists." Paul calls it a gift. Experience seems to prove that to be always a messenger of "good news" *is* a gift. Not everyone possesses it. Covet earnestly the best gifts. This is one of them. Now, the gifts that Paul enumerates are not mutually exclusive. You can be a pastor or a teacher or a prophet or a missionary—that is an apostle—and have the gift of the evangelist too.

You must see the message that you bring as "good news." You must think of it as good news, feel it, experience it as good news, enthusiastically believe it to be good news. If you do, you will get a hearing.

I have heard, in gatherings of ministers, at "retreats," or meetings for devotional and inspirational uplift, one or another minister declare with great unction, "Brethren, we do not preach the whole gospel." Listening to discover just what he meant by the "whole gospel," I found that almost always he meant, "we do not preach judgment to come, eternal punishment, the fires of Hell." That may be a necessary part of the preacher's message. But it is not a "gospel"—either a "whole gospel" or a gospel in part. It is not good news.

Suppose you call to you an offending child and say seriously and severely: "Come here, my child, I have good news for you. You are to be soundly punished." It is *not* good news.

When Paul reasoned before Felix and Drusilla of "righteousness, self control and the judgment to come," it was just what that sinful and sinning couple needed to hear. But it was not a gospel. Paul was using his gift of prophet rather than his gift of evangelist.

"Ye offspring of vipers, who hath warned you to flee from the wrath

to come?" "The chaff he will burn up with unquenchable fire." These are not expressions of glad tidings.

Don't misunderstand me. Of course the preacher must preach about sin and sinners and the punishment of sin. But if he is a minister of the *gospel*, such preaching is only preliminary to the telling of the good news. "He gave some, evangelists."

The Christian message is *always* a gospel. Jesus' advent was heralded with the announcement, "I bring you good tidings of great joy which shall be to all the people." And then the significance of the good news followed: "For there is born to you this day in the City of David a Saviour." It is not punishment of sin that is the good news, it is "salvation from sin," it is the presence and power of a Saviour. And so we read of the "gospel of God." It is the good news of His love. We read of the "gospel of Jesus Christ," "the gospel of the grace of God," "the gospel of the Kingdom."

It is the one word that is descriptive of our religion, our faith, our message, our mission. And it means always and everywhere "glad tidings," "good news."

We have only one instance of Jesus preaching in a Synagogue. From the Scripture He read that wonderful *gospel* chapter, the sixty-first of Isaiah. His hearers remembered long afterward that this was what He read: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor, he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to proclaim the acceptable year of the Lord." That is all good news. He had the gift of the evangelist. He is our pattern. His message is ours.

It is a message of good news to those who "labor and are heavy laden;" to those who are poor; to those who are sick; to those who are lonely; to those who are discouraged, disappointed, disgusted, distracted, discontented, disheartened, disabled; to those who are hopeless, helpless, friendless, thoughtless, heartless; to those who are "down and out," and to those who are "up and in." It must be interpreted by the Evangelist, but it is good news to all.

Furthermore, an evangelist is not merely a "news boy," or a "news agent." Even good news in an "Extra" is often cried up and down our streets with the most mournful notes. A sad messenger of glad tidings is a bad combination. If you have the gift of the evangelist you must look it, live it, speak it, be it.

Now, the very heart of our message of good tidings is found in the words "save," "saviour," "salvation." But they have come to be rather stereotyped phrases. There are a good many persons who do not want to be saved and do not know what it means. There are two methods of convincing them that they need to be saved and therefore desire salvation. One is to picture to them so vividly the significance and results of sin, and the horrors of the penalties that follow it, that, convicted and penitent, they shall flee from the wrath to come, pleading to be saved. The other is so to picture the Saviour, and so to present the love that saves

that to be saved becomes the most important and most desired thing in life. Now the evangelist must do something more than reiterate with ever increasing emphasis a few stock phrases and words about salvation.

If the good tidings of great joy have not made one a living expression and example of its power, to proclaim it from a pulpit will have no lasting influence. Someone is quite likely to ask, from what has salvation saved *you*? His question may not find expression in words, but it is sure to be asked. From what has it saved *you*?

If you recommend to a friend, a physician as a specialist who can surely cure his malady, and give as your proof that he cured you, you must give rather convincing evidence that you *are* cured.

You will tell the good news of Christ's power to save others from sin. From what has it saved *you*? The evangelist must in some sense embody and illustrate in himself his message of good news. "He gave some to be evangelists." It is a wonderful gift. I covet it for each one of us.

No two of us are alike; No two of us have the same gifts; No two of us can do the same work. There are no duplicates among the members of the Church which is His body. It is a great blessing that it is so. But we are all called, formally or informally, to the ministry of the *gospel*. That means that we must be in some real sense evangelists, heralds of a gospel that has not lost the meaning of good news.

There is so much bad news published in all our publications, that Christians, more than ever, with glad hearts, glad faces, glad voices, and glad emphasis, must

"Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption, and release."

The gift of the "Evangelist" could never have been more necessary, nor more important, nor more encouraging and helpful than in 1942.

Whitsunday (Pentecost).

THEME: *The Holy Spirit's Unanswerable Question.*

GEORGE WELLS ARMS, D. D.

TEXT: "How shall we escape, if we neglect so great a salvation?" Hebrews 2:3.

HYMNS: "Who Trusts in God a Strong Abode"—*Constance*. 87, 87. D.

"If God, Himself, be For Me"—*St. Theodulph*. 76, 76. D.

Many years ago a quaint and godly Welsh preacher leaned over his pulpit at the Sunday morning service and said, "I am going to ask you a question which I cannot answer—a question which you cannot answer. If an angel from heaven were here he could not answer it. Yes, if a demon from hell should be here, neither could he answer it." Then, after a profound silence, he gave the question which is the text, "How shall we escape, if we neglect so great a salvation?"

That is a text that evangelists have used again and again with great power to the saving of thousands of souls. But the striking thing about these words is that according to the context and the way they are there

used they were not intended for the one outside the Church but for the professing Christian, the church member, the one inside the Church, who is supposed to be saved. Paul, the author of the epistle, says, "How shall *we* escape?" He puts himself in that company. It means those of us who have professed Christ to be our own Saviour. It means you and me.

The very word used in the question itself indicates it cannot mean the one on the outside. The question hinges on "if we *neglect*." That is, it presupposed those who have a salvation as their own right, or within their own possession. A person cannot neglect a thing with which he is in no way associated, or with which he has nothing to do. A man may be accused of neglecting to cultivate his own garden, but he cannot be held responsible for neglecting to cultivate his neighbor's garden. For the sinner, the question is not, "How shall we escape, if we *neglect*?" for he has never yet made salvation his own, but "How shall we escape, if we *reject* or *refuse* so great a salvation?" and it is in this sense that the Holy Spirit has used this question so mightily to the salvation of so many.

If a man is on a sinking ship and refuses or rejects the offer of the lifeboat, he is lost. Also, if he gets into the lifeboat and then *neglects* to use the oars and pull for the shore, he is lost just as effectively. It is in this latter sense that the question is applied to us, and it is a question as searching and vital as it could ever be to anyone outside of Christ. And if we have wondered at those "outside of Christ," as to how they could commit such folly as to reject so great a salvation, let us beware lest we do not likewise commit a greater folly in neglecting it.

Undoubtedly one of the great weaknesses of Protestantism is that it has drifted to the place where its average follower has a conception that in order to be a Christian there is absolutely nothing to do—and he does it. This is largely the result of a wrong application of the great doctrine of justification by faith which gave it birth. They have been told by the preachers so often that there is nothing else that they have to do except "to join the Church," to confess Christ once, and that thereupon they are eternally saved, that they largely believe it.

Now there is a sense in which that is everlastingly true; and there is also a sense in which it is just as everlastingly wrong. It is true that we are saved by grace and not of ourselves, and that salvation is the free gift of God. It is true that when we are truly born of God, "that which is born of God dieth not." It is true that we are morally and spiritually "broke," and have not wherewith to pay because of our unrighteousness. We cannot "bail" ourselves out, nor can all the world, for it is just as much broke as we are. It is true that God has paid this price in the blood of His Son for our great redemption, and that we are not saved by works of our own righteousness. All of that is a great and glorious truth to thrill the heart to all eternity,—and never give it up.

It is also just as true that if we let the matter rest there, and never show any evidence of advancement in our Christian experience and life, it may mean that we have never become partakers of this great salvation at all. We are saved by faith, but faith without works is dead. This

truth is not confined to a single passage, but it is the very solemn teaching of the entire Book.

Take this word, "Make your calling and election sure." (II Pet. 1:10) How do I know I am called? "Ye did not choose me, but I chose you," (Jno. 15:16) says Jesus. But how do I know I am chosen? Have you the least doubt about this matter? Do not let the uncertainty continue for a moment. All eternity hangs in the balance. Make sure. If we have any doubt as to whether our repentance is real, we are told to make sure by bringing forth "fruit worthy of repentance."

Your conversion may be counterfeit just as well as a banknote which you may have in your pocket. If you suspect your money, you take it to the bank to have it tested. The more like the real thing it is, the more serious it is if it is bogus. If you have any doubt about your conversion, take it to the Bank of Heaven and test it there.

"Lay hold on life eternal" (I Tim. 6:12) says the Apostle. "Neglect not the gift that is in thee" (I Tim. 4:14) he writes to his child in the faith, Timothy, using the same word as in our text. Paul discloses that after all his missionary work and service there is still a haunting dread in his own soul "lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27) All of these passages and verses together with many similar ones imply the same content as in this unanswerable question, "How shall we escape, if we neglect so great a salvation?" This question applies to the individual soul. We have a great salvation. If this salvation were a minor or insignificant thing it would make no difference should we neglect it. But it is great from any point that you may consider it. It is great because of what it saves us from,—an eternal night. It is great also because of what it saves us to,—an eternal day. It is great also because of its all inclusiveness,—it is for all men, "whosoever will." It is great because of its cost. We are used to large figures today, running into the billions; but never has there been a cost like this cost, the sacrifice of the Son of God.

Our Lord himself uses this word "neglect" in the parable of the Slighted Invitation where the King gives a great supper and bids many. Concerning the invitation He says, "But they made light of it." (Matt. 22:5) Now you have a perfect right to put the translation as in Hebrews here, and the translation as in Matthew into our text, reading, "But they neglected it,"—and "How shall we escape, if we make light of so great a salvation?"

The shipwreck of a soul is a greater tragedy than the sinking of the most costly ship. Many a soul goes down through enemy action, but when this happens such are without excuse; for the whole armour of God is supplied to everyone who will put it on, and it is Satan proof. But most souls that go down, go down through sheer neglect. That is the tragedy, and that is why we have this tremendous word of warning. "Lest haply we *drift*," as the first verse in our chapter has it.

Our salvation is sufficiently great to demand our utmost heed. It is given us to enjoy and appropriate and not to neglect. "That I may lay hold on that for which also I was laid hold on by Christ Jesus." (Phil.

3:12 R.V.), and "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Matt. 8:36)

Our fathers used to speak of "the means of grace." In the old Reformed Standards these means are defined as the Word, both its preaching and its reading, the sacraments and prayer. All of these are associated with the house of God. We may read the Word and pray in secret, which we must do. But if we are going to attend upon worship, the exposition of the Word, the sacraments, we find these in God's House, in the fellowship of the saints. All of these means, with many others, are the gifts of a loving Father for our soul's enrichment. Heaven is a prepared place for a prepared people. The goal is great and beyond all human comprehension, except as we have here foretastes of divine glory. "Having then these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1 R.V.)

Each one of us has been given a garden—a garden of the Lord. Here we may grow the fruit of the Spirit and every grace that makes glorious the perfection of the Son of Man; or we may let the garden bring forth weeds and thistles. "They made me a keeper of the vineyards; but mine own vineyard have I not kept." (Cant. 1:6) Above all else, cultivate that garden! Neglect your health; neglect your comforts; neglect your business—all of these if need be. Christ says it may be necessary even to neglect your family—but do not neglect your soul! "In your steadfastness ye shall win your souls." (Luke 21:19 R.V.), for "How shall we escape, if we neglect so great a salvation?"

SUNDAY SCHOOL LESSON

Thursday: *The Last Day with the Disciples.*

LESSON: Luke 22:7-38.

GOLDEN TEXT: "This do in remembrance of me." Luke 22:19.

DEVOTIONAL READING: John 14:1-6.

INTER. & SR. TOPIC: The Lord's Supper.

Y. P. & ADULTS: The Lord's Supper.

Jesus had already sent two of His disciples to Jerusalem to secure a room where He and the twelve might eat the Passover. Then as Thursday drew to a close, accompanied by His little band, He made His way to this Upper Room to observe the ancient Passover feast with new significance.

Jesus proceeded to wash their travel-stained feet, setting before them in this way a demonstration of the greatness and pre-eminence of service.

Point out the truth contained in John 13:10, the last three words—"but not all." Passing from one to another as He spoke, He came to Judas, saying, "but not all." It was a last eager effort to win over this disciple, Judas. Jesus did not publicly denounce him in the presence of the other disciples. Jesus knew and Judas knew what Jesus meant when He said, "and ye are clean, *but not all.*" It was a last desperate effort to win the love and the confidence and allegiance of this traitorous man.

There are few more beautiful points in Scripture than this, and it is a point frequently overlooked. This gracious and tactful effort on the part of Christ was unavailing, and the traitor soon left the table to go on his errand of betrayal.

Near the close of the evening, Jesus instituted the service which has been preserved to us in the Lord's Supper. Then followed a farewell conversation in which Jesus sought to prepare His disciples for the day when He should be no longer with them. This conversation is noteworthy for His confident faith in God, the tenderness and patience shown to His disciples and for the promise of the Holy Spirit Who should be sent for their guidance after His departure. A few moments later, after the farewell words had been spoken, while they were all standing, Jesus led them in prayer. He prayed that they might be untouched by the evil of the world, and be made holy as befitted members of the Spiritual Kingdom. He prayed that they and all later disciples might possess the oneness of life that characterized the Son of God and His Father; finally that they might share with their Master eternal life because animated by His love and His spirit.

The prayer ended, Jesus and the eleven faithful followers sang and went out into the night in the direction of the Mount of Olives.

The following characteristics mark the Lord's Supper which Jesus this night instituted. Its simplicity. It was instituted as the disciples were eating, out of the materials of the supper, without a prescribed form or ritual; and with no other preparation than love in Christ for His disciples and in the disciples for Christ. 2. The Passover, which prefigured and interpreted it. Thus it memorializes our deliverance from sin by the death of Christ, our Passover (Romans 8:2. I Cor. 5:7) 3. It prophetically points to the future marriage supper of the lamb (Matt. 26:29. Mark 14:25) 4. The bread and wine enter into and become part of our flesh and blood, and so the support of our life. It is Christ in us who is the hope of glory. 5. The wheat must be bruised and broken, the grape crushed and bleeding, before we can eat the bread or drink the wine. The beautiful and comforting words contained in John 14 were spoken on this day following the supper.

In fellowship Jesus found the satisfaction of His last social desire, the comfort of His last earthly contacts. If He, the Divine Lord, so desired the fellowship of these poor men, how should we desire His. Even in His exalted blessedness, He would have us remember Him. He seeks our fellowship at this feast.

EVENING SERMON

THEME: *Our Spiritual Defenses.*
(Also *Baccalaureate*).

F. W. BURNHAM, LL. D.

TEXT: Ephesians 6:10-18.

Our first line of defense is not the men who are in training for actual combat. It is the men and the women who are behind them; the men

and women whose attitude of mind and spirit shall keep America steadfast and united in the support of high ideals and resolute purposes. The armament of that defense is spiritual. It is succinctly set forth by the Apostle Paul in our scripture lesson.

What are the spiritual defenses which we Christian people here in America need today?

I. We need what Paul calls "the shield of faith." That is, faith in God; faith in and reliance upon a Personal Spirit, akin to our own spirits, whose power is manifest in the finest qualities of personality which have come to fruitage in human life and Whose supreme revelation of Himself has been made through the stream of human history, particularly in the great Hebrew prophets and in Jesus Christ Our Lord.

This faith recognizes that we live in a moral universe, and that in a moral universe consequences inevitably follow their causes. God permits the consequences of evil to fall upon an individual or a nation where repentance and reformation have not been effected. They are the only means by which a race of morally accountable human beings can be disciplined and developed from chaotic irresponsibility into an orderly, harmonious social relationship.

Believing in an orderly and moral God we can understand that He does not intervene to stop this present war among the nations because they have brought it upon themselves by their refusal to be guided by His truth and spirit. He suffers with all those who suffer, in all the nations; but He waits their obedience of His will, revealed in Jesus Christ.

This faith in God includes the inner conviction that God's truth and righteousness and love are mightier powers,—in the long process of the ages—than brute force or any of the engines of destruction which the wrath of man can devise.

God is our Father; not the Father of just a few of us, of our particular race or color of nationality; but the Father of all the living. He is as much concerned about the survival of the Jews as of the Germans, and of the Germans as of the English or the Americans. After all, as a Nation what have we done to merit His special favor; a nation which spends more in one year for intoxicating liquors than we have ever spent to spread the Gospel of His Divine Son to the other nations of the world?

Yes; we need the shield of faith, to turn aside the fire-tipped darts of the evil one.

II. A second spiritual defence which we need is a firm reliance upon the stable processes of peace. War is a disease. Peace is a condition of national health. Disease can last for only a short time,—if the patient is to survive, but the conditions of health must be maintained constantly. The Apostle Paul speaks of "having our feet shod with the stability of the gospel of peace." That is equivalent to saying that we are to walk in peace,—the peace of the gospel. Peaceful stability in a democracy, such as ours, lies in a firm adherence to the due processes of the law in the administration of justice between man and man, and, so far as possible, between nations. War disrupts such due processes. Dictators set them aside and substitute their own iron wills. Any attempt to abrogate the

processes of the law is a step toward dictatorship. There can be no freedom nor lasting peace without the recognition of the supremacy of law. All the rights of the people are guaranteed thereby.

The great principle that the law is supreme over the citizen and over the State and its rulers is an inheritance from our English culture, although its roots run far back in Hebrew theory and practice. For us it stems from the Magna Charta, when the barons, led by the Archbishop of Canterbury forced King John of England to sign the Charter of privileges, June 15, 1215. The principle of the supremacy of law is firmly fixed in our national life. It must not be undermined. It is the keystone of our free institutions.

Speaking before the anniversary of the founding of the Supreme Court of the State of New York, recently, the Right Hon. Sir Wilfrid Green, of England said:

"This basic principle of the common law insures that the citizen shall be free from fear of injustice from his neighbor and from the State. It insures the equality of all men before the law—it insures that no man shall be imprisoned, or destroyed, or deprived of his property or his rights save in accordance with the law of the land. It is of grave importance, particularly in these days when these great principles are being derided and attacked by dictators, that every man and woman in our free democracies should take these truths to heart. . . . Once the law falls into disrepute freedom is in danger and the confidence of the people is shaken. . . . There can be no greater proof of slavery than the fact that the courts no longer administer justice but are used merely as the tools to carry out the wishes of an autocratic and ruthless government."

Here is one of the stabilities of the gospel of peace in which every American man and woman should stand fast.

III. A third spiritual defense is found in what the Apostle calls "The sword of the spirit, that is the Word of God."

We sometimes speak of the Bible as "The Word of God," and I have seen evangelists hold aloft a copy of the Bible and call it the sword of the Spirit. But it was not the Bible to which the Apostle Paul referred; for he was then writing a part of what we now call the Bible. The Word of God is the voice of God's Spirit; true, a record of it is found in the Bible; but the WORD itself was the voice of God's Spirit in the hearts of inspired men. The Word of God is the Spirit of Christ. It is the word of Love.

In a time of war and of international tension it is difficult for even the best of men and women to maintain a spirit of love and good-will. Propaganda pours in upon us. Animosities, prejudices and hatreds are bred and fostered with the purpose of winning adherents to one party or another. Factions are arising in our own country at a time when national unity is of utmost importance. But unity cannot be forced. It must be cultivated and nurtured. Its roots are in the spirit of man. It depends upon a quality of mind and temper. An important element of our spiritual defense is to be found in maintaining a spirit of good-will

toward one another, even toward our enemies. That is how we show ourselves to be Christians.

It is well to remember that in war men do not fight because they individually hate one another. When opportunity is afforded, soldiers of opposing armies are known to cross the lines and fraternize between battles. In the World War French and German soldiers celebrated Christmas together.

We are all pretty much alike, and, under normal conditions we get along with one another fairly well. Here in America a Frenchman, an Italian, a Greek, a Pole, a Russian and a German may work side by side in the same factory, belong to the same Union, cultivate adjoining gardens, and vote at the same polling place on election day, all without quarreling or seeking to kill each other. For the most part, one nationality is not more belligerent than another. The average German is not more bellicose than a Briton or an Irishman. It is the ambition of leaders which thrusts nations into war; or tyrants who usurp power and make life so unbearable that freedom-loving subjects revolt and take up arms. Great political or economic considerations lead to disagreement. When the ends sought cannot be secured by peaceful means somebody starts a war, then others must fight to maintain their liberties. But the common people are often made to believe that all virtue lies with one side and all iniquity and villainy with the other. Finally when the fighting and destruction is over, these same people must live and have dealings with one another as before. We Christians, in America, have reason to hate no other people. We are debtors to the achievements and the culture of them all. We have large samples of their populations in our midst. Our national life is made up from all these constituencies. In such a time as the present we must seek good-will among all of these and put aside every vestige of race or cultural prejudice. The spirit of love is a mighty spiritual defense.

Finally there is spiritual defense in what the Apostle calls *the belt of truth, and integrity as a coat of mail*. How important that is in a time of war. The whole system of war is built upon deceit. Lying propaganda becomes a fine art in war. Not only are attempts made to deceive the enemy; but, in many cases, in order to maintain temporary morale, leaders deceive the people of their own nation. That is why it is so difficult after a war to get back to a substantial basis of peaceful life. Suspicions persist. Men fear to trust one another. It seems legitimate to take advantage of another's ignorance, or to deceive him for personal gain. Much of the spirit of wild speculation which held sway during the Nineteen-twenties and the inevitable depression which followed in the early thirties, is traced to the influence of the World War.

Christian men and women need to "*tighten the belt of Truth and wear integrity as a coat of mail.*" They may thus become a saving force in the national life.

Let us remember that these Spiritual Defenses are just as real and as important as are guns and tanks, airplanes and bombs. They are constructive defenses. By them the life of the nation and of the world

is held in perpetuity. It was the lack of such spiritual defenses which made possible the undermining, by fifth-columnists and propaganda forces, of those nations of Europe which fell so readily before the Nazi attacks; and, on the other hand, it is possession of such spiritual defenses which sustains and supports the people of England amidst the terrible trials through which they are now passing.

"For freedom hath Christ set us free" let us not again be entangled in any yoke of bondage. Let us put on the whole armor of God—the full panoply of the Spirit; for the source of bondage is not in external things; but in the spirit of man himself. With the discipline of that spirit the Eternal Father Himself has shown the way and provided the source of power. We must bring every thought and imagination of the heart into captivity to the obedience of Christ.

Concl.: This is the day of opportunity for the Christian to bear witness to Christ by the loyalty and firmness of his stand in spiritual defense.

Hear this challenge from the great Apostle:

"Watch ye, stand fast in the faith, quit
you like men, be strong. Let all that
you do be done in love."

MIDWEEK SERMON

THEME: *The Breaking of the Day.*

TEXT: Gen. 32:24.

Jacob was properly caught. Could not go back; Laban was through. Across river was Esau. Jacob afraid.

The Wrestler In The Night: That night an extraordinary experience. A new man limped across Jabbok in dawning. Still knew fear but something stronger than fear. Knew must face Esau. Jacob never able to forget past. For rest of life lame. His son reminded him: cruel, lustful, crooked. Early reputation never died.

The Breaking Of The Day: Every dawning offers new beginning. Esau forgiving, forgetting, welcomes him. Always carry something of old into new. Fears, doubts, because of failure, fault, sin. But day does break. Not come unscathed through night; lamed in spirit, but able to go forward. God known, gives strength, power over fears.

The New Horizon: Old life bounded by fears, doubts. New life bounded by God's love. From now on, Jacob was to keep hold of God and God was never to let go of him. That is what you and I may take for ourselves out of this old story. Hereafter we may share our lives with God.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—New Phases of World-wide Missions. I Cor. 1:22-31.

LUTHER LEAGUE: Y. P.—The "Whys" of Our Church Service. Hebr. 1:5-25.

WALTHER LEAGUE: May Topic—Reading. 4. Discussion.

MAY, FIFTH SUNDAY

CALL TO WORSHIP: "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His Holiness." Ps. 30.

PSALM: 8.

PRELUDE: In Springtime—*Kinder*.

ANTHEM: Fear Not, O Israel—*Spicker*.

OFFERTORY: Two Angels—*Whiting*.

POSTLUDE: Allegro Pomposo—*Holloway*.

OFFERTORY SENTENCE: "At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year and shall lay it up within thy gates." Deut. 14:28.

OFFERTORY PRAYER: Almighty God, guide us in the course of life, help us to put first things first, and second things second. Help us to remember that the first fruits of all of our labors belong to Jehovah. We come to Thee this morning with this gift which is only a portion of that which Thou has bestowed upon us. We pray Thee to use it as Thou knowest is well, and bless us in our service to Thee. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMONS

THEME: *The Memorial That Endures.*

T. D. GEHRET.

TEXT: "The Cross of our Lord Jesus Christ." Col. 6:14.

HYMNS: "In the Cross of Christ I Glory"—*Rathbun*. 87, 87.

"Lord Jesus, When we Stand Afar"—*Ludborough*. L. M.

Scattered throughout the various cities of the world, there are to be found monuments and memorials which have been erected as tributes to the world's hero-dead. These memorials have been erected and dedicated to the proposition that all of the infamies attendant upon war should be set aside in the interests of a greater and enduring peace. With the rest of the world, we pass them by and their lesson is all too soon forgotten. Think today of the great cities of the world which gloried in their fine monuments. In these days of modern warfare many of these memorials have fallen. One thinks of London, of Warsaw, of Berlin, of Belgrade and others. Many memorials have been totally destroyed.

Memorial day calls to mind the countless who gave their lives that civilization might endure. As long as wars continue, there must of necessity be soldiers to fight them and memorials are to keep fresh in our minds, the sacrifice that others have made for us.

One day, long centuries ago, there stood a rugged Cross upon the brow of Golgotha. Here is indeed God's memorial for the ages. The cross bore unmistakable evidence of the amazing love of God for man.

The cross has stood before us from our earliest childhood, and we may have become quite familiar with it. Perhaps we have become so accustomed to it that the reality of it no longer appalls us, our thinking has become calloused. We fail to realize its profound meaning.

But this memorial endures. It speaks with renewed freshness today of the sacrifice of our Saviour. "He bore our sins in His own body to the tree." As we contemplate the Cross the wonder of His love grows

upon us, and we find ourselves prostrate before it, seeking cleansing, forgiveness and power. Since we are thinking about the cross I want to take that word of five letters and in acrostic outline lead you to some great thoughts about this memorial which outlasts the ages.

1. *CONSECRATION*. Consecration is a filling as well as an emptying. It has a two-fold aspect, Godward and manward. Dr. Handley Moule once said: "He saved us to annex us." In war-times the ground gained by the victorious army is annexed by the victor, and the subjugated people come under his control. Just so have we been conquered by the love and the grace of God.

We are reminded by St. Paul in 1 Cor. 6:19: "Ye are not your own." Let us remember that consecration is not regeneration. It goes a bit deeper. Regeneration speaks of our new birth. We were rebels, aliens, foreigners, without God and without hope in the world. But God in infinite grace wrought conviction in our hearts. How did this happen? Through the ministry of the Holy Spirit, in connection with the Word.

But there is very definitely a growth in grace. Peter speaks of "new born babes desiring the sincere milk of the Word that ye may grow thereby." Indeed we do grow as we feed upon the Word of God and give ourselves to prayer. As our spiritual life deepens we will hear the call of the Holy Spirit fully to yield and consecrate our all to the Lord.

When President Garfield was shot, the engineers planned a short railroad from the main line to the cool and quiet spot selected for his comfort and rest. It was to run through a farmer's front yard and he refused to grant the right of way. But when informed that it was for the life of his beloved President, the President of the United States, he replied: "That is different. Why if that railroad is for the President you can run it right through my house." Oh beloved child of God, give absolute right of way through all of your possessions to the King of Kings and Lord of Lords, your worthy and adorable Saviour, and count it not a cross but a pleasure to be so highly honored!

2. *RECONCILIATION*. It is not correct to say, "My God is reconciled." The Word says: "God was in Christ, reconciling the world unto himself . . . and hath committed to us the word of reconciliation," 2 Cor. 5:19—"God was in Christ," that is a profound statement. God was incarnate in Jesus Christ, so that when Christ spake it was God speaking. When Christ suffered it was God the Son who suffered and died. Would Christ have come if there had been no sin? If there had never been a fall, there would have been no need of the incarnation. All our highest thought of Christ centers in Him as a Redeemer. The cross is the central theme of the plan of salvation.

Christ came for a very definite purpose, it was to die for mankind so that we might be reconciled to God. And if we accept the fact that Christ came to reconcile the world to God, then it must also be an accepted fact that the world was estranged, alienated from God. Reconciliation presupposes a close relationship, however unhappy it may be now. God originally made man for fellowship, for communion. Sin spoiled the plan and separated man from God. Sin ruined man. And no length

of wandering, no depth of sin, can ever eradicate from the mind of man the conviction that man has to do with God, and that there is something wrong with his relationship with God.

Now how did Christ reconcile us to God? You see the alienation was two-sided. On the part of man, there was his sin with the subsequent fear and distrust. On the part of God, there is His righteousness, His holiness which condemns sin. Reconciliation in order to be effective must deal with something in God as well as with something in man. Not only did sin need to be atoned for and be done away with. The righteous demands of the law must be met, God must be satisfied. The cross deals with sin and with God's condemnation of the sinner. Here we see the justice and the mercy of God. How could God be just and yet justify the ungodly, that was the problem. The cross gives the answer.

3. *OBLIGATION.* Those who have accepted Christ and know the joy of serving Him will not chafe at the obligation and responsibility that rests upon them. Paul once said: "Woe is unto me if I preach not the gospel." He felt the weight of it, the urgency of it. He could not escape from it. Christians are under divine orders.

There are many who want the blessings and the good things of Christianity, but they do not want to assume any responsibility. The world is full of shirkers, they do not like the cross, they do not want to be obligated. Ask some folks to make a definite promise and listen to the age old answers—"I do not want to tie myself down," "I do not want to obligate myself." But obligation must be viewed not so much as an unpleasant task or duty, but as a privilege. Of Jesus it is said: "For the joy that was set before Him, he endured the cross, despised the shame, and is set down at the right hand of the throne of God." Hebr. 12:2.

Americans like to repeat the words of Abraham Lincoln uttered at Gettysburg. "Government of the people, by the people, and for the people, shall not perish from the earth." But let us consider the entire closing sentence of that memorable speech. "We here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that this government of the people, by the people, for the people, shall not perish from the earth." Do not forget the words: "Under God." If God is left out there will be nothing but anarchy and tyranny.

Yes, we are under obligation and we are glad for it. We are to be trophies of His grace. We are to be witnesses of His saving power. We have a distinct mission to the world, we shall tell them of the fact of His death, His resurrection and His coming again. Never shrink from the obligation, it is part of the training and in the coming day we shall be thankful if we discharged our duty well.

4. *SALVATION.* Every one will realize that the cross speaks definitely of salvation. That was a memorable word spoken by the Apostle Peter after Pentecost. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be

saved," Acts 4:12. It is to be feared that the modern church of our day has become a purveyor of smooth things. But the mission of the church is to preach Christ and Him crucified. The cross is still preached by some, but there is no longer any offence to it. The cross has been ornamented, it has become a thing of beauty. But in God's sight the cross is still a place where sin was dealt with, where blood was shed, where atonement was made for guilty man.

The world speaks and thinks of reformation, of doing good, of observing forms and ceremonies. There is talk of salvation by character. But all of these are impotent, they cannot save man. Salvation is ours only by faith in the Lord Jesus Christ. The cross lifted up speaks of One who dealt with the sin problem once and for all.

The prophet Isaiah in that wonderful 53rd chapter said: "The Lord hath laid on Him the iniquity of us all." He did not take time to explain whom He meant when he said, "On Him," but it was the Lord of Glory, who came down to our world of sin, darkness and shame. He who was born as a Babe and was laid in a manger. Wonder of wonders, in the Incarnation the lowliest of men beheld the face of Him who is God's only begotten Son.

5. *SATISFACTION*. In a thousand ways the world seeks to satisfy but fails every time. "Satisfaction guaranteed," says the merchant, the business man, the builder. But in Christ we have soul satisfaction. Our weary souls cannot find rest and a satisfied heart anywhere else but in Him.

We live in an age of materialism. Spiritual values are often unrecognized and unappreciated. We see such emphasis placed on material values that the value of the individual soul has been largely lost to view. And with our dependence upon material resources we have become a race of fearful and anxious people.

The cross challenges us to a return to the old faith. Here only can we find full and complete satisfaction. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore," Psalm 16:11. David, the sweet singer of Israel exclaims: "As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake with thy likeness," Psalm 17:15. Christ so satisfies His own that things of this world lose their lustre and their appeal. Satisfaction comes by submitting to His will. The compass needle before it is magnetized moves where it will, but once magnetized it always points to the north. The unregenerate will of man is like that compass needle, it moves to and fro following any worldly object. But once brought under the magnetism of Christ it always points to the will of God as revealed in Christ.

What is the reason that so many people have become dissatisfied with life? It is because they have been disillusioned. The pleasures the world offered proved to be but a mirage. They kept running after them and never found heart ease or soul rest. The world provides amusement, entertainment, pleasure, but it cannot satisfy the soul of man. Only Christ can satisfy and meet the longings of the heart of man.

Trinity Sunday

THEME: *The Unanswerable Logic of Christianity.*

PAUL SCHERER, D. D.

SCRIPTURE: I Peter 2:1-10.

TEXT: I Peter 2:1.

HYMNS: "Creator Spirit, by Whose Aid"—*Machs Mit Mir, Gott.* 8, 8, 8, 8, 8, 8.
"Father, in Thy Mysterious Presence Kneeling"—*L'Omnipotent.* 11, 10, 11, 10.

For so is the will of God, unto Peter, that with well-doing ye may put to silence the ignorance of foolish men.

He means that a good life is the only downright unanswerable logic in the world! These people were suffering persecution, and wanted to know what could be done to remedy matters. What rebuttal could they offer to the angry charges and bitter attacks that were being made against them? And he said none! If anything could stop Life's silly, blasphemous mouth, it would be the kind of staunch integrity that hung once on a cross. Nothing else was worth a row of pins!

I. In our day, we have no persecution to face: Not yet! What concerns us is the fact that the task of putting together our Western Civilization seems to belong at last to Christianity, with everything else pretty obviously bankrupt; and we want to know how to go about it. In the last analysis it's the kind of life Christ turns out that counts! That's a logic nobody is going to refute! When you come to examine it, you'll find that it has three marks.

First, It's centered upon the pivotal fact of the New Testament, which is the Jesus of History and the Christ of Faith. If Christianity is to make any impact on the West, it will be by means of Christ-centered lives! Not His character, not His teaching;—these are, so to speak, His attributes: it's the God-head of His person that stands at the focus of Christian life and Christian experience.

The secret of the centuries lies precisely in this: that He wasn't an ordinary sort of man! That's why Creeds have grown up around Him; and I think it's going to be very hard to dismiss them; because some of us can't rise to the full measure of their stateliness, to haul them down with our ropes and grappling-irons, and put cheaper, jerry-built creeds in their place! For, of course, creeds we will have, unless we are going to give up thought entirely! There will be some stumbling effort to put into words the awed response of human life to the final challenge of this strange Man: "Whom say ye that I am?" "God of God, Light of Light, very God of very God." It would be a pity to have everything remain of the New Testament and of Christian history,—everything but Christ Himself! He *is* Christianity!

If there's any hope it's there! And more and more every day the defeated life of our world is beginning to realize it. For God's sake and man's, these coming years, let's not be drawn off to put our confidence in anything else! The people who want to try Christianity now, will have to try Christ!

II. The second mark of the kind of life Jesus turns out as the only unanswerable logic there is,—the second mark of it is the stress it's always laying on the absolute! If Christianity is going to make any impact on the West, that has to be its approach. I mean that you and I are here to do more than echo the changing voices of our time; to say what everybody else is saying, with but slightly devouter gestures, wrapped in a shade more pious atmosphere! We are here to make another Voice heard, in this babel of voices: a Voice that once spoke steadily along, and still speaks about a will of God for human life; and won't ever shift or bow and scrape and cut corners, and adapt itself,—like a silly fop, with his hat under his arm, backing off the stage at anybody's insistence.

If we Christian people actually do have a private wire, to put it crudely, with the Mind of the Eternal at the other end, we'll not be talking as if we'd heard nothing but the latest gossip of the neighbors!

It seems to me personally—and in this I would speak for myself and no others—that the time has come to assert the absolute about War. I believe we've outlived the world in which War was useful, if it ever was! I believe that War and Christ can't get along together. Life needs the people who will keep saying that, and living by it!

The ultimate fact about human life is its oneness. This divided, jealous occupancy of our little earth is not God-appointed. What is God-appointed is the common need and common hope and common fear of our common humanity. Sooner or later we've got to come down to that. The man who can think of nothing better than to inflate his chest and wave a flag is not a realist. He's a ghost! He's alive in a modern world with a belated mind! In a world where there is no longer any good that's our good, to be hedged about, as if that were the way to defend it; or to be imposed on others, as if that were the way to extend it; in a world where everything we have is more obviously than ever before a trust, and where our use of it is what determines its survival; not the *defenses* we throw up about it! Here's our freedom! Turn that into cheap license, and nothing will prevent the loss of it. Make it and keep it a glory among us, and nothing under the sun will ever be strong enough to destroy it. It isn't so much the chap who has queer ideas about War that constitutes a danger to our democracies; it's the fellow who thinks that Democracy is a well-nigh unlimited opportunity to get away with his own shady transactions in business and politics!

That brings me to the other realm where it's time for us to begin asserting the absolute, saying what we have heard from this Christ without the ifs and buts and whereases and althoughs with which we've overlaid the last vestiges of our Christian morality. I mean the realm of social and economic affairs. I don't believe we'll land these next few years in the middle of a much more decent and livable order. I don't believe we can take completely uncompromising attitudes toward the evils of society, and talk about being absolutely honest, and absolutely pure, and absolutely truthful, as some do; a bit too casually, perhaps. That may be just another way of fooling ourselves. But I do believe that it's at least one of the functions of the Christian Church to keep the tension alive in every com-

munity between what *is* and what God *would have*; and I believe that if we want to accomplish anything now in the world, we've got to keep that tension so tight that it sings! It's what we're committed to when we pray: Thy kingdom come! If that means anything, it means that we're not to fall back weakly on the inevitability of compromise every time we come face to face with some ugly, persistent wrong. We are to stand for the difficult right at a little cost! Draw the lines taut, never willingly make terms. There's no promise anywhere that we shall be able to transform the order in which we live; but we can sharpen its conscience, and strengthen its faith, and by the grace of God, more and more defy its limitations, with a cross-inspired devotion to a "kingdom which is not of this world." It's becoming clearer by the day that we have either to root up this religion, or to practise it more sincerely than we've ever practised it, if humanity is to have any rest!

III. The only type of Christianity then which can hope to have any vital impact on the West, is Christ-centered; it keeps reducing to the point of danger its own compromises with the world; and it quits taking a defeatist attitude toward itself! That's third. Altogether too many of us are sure that everything else will work and religion won't. The gospel of Jesus Christ would never have got out of the first century, if everybody had felt about it then as most of us feel now.

There is a place in the Old Testament where we read about a number of things that were brought back and restored to the Temple; only, so runs the record a little wistfully,—only there was no trumpet for the house of the Lord! We are so apologetic about everything. The Church has failed in so many ways. We can only cling to religion, while the world goes on kicking it about. I was startled the other day by a lizard running under a leaf; and smiled to think that lizards are all that's left of dinosaurs! You can turn them over with your foot. What's left of the faith that sang its way through the New Testament, and went rollicking on, come life come death, in the sheer power of God? Who's left of the period of the first Christians, of whom Glover said, they were absolutely happy and always getting into trouble?

There's just no sense in allowing ourselves to be mastered by one sort of environment or another simply because we don't really expect anything much to come of this religion that once changed the course of history. We rarely make any practical test of it; and it gradually turns into an adjunct, tied to the end of industry to make matters a bit more tolerable; hauled in when we're tired of fighting, as if it were *nice* to have it around when there isn't much to do, and we only want to talk and think; tacked up as a kind of conclusion to our tales of woe,—we couldn't put up with things, if it weren't for our belief in Christ!

And all the while He actually intends to change matters; is soberly bent on it; will do it if we give Him room. He's done it, more than once. I've seen Him; seen Him do impossible things: seen Him with my eyes, this unaided Christ, with a lone soul that stood by Him! It's the story of every triumph that has found its way into human life and settled down there to be at home! There's nothing in the record of Christ's conquer-

ing march through the ages that we need to be so everlastingly humble about, and so timid! Maybe the only thing life is waiting for is for us to get back the trumpet in the house of the Lord!

"For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." Peter wrote that, and discovered a better argument for the truth of Christianity than the sword he used the night they came to arrest Jesus. He had found that the one unanswerable logic was the logic of the lives it turned out. Nothing else mattered. Nothing else matters now. This Western Society of ours is sick: the task of its recovery settles down to that in the end: your life and mine, whether or not they can bear the brunt of it!—and this One Who came out of Eternity to gaze hungrily at us, and bravely to take us by the hand!

SUNDAY SCHOOL LESSON

Friday: *The Day of Suffering (1) (Gethsemane and Trials).*

LESSON: Mark 14:32-34, 44-46; 15:1-5.

GOLDEN TEXT: "Not my will, but thine, be done." Luke 22:42.

DEVOTIONAL READING: Isaiah 50:4-9.

INTER. & SR. TOPIC: From Gethsemane to Pilate's Court.

Y. P. & ADULTS: From Gethsemane to Pilate's Court.

Jesus and His disciples, after midnight walked across the valley of the Brook Kedron. The Garden of Gethsemane lay just across the brook on the lower slope of the Mount of Oliver. It was a place which Jesus was accustomed to visit. He took Peter and James and John and went into the garden. Some distance from the entrance He left the three and went on alone. Here He lifted His heart to His Father. Meanwhile, His disciples, fell asleep. Repeatedly Jesus came back and found them sleeping.

A band of soldiers, led by Judas, came to arrest Him. The disciples all forsook Him and fled. Taken, first to Annanias, the former High Priest and the father-in-law of Caiphas, He endured a brief examination. He was then sent to Caiphas, the High Priest, who with a part of the Sanhedrin, before daybreak, made a preliminary examination. After daybreak, a more formal trial was held before the entire Sanhedrin. There were thus three steps in the ecclesiastical trial. Jesus was accused of blasphemy and condemned by the Sanhedrin as worthy of death. The authority to execute the death penalty resided not in them but in the Roman court alone. He was therefore hurried to the residence of Pontius Pilate, the Roman governor. Pilate attempted to evade his responsibility and sent Him to Herod by whom He was returned to Pilate, and by him sentenced to death on the charge of exciting the people into insurrection against Rome. The Roman soldiers led Him away, followed by a multitude. At first Jesus bore the cross Himself, but the burden was shifted to the shoulders of one Simon of Cyrene who carried the cross to Golgotha where the Lord was crucified.

Friday is the day of prayer, of betrayal, of trial, of suffering and death, and its close finds our Lord lying in the tomb. Friday is preeminently the Day of the Passion.

One point commonly misunderstood is Matt. 26:55, "Are ye come out as against a robber?" The allusion is to the invasion of His privacy in the garden, and the implied suggestion that they have put a false construction on His presence there. They think He has been seeking escape from His fate while in fact He has been bracing Himself for it. Jesus asks, in effect, why they did not apprehend Him while, for several days in succession, He sat in the Temple precinct teaching. How could they imagine that a man who spoke His mind so openly should slink away into hiding places like an evil doer? Jesus reconciled Himself to the indignity of arrest, and all that it involved, by the thought that it was His "cup" as was described by the prophet.

EVENING SERMON

THEME: *The Challenge of Memorial Day.*

HARRY W. STAYER, D. D.

SCRIPTURE: Isaiah 51:1-16.

TEXT: Isaiah 51:1b.

HYMNS: "O God! Beneath Thy Guiding Hand"—*Von Himmel Hoch. L. M.*

"O God of Earth and Altar"—*Meirionydd. 7, 6, 7, 6, D.*

Sir Walter Raleigh, writing of history, said, "It is not the least debt we owe unto history that it has made us acquainted with our dead ancestors and, out of the depth and darkness of the earth, delivered us their memory and fame." Reading a statement like that, one first agrees with it and then one asks a question about it. Of what value is such acquaintance with "our dead ancestors?" What is the worth, to us, of "their memory and fame?" What, for that matter, is the intent of any memory or the observance of any memorial occasion?

What must be one of the best answers to such questions is that contained in the immortal words of Abraham Lincoln which he spoke in his Gettysburg Address, on that momentous day when a portion of the Gettysburg battle-field was set apart as a final resting-place for the bodies of the heroes who there laid down their lives that the nation might live. Concerning the procedure of that day, Mr. Lincoln said, "It is altogether proper and fitting that we should do this." But deep-rooted in the procedure is the purpose in Lincoln's further words, "that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion." That's the answer to our questions. Therein lies the worthwhileness of the Memorial occasion. To honor the soldier dead and pay tribute to their memory—that is "altogether proper and fitting." But it must all be as "chaff which the wind driveth away," a mere doing and then a forgetting, unless we sense in it some such heroic summons as Lincoln has worded for us, saying, "It is for us, the living, to be here dedicated to the unfinished task which they have thus far so nobly advanced."

With that urgency before us, we shall need to say this, that Memorial Day comes to us with a significance beyond the historical incident whence it is derived. It reaches down deeper, it extends out farther, it lifts up

higher than merely a parade and a prayer, or even the beautiful custom of placing flowers on the graves of those we delight to honor. For while it is "altogether proper and fitting that we should do this," it is immediate and imperative that we reckon with the living issues also. The tale of yesterday's devotion should hold inspiration for us. But the things of today call for courage and conviction and consecration now. When Abraham Lincoln delivered his Gettysburg Address, he spoke in a crucial hour. The country was engaged in the great Civil War. The extent of the danger is revealed in these words of Lincoln, "Four-score and seven years ago our fathers brought forth, on this continent, a new nation conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great Civil War, testing whether that nation or any nation, so conceived and so dedicated, can long endure." Today the nation faces another testing time. The forces threatening are more subtle, more vicious, more deadly, better organized, better equipped, and mighty with a might almost beyond imagination. We are being driven to acts that are alien to our American way of life. We are confronted with concepts of government which are contrary to our whole political set-up, our social philosophy, and our religious heritage. The issue of the hour is once again the issue of whether a nation, conceived and dedicated as our nation, can long endure; whether "government of the people, by the people, for the people" will weather the tempest or "perish from the earth." When, on Memorial Day, we gather in our cemeteries to commemorate "the honored dead," a voice from beyond the grave reminds us "that from these honored dead we take increased devotion to the cause which they have, thus far, so nobly advanced."

But Memorial Day does something more than speak a challenge and sound a summons. It sets forth that spirit in man which, under God, will bring His kingdom in. Memorial Day accents the great spirit of brotherhood. Here, among the honored dead is no dividing of men according to class and creed and color and cause. There is no north and south and east and west. Here are no rich and poor, no high and low. There is no hatred, no cruel strife, here. Here is a common bond that binds all men as one—the common bond of death. And this brotherhood of death calls us to build the brotherhood in life. It is no empty gesture we go through in our observance. There is something fine, something profound and holy, about it all if only we have eyes to see and ears to hear and hearts to understand. And ever, as we face today, and the morrow to come, there is a prayer for all of us to lift, the prayer of some poet whose name I do not know but whose lines linger in my mind—

"Give us the courage of the soul's high vision,
Though its fulfillment here we never see;
The heart to make and keep the brave decision,
And faith to leave the Ultimate with Thee".

MIDWEEK SERMON

THEME: *That Burden of Yours.***TEXT:** II Corinthians 12:9.

Many people carry heavy burdens, feel themselves frequently at the breaking point. Every pastor has heard cry, "It is too much! What shall I do?"

That Burden of Yours: Burdens many, varied; personalities under burdens differ one from another. No stock formula to bring ease, strength to every burden-bearer. Economic burden so common, government has vast complicated machinery to lift from shoulders of large part of people. Burden of sickness: Person himself, or loved one. Diseases that develop almost unnoticed, almost inevitably fatal in outcome—infantile paralysis, cancer, etc. Burden of bereavement, loss of one with whose heart our heart has been knotted. Burdens laid upon us by disappointment. Burden of fear; even more common than economic burden. Fear not of what happened but of what may happen. Burden placed upon us by actions of others; ingratitude, envy, jealousy, slander, libel, malicious gossip, host of evil things.

The Origin Of The Burden: Frequently found outside ourselves: economic system or social structure. Burdens from social conditions in which we live. Sometimes result of own ambition. Sometimes linking of economic and social. Sometimes source of burden lies within ourselves. Not at peace within own souls. Low standards of conduct, low ideals, selfish desires, a host of such things bring burden to our souls.

The Easing Of The Burden: Easement of some lies in social and business realm. Christians should take deep interest, part in social reconstructive work. Banishing of ignorance a necessary factor in human progress. Medicine must find a way by which people in lower income brackets cured of some ill of body will not find themselves bankrupted financially. And so one could continue. How find strength for carrying? II Corinthians 12:9. Stop blaming God for troubles. God's purpose good. Perhaps searching of heart will reveal cause. Selfish? Greed in heart? Travelling with God? Guilt burdening me? Will in submission to God, or in state of rebellion? Truly trusting God, or overrun by fear? His grace is sufficient for us.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—New Phases of Missions in Our Country. Jas. 2:14-26.

LUTHER LEAGUE: Y. P.—The "Whys" of Our Church Practices. I Cor. 14:24-40.

WALTHER LEAGUE: May Topic—Reading. 5. Service Project. Plan to enlarge Society Library. Consult Walther League's "Basic Book List."

JUNE, FIRST SUNDAY

CALL TO WORSHIP: "O come, let us worship and bow down, let us kneel before the Lord, our Maker, for He is our God and we are the people of His pasture and the sheep of His land." Ps. 95.

PSALM: 29.

PRELUDE: Lotus Flower—*Schumann*.

ANTHEM: Breathe On Me—*Wheeler*.

OFFERTORY: Sheep And Lambs—*Mackinnon*.

POSTLUDE: Berceuse, Finale—*Stravinsky*.

OFFERTORY SENTENCE: "But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." I Tim. 5:8.

OFFERTORY PRAYER: Because through Thy wisdom we have learned the value of the precious little ones about us, we stand ready to follow Thy bidding in their care and teaching. Accept our offering this morning as evidence of our desire to establish Thy Kingdom on earth so that little children may come to Thee at Thy bidding. Accept this gift, and bless it in Thy service.

BENEDICTION: The grace of our Lord Jesus Christ be with you all.

SERMONS

THEME: *This Homesick Generation.*

ALVIN E. MAGARY, D. D.

TEXT: "Hath a nation changed its gods, which yet are no gods? but my people have changed their glory for that which doth not profit." Jeremiah 2:11-13.

HYMNS: "Jesus, Master, Whose I am"—*St. Chrysostom*. 77, 77, 77.

"Take my life, and let it be"—*Patmos*. 77, 77.

The other day I heard a lady discussing the furnishing of her country house. Something was said about Victorian furniture. "But," she said, "you know everything Victorian is coming back into fashion."

That's news for some of the bright boys who have had such a lot of fun debunking grandpa, and pointing out that before an inscrutable Providence brought them into the world, the world was a stuffy old place, and that before they came along to tell us the facts of life, we were mistaken about pretty much everything.

We are not hearing so much from these bright boys nowadays. The pestilent crop of smarty writers of some years ago seems to have disappeared. They had much to say about boobs and yokels, the Bible-belt and the futility of the 19th century. They scoffed at the typical American town, and sometimes they even scoffed at America. Main Street was the symbol of hypocrisy and ignorance. People who read Dickens and thought Tennyson was a poet were boobs.

Those bright, 20th century boys had a fine time while it lasted, but where are they now? They're gone with the wind. People in these days are in no mood to listen to the smart-aleck.

No, this generation is homesick for the horse and buggy days. It is utterly sick of the smart-aleckism that sneered at grandfather because he wore whiskers and was a deacon in the church.

Have you noticed how this homesickness has expressed itself in popular literature, in the motion pictures and in fashions? The young girl of today, when she dresses up looks more like her grandmother each season. The

most popular books and plays have been those in which the quiet, decent family life of a past generation has been portrayed.

I saw such a motion picture the other night. It was just one long homesick memory of the way we American people lived fifty years ago, before we had an automobile, or an airplane, when a telephone was a novelty, when there were horsecars jogging up and down the streets, and when home was a place where you expected to be, unless there were some special reason for being elsewhere, instead of a place to which you went when there was no other place to go.

Why is it that there has been so marked a turning back to the old times during the past few years?

One reason is that we have discovered that there were people in the world who knew quite a bit before ever we were born. We look back to a time when people had to get along without many things that we consider necessary, and we see that while we have many things they did not have, they must have had something that we do not have.

We have higher wages, better houses, more conveniences, more ways of amusing ourselves, better medical care—well, it would take too long to mention all the things we have that our fathers and mothers didn't have, and yet, they had something that we have missed. What do *you* think it was?

We used to think that this twentieth century was to be the era of progress, that would make all the other centuries look like the dark ages, and yet here we are, wondering if we can keep civilization going at all, scared out of our wits, afraid that the twentieth century will witness a return to barbarism. What is the matter with us?

We thought, a few years ago, that the way to be happy was to have a "good time." We couldn't understand how our fathers and mothers could sing about Sunday being a day of rest and gladness, when all they did was to go to church and sit on the front porch in the afternoon. So we invented the automobile and the motion picture and the radio. On any Sunday, I suppose, it would be possible to load the entire nation into the automobiles we own and go joy-riding. Did I say the automobiles we own? I mean the ones we haven't yet paid for. Every four days a number of people equal to the entire population of the nation, go to the theatre. Into our homes comes music, clever, popular music, jazz, and also the noblest classical music in the world, along with all kinds of entertainment, instruction, news and amusement.

These are all fine things. And yet we are discontented, afraid and unsatisfied. Thousands of intelligent women believe that to bring children into such a world as this world of the twentieth century is to bring them into a life of misery. What is the matter with us?

Of course, we are disappointed.

We thought science was to be our bright and morning star. When we learned that we had all descended from the ape we congratulated ourselves that we were so much brighter than grandpa, who had an idea that he was a child of God.

This was to be the scientific age. And science did do great things for us. It made travel easy, work light; it relieved us from hours of drudgery; it raised what we called the standard of living; it found ways to relieve or cure disease and alleviate pain.

Now the fear is that this very thing that was to be the agency of human welfare may be turned to destroy the civilization that created it.

And, amid all our improvements, with all our knowledge and wealth, we are looking back to times when father and mother and the children gathered around the kerosene lamp in the evening to read and talk and eat pop-corn, when a ride behind a horse at six miles an hour was a treat, and when people went to the sociable given by the Ladies' Aid Society and came home at ten o'clock thinking they had enjoyed themselves. And we are homesick. We long for that something which they had and which we have not.

A great change is coming over the thinking of the people of this land. It may not have made great progress yet, but it's on the way. You see it, for instance, in the newspapers. Here is what a New York newspaper columnist, Mr. H. L. Phillips, wrote for the New York Sun. What, he asks, does America need as much as it needs 50,000 airplanes? And he answers:

"A general disposition to regard the Sermon on the Mount as better reading than any current writing. . . . More faith in prayer than in telegrams to politicians, more devotion to God than to any politicians, more devotion to God than to any political opportunist, and a willingness to give as much time to the Church as to the movie. A wider appreciation of the relative importance of the altar in the home."

Here is what Mr. Walter Lippmann wrote, not long ago: "The free people of the world have lived upon a great heritage which they have squandered recklessly . . . Our Civilization can be restored only by re-establishing the virtuous habits on which it was founded. Men can keep their freedom only by these means."

Wherever I go, I meet people who used to attend my Church, over in Brooklyn, where Theodore Cuyler used to hold forth on Sundays to congregations that filled the place to the top of the gallery. We have a lot of old portraits there. They are what were called "crayon enlargements" the kind that used to hang in the front parlors of the old brown-stone houses, pictures of men with big moustaches and flowing whiskers. Perhaps they did live rather stodgy lives; maybe they were not as broad-minded as we are; and it may be that they were mistaken about some things. But those men stood for something in my city.

They stood for home life and for Church life, for love of country and love of God, as only a few of their sons and daughters do. I don't say that we must go back to their viewpoint on all things, not even in religion, any more than we should go back to driving old Dobbin and heating the house with a base-burner stove. But the essential faith on which their lives were held secure is the only thing that will hold our lives secure.

Today, the axe is laid to the root of the tree, as it was when John the Baptist preached by Jordan-side, and for the same reason. We have

followed after false gods. As the prophet Jeremiah said of the people of his time, "They have forsaken the fountain of living waters and hewed out for themselves cisterns, broken cisterns that can hold no water."

These are times that try men's souls, and we shall find no help in the sneers of the smart-aleck who thinks wisdom came into the world the day he was born. We are looking back to happier times and asking ourselves if all the fine new things in our fine new world justify us in trying to live without the faith of our fathers. As one writer put it, we have "substituted trivial illusions for majestic faiths," and we are beginning to realize our mistake. We are homesick for a world in which men and women recognized and tried to satisfy the longing of the soul of God.

It is good sentiment to honor the memory of our forefathers and mothers. It is good common sense to hold fast to the things which made their lives secure.

Trinity One.

THEME: *America, the Beautiful.*

ERVIN C. TIPTON

TEXT: Genesis 12:1-2.

HYMNS: "America, the Beautiful."

"God Bless Our Native Land"—*America.*

The same God who said those words to the father of the Jewish race seems to have said the same words to the fathers of our nation. They too, left their country, their kindred and their father's house and journeyed into a strange land, to make of it a land still more strange by reason of its greatness, for God has made of her a great nation, and she is truly "America, The Beautiful," as suggested by Katherine Lee Bates' great hymn.

The first stanza of that hymn begins, "O Beautiful for spacious skies." America the land of spacious skies, from "the mountains to the prairies, to the oceans white with foam." The land of wide horizons, reaching from Maine to California and from the Canadian Rockies to Key West, Florida. Not only a land of wide horizons geographically but of wide horizons of achievement as well, for under her flag, "government of the people, for the people, and by the people."

America, the land of spacious skies, spacious enough for freedom of speech, freedom of the press, and freedom of worship. Spacious enough for all liberty-loving peoples; the melting pot of the world.

Back of this nation of spacious skies and wide horizons were brave men of wide horizons in the thought world who struggled for that liberty which was attained. Back of it stands the "Magna Charta" by which men achieved trial by jury; back of it stands the courage of a Columbus who, in spite of storms without and mutiny within, repeatedly ordered his men to "sail on, sail on, sail on and on!" Back of it stands the faith and courage of the Pilgrim fathers and the pioneers.

II. "O beautiful for Pilgrim's feet, whose stern impassioned stress, a

thoroughfare for freedom beat, across the wilderness." America was beautiful for Pilgrim's feet, for it was theirs which first beat a path of religious freedom across the wilderness of intolerance. America was not only beautiful for the feet of the Pilgrim Fathers, but it is also beautiful for the feet of every pilgrim of American ideals. The American forefathers' stern impassioned stress beat a path across the tyranny of kings and the Declaration of Independence, which document we honor this day, is one of the greatest political documents in existence. Those same feet beat a path through the wilderness of monarchies and autocracies to produce the Constitution of the United States, and to establish the greatest republic on earth.

America is beautiful for the feet of those pilgrims of political freedom and independence of the Revolutionary days; it was beautiful for the feet of him who preserved the Union that such freedom and independence "should not perish from the earth"; beautiful for the feet of Clara Barton, founder of the American Red Cross; beautiful for the feet of Susan B. Anthony, woman suffragett: beautiful for the pilgrim feet of Carrie Nation, beating a path through the wilderness of intemperance and the liquor traffic; a path which you and I must retrace if America is to remain beautiful for the feet of our children to tread. O beautiful for the feet of education and equality before the law, "with malice toward none and charity for all." These people looked out upon the wide horizons of America and saw there the dim outlines of what are now the ideals of our nation, and seeing those outlines they went out to the horizon, brought that ideal down to the immediate foreground, filled them in with the stuff that lasts, and now men govern their lives by them. These are the feet of those who brought glad tidings of Democracy to the world. "O Beautiful upon the mountains, are the feet of them that bringeth glad tidings."

III. "O beautiful for heroes proved in liberating strife, who more than self their country loved, and mercy more than life." Here was a nation which produced a Washington, of whom Daniel Webster said, "America has furnished to the world the character of Washington, and if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind."

O beautiful for the heroism proved of a Nathan Hale, a heroism that regretted that it had but one life to give for its country. O beautiful for the heroism of a Abraham Lincoln, who went down in the height of his glory like a lordly cedar green with boughs, goes down with a mighty shout upon the hills and leaves a lonesome place against the sky.

America's work is not yet done, and she needs more men like these,

"The Carpenter of Galilee
Comes down the street again,
In every land in every age,
He still is calling men;
On any day we hear Him knock—
He goes from door to door;
Are any workmen out of work?
The Carpenter needs more."

IV. "O beautiful for patriot dreams, that see beyond the years, Thine alabaster cities gleam, undimmed by human tears." Where there is no vision the people and the nation perish.

There is an old tradition that Christ died with His face turned westward. Whether or not this is true, it is certain that Christianity moved rapidly westward from Palestine to southern Europe, then to central and western Europe, and to the British Isles. Thence it migrated to America, and went on its way around the world to the Old East from whence it came.

When we look at the conditions in the world today and then look at our own we are confronted by the challenging thought that the United States has a glorious opportunity to prove that a genuinely Christian nation can become a reality.

We go forward possessed by a passionate desire that America may be true to her highest destiny. And at the same time we must not glorify her to the extent that we cannot see her short-comings, nor in the terms of a boastful and shallow patriotism.

The Hebrews believed they were a chosen people, separated unto God. They had good reasons for believing this, but they came far short of their highest destiny by interpreting their national mission in terms of privilege rather than of service. The consequences of missing the meaning of national as well as individual stewardship are always disastrous. Israel is an unmistakable illustration of this supreme national tragedy.

America is in deeper peril at this point than at any other. The world needs some messianic nation which dares to lead the way. Russia is leading in the direction of atheism; Italy, Germany, and Japan are leading in the direction of force and destruction. It would seem that America has come to the hour of high destiny. Will she interpret this high calling in terms of privilege for herself, or in terms of service for others?

"America the beautiful," may she ever be so in all her ideals and in all her areas of life.

"O beautiful for patriot's dreams that see beyond the years, Thine alabaster cities gleam undimmed by human tears. America! America! God shed His grace on thee, And crown thy good with brotherhood from sea to shining sea."

SUNDAY SCHOOL LESSON

Friday: *The Day of Suffering. (II) Christ's Words on the Cross.*

LESSON: Mark 15:33-34. Luke 23:33-34. (See John 19:25-30).

GOLDEN TEXT: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5.

DEVOTIONAL READING: Psalm 22:1-5, 14-19.

INTER. & SR. TOPIC: Christ's Words on the Cross.

V. P. & ADULTS: Christ's Words on the Cross.

There were seven words from the Cross.

In the **FIRST WORD** three things are noticeable. The Invocation, the Petition, and the Argument.

It was not unusual for crucified persons to speak on the cross. However, their words usually consisted of wild expressions of pain, or entreaties for release, or curses against God, or imprecations on those who had inflicted their suffering. The first utterance of Jesus was a prayer, and His first word, "Father." There is the *Invocation*. The prayer which followed was a prayer for the pardon of His enemies. This was the *Petition*. The *Argument*,—"for they know not what they do."

Jesus sought excuses for the conduct of those who were murdering Him.

The **SECOND WORD** from the Cross, "Today shalt thou be with Me in paradise." Jesus with His nail-pinned hand pushed open the gates of Paradise for the repentant thief. This example is given so that none need despair.

All Heaven is in these last words. What do we really know of Heaven? What do we wish to know except that it is "to be with Christ?"

The **THIRD WORD** from the Cross was, "woman, behold thy son—behold thy mother." Here the sword was piercing Mary's heart as foretold by Simeon. In spite of the fact that Jesus was suffering pain, in spite of the fact that a dying man has many things to reflect upon within His own mind—in spite of the fact that He was engaged in a final wrestle with the problem to which His whole life had been devoted—here He is mindful of His mother, her sorrow and need. Here from His cross, Jesus preaches a sermon on the Fifth Commandment.

The **FOURTH WORD** from the Cross was, "My God, my God, why hast Thou forsaken me?" Jesus taking upon Himself all of the sin of the world and was making atonement for man's sin. While there was, of course, a very real physical element in His suffering, by far the greater part was mental and spiritual.

The **FIFTH WORD** from the Cross was, "I thirst." It was only when His work appointed by God and prescribed in Scripture was completed that He became sufficiently conscious of His bodily condition to say, "I thirst." Intense mental preoccupation has a tendency to cause oblivion to bodily wants. Jesus is still saying, "I thirst." How and where? "I was thirsty and ye gave me drink." "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto Me." Wherever the brothers and sisters of Jesus are suffering, sitting in lonely rooms and wishing that somebody would come and visit them, or lying on beds of pain and needing somebody to come and ease the pillow, or to reach the cup to the dry lips, here Jesus is saying, "I thirst."

The **SIXTH WORD** from the Cross was, "It is finished." Here is the worker's cry of achievement. Here is prophecy fulfilled and work done. Here is the sufferer's cry of release.

The **SEVENTH WORD** from the Cross is, "Father, into Thy hands I commend my spirit." This was a direct quotation from the 31st Psalm. It was about His spirit that the dying Saviour prayed. Dying persons are sometimes much taken up with their bodies. Sometimes it is their worldly affairs which occupy their thought. Not so with Jesus. This last word reveals the Saviour's view of death, a voluntary action by which He handed over His spirit to His Father.

EVENING SERMON

THEME: *Transformed Men. (Baccalaureate).*

RICHARD K. MORTON.

SCRIPTURE: Romans 12.

TEXT: Romans 12:2.

Educated men are transformed men. Transformed men are spiritual men. Education does not lie simply in the possession of accumulation of facts. It lies rather in the interpretation and application of facts. It seeks not simply to change us from ignorant to learned, but rather from sinful to saved.

In this high task religion is vital and indispensable.

Our trouble has been that we have brought up a generation of assiduous fact-gatherers who have become increasingly scornful of the meaning of those facts. We have to some extent improved life, but too often failed to transform it.

A basic question in the realm of science and philosophy is, What is the universe? A more penetrating question in religion is, What am I?

Education needs religion, for one cannot rightly train an individual independent of his thought of the universe in which he lives with his fellow men. He is educated not as an individual entity by himself, but rather as a being who is in constant relationship with the world and its people. He cannot have these contacts without being forced to formulate opinions about them. When education becomes self-centered, it becomes dangerous and self-defeating.

Along with the acquisition of facts must go the ability to deal with them and rightly to apply them. The kingdom of God will not come because people know more and more about the theory of its structure, but because more and more, through their cultivation of the spirit, they think and do those things by which it comes. Education provides the raw materials whereby human life may be directed to the highest, but religion alone knows the goals to which they should be directed. Education is not intellectual power, but rather the consecrated use of intellectual power, directed by the spirit.

Without any renewing and consecration of the mind, life simply gets more complex rather than better. It gets more laden with equipment rather than stirred with insights and purposes.

Education explains many mysteries, but religion also tells us what to do about those elements which must, at least for a while, remain a mystery. Education tells us how to avoid many weaknesses and calamities, but religion also tells us what to do about those experiences in life which, at least for the time, cannot be avoided. Thus without the directing and transforming power of religion, education cannot complete its own highest aims, and cannot be properly organized for its task.

Education is as much revealed by the power of consecration and devotion as in the power to think logically. Even if the mind has been disciplined and given new outreach and is equipped with stores of facts, if the

life has at the same time developed no magnanimity, no insight, no charity, no fineness of spirit, no love of the good and the true, then it is not only educated.

Religion is the key with which education unlocks doors in its own mansions. It is the transforming element which shows all of life its proper function and nature. The aim of man is not simply to know things, but to know God. It is not simply to possess truth, but to know and serve truth. It is not simply to know how a better world could be obtained, but to desire to labor and sacrifice until it is attained.

We are seeing every day the failure in overcoming ignorance, without overcoming evil; in overcoming weakness without overcoming hatred; in overcoming the primitive without wanting all men to share privileges.

What was so marvellous about Jesus was that He had the divine insight to see what God wanted human life to be like. He was not therefore terrified by the learned, nor horrified by the dissolute. He was not distracted by the shallow, nor deluded by the hypocritical. He saw life whole. He knew the arrogance of learning without love; the cruelty of power without humanity; the narrowness of discipline without consecration.

He has an abiding message for our time for He says to us all: Do not just accumulate wisdom; apply it, and let it transform you. Do not simply analyze truth; serve it.

He has a timely message for our day also because in Him we see why our present world has made such a sorry failure of its relationships. We have lived without God. We have defied God. We thought He did not matter; and that He did not act in the affairs of men. We have a world at war now because for a long while we have had a world at sin. We have a world tottering on the brink of self-destruction because it has been a world of self-direction.

The afflictions of this present time are a terribly strong indication of the existence of a righteous and purposeful God. God has given man freedom, and this is the use he has made of it.

We may well be more concerned now about the spiritual weaknesses within our lives than about the military weakness of our armed forces. We may well pray that the testings of these days may not reveal dangerous failings in our moral lives which will defeat us even before an enemy could touch us. Have we been developing a religion that can stand "the dimness of the soul?" Have we a social brotherhood that can stand the strain of social unrest and difficulty? Or, when the really severe tests come, will our whole religious and social structure disintegrate even without the strength of the adversary to effect it? Our concern may well be more with whether we have become transformed in mind and heart than whether we have become armed for defense. In the long run, our safety will depend upon what underlies our material defenses. It is not possible successfully to defend by material means a nation which cannot defend itself by spiritual strength. If it collapses within, no walls can be strong enough to keep disaster from coming in. We cannot summon battleships and armies to do what religion should have done for us.

The need today is for an answer not to the question, How strong are our defenses? but What does our life mean?

If we can learn and follow the will of God as men of good will, we will be protected against all men of ill will.

MIDWEEK SERMON

THEME: *Can You Take It?*

TEXT: Acts 28:15.

Term expresses ability to stand up under misfortune, possession of courage in midst of disaster.

The Disasters Of Life: Every life has its disasters. Some are minor, some are major. The war has brought serious problems to many of our people. Those untouched directly by war have problems, face difficulties. Life is like that: bitterness, tragedy, as well as joy, happiness.

Facing The Disaster: Always two attitudes, one of which we can take. Avoidance, evasion, the escape. Attempt to run away from problems. Always doomed to failure. Face facts however painful, difficult, undesired; with healthy mind, clear, unafraid; call upon all resources open to us. Maybe all required is readjustment of our life.

Religion And Our Problems: Perhaps first vital aid of religion is true scale of values. Much of mental sickness due to an over-emphasis on some particular thing, generally of secondary importance. Matthew 6:33. Religion will take us out of ourselves; keep us from being self-centered. Religion makes no promise of wealth, power, fame. God is Love, active, intelligent, striving goodwill. Christian asks: "What can I give? Where can I serve? Whom can I help?" World sees some make this law of life. Sees they can take it, wonders where the power. Christian faith provides a cause tremendously, eternally important to which one can give oneself with unqualified devotion. A cause of righteousness, goodwill; seeks the highest life in the individual and in social relationships. Has a great personal Leader to whom personal devotion can be given. Christian faith brings assurance of support of all forces of God in our struggles for righteousness, peace and happiness. Romans 8:28; 31.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Our Bible: Its Beginnings. II Pet. 1:20-21.

LUTHER LEAGUE: Y. P.—To Seek First the Kingdom of God. Matt. 6:33.

WALTHER LEAGUE: June Topic—Living With Others—Your Societies (Church.)

1. The Church and its Societies.

JUNE, SECOND SUNDAY

CALL TO WORSHIP: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee, for the Kingdom is the Lord's and He is the governor among the nations." Ps. 22.

PSALM: 33.

PRELUDE: Shepherd's Morning Song—*Davis*.

ANTHEM: Teach Me, O Lord—*Attwood*.

OFFERTORY: At Twilight—*Sellers*.

POSTLUDE: Temple March—*Petrah*.

OFFERTORY SENTENCE: "The silver in mine, and the gold is mine, saith Jehovah of hosts." Hag. 2:8.

OFFERTORY PRAYER: Gracious Father, cause us to grow in grace according to the diligence we show in our work, teach us to view our cares and trials as a privilege to serve Thee, and make us truly generous in our giving. We present at Thy altar a part of the plenty with which Thou hast entrusted us, and we ask Thee to bless our gift unto service of the Kingdom of Heaven on earth. Amen.

BENEDICTION: The grace of our Lord Jesus Christ be with you all.

SERMONS

THEME: *His Service Is Perfect Freedom.*

(Suggested also for Commencement).

ARTHUR LEE KINSOLVING, D. D.

TEXT: John 9:4-5.

HYMNS: "Jesus, Still Lead on"—*Seelenbräutigam*. 55, 88, 55.

"O God of Jacob, by Whose Hand"—*St. Peter. C. M.*

Eighteen months ago a friend of mine asked a group of college students what one thing they desired most in life. The unanimous answer, "security," caused some concern to the question. Today you are wiser and more mature in the realization that there is no security in this world. We may shrewdly surmise that there never was. Martineau produced a prayer, not for an age but for all time, when he breathed the words, "since we know not what a day may bring forth. . . ." For this describes the human situation.

After the interruption of war, we graduated from college in 1920, in the epoch of that now discredited period of return to normalcy. As the 1920's proceeded, we began to be certain that we knew what a day would bring and to be confident of a perpetually rising market—and that was our undoing. The lost sense of our creatureliness and dependence upon the Creator was the root reason for our being termed "the lost generation." After many wrong guesses as to what the day might bring forth, we are now more ready to agree with Martineau than once we were.

In college years one normally has a delusive sense of a limitless allotment of time. The sequel in this statement, "but only that the hour for serving thee is always present" is the cardinal emphasis of most religions, supremely of that which was revealed in Jesus Christ. And Jesus made this the message of His life. Already, at twelve years of age, he was heard to say, "Wist ye not that I must be about my father's business?" At thirty He expresses this with a heightened sense of urgency—"I must work

the works of Him that sent me while it is called today. The night cometh wherein no man can work."

The present situation, perhaps, provokes a greater maturity in the earlier recognition that our days are numbered and we must make them count. Whatever contribution we hope to make to the world should be begun without delay.

Though one is reluctant to relinquish the irresponsibility of youth, life holds a higher content of joy to a man after he has become a servant of a serious life-purpose. To lose oneself in one's work is to transcend oneself and to know the happy freedom of getting oneself off one's mind. Indeed, a man, when he has found his life's work, has gone far toward finding himself.

It would be strange to pity a Pasteur, expressing his raging thirst for further accomplishment in his laboratory, with his slogan, "*Travaillez, travaillez toujours*"—or a John Wesley stumping three kingdoms for the Kingdom of God and riding 500,000 miles on horseback, preaching three or four times a day.

Jesus affirmed, "It is my meat and drink to do the will of Him that sent me." And when men could not fathom the mystery of this energizing force in the man, He replied, perhaps with a smile, "I have meat to eat that ye know not of."

In obedient cooperation with the creative God, He sensed a supreme exhilaration. Nor would He allow the women to pity Him, even when His mission involved Him in a cross. "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." Had Pilate listened he might have sensed the supremest satisfaction ever known by man on earth in Jesus' testimony, "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

To have a definite object in living, to be committed in the service of God, to that which is forever worthwhile, to find no day long enough, such is the best recipe for happiness and fullness of being, and hence it is a profound pity to postpone the moment of readiness to give ourselves to this service. We normally delay in the vain imagining that we are more free and will be more happy if we make our own plans and have our own way. Jesus, though divine, was so utterly human as to understand this as man's natural temptation. At the threshold of His public career, He, Himself, had gone through a crisis of temptation from which He emerged having Himself fully in hand and clear about the lines along which He would fulfil the purpose of God for His life.

All the cost of discipline in the resolve to do God's will is abundantly worth it because this service is perfect freedom and to it there appears no other route. The world's way is bound to issue in servitude of one sort or another. There is no sinful habit that we do not have to pay for that does not also lay its cost upon others.

The penetration and finality of Christ is revealed in His insistence that there is no cheaper price by which true freedom can be gained than to bring oneself out of great love and loyalty to give God back the life we owe for His higher service. The amassing of wealth does not bring

freedom, nor does any intellectual brilliance bought at the cost of cynicism. The unscrupulous politician is forced to give too many hostages to fortune, and the modern idolatries that fill men's veins with the poison of hate offer no service that is perfect freedom.

The late Dr. Cabot once wrote a little book with the subtitle, "The Freedom of the Slave of God." That is the Christian paradox. God has so decreed it that the one way to find the fullest taste of life is to discipline ourselves absolutely to the law of our being. It is the man who no longer cares too much what happens to him, who is absorbed with the welfare of others and the purpose of God, who is completely free.

But someone may ask, "How is a man free now?" He finds himself involved way over here in the Nemesis of Hitler's actions and perhaps the need for immediate service to national defense. Yes, and yet free in the deep sense of the word, because however circumstances deflect our planning, "the hour for serving Him is always present." This may involve suffering as the consequence of other's sins, but the Christian accepts this knowing that it is not for him to be an escapist, and from the consequences of human wrong, there is no hiding place down here. His worldly plans may be subject to change, but His inner purpose can still be followed.

From the point of view of business, many men's lives were broken and frustrated throughout the depression because business is contingent upon conditions. But to the Christian businessmen, to whom there was something beyond business, even unemployment was not paralyzing. They did not need to allow themselves to be frustrated, to drug themselves with drink, to grow bitter and cynical, because the hour for serving God was always present. There were opportunities for prayer, for being human and merciful to others, for association with the Great Sharer in all the miseries of the human lot.

A generation ago a young man named Samuel Booth entered the ministry and graduated with a resolution. During his period of preparation he was stricken with the most severe type of tuberculosis and put in a sanitarium in Arizona. His condition deteriorated so rapidly that the doctors gave him but a few weeks to live. Inwardly he was oppressed by the baffling mystery that God should so block the plans of one who was enlisted to serve Him. Then one day it occurred to him that whatever the circumstances, the hour for serving God was always present. Getting out of his engrossment with himself he went about the hospital taking joy in trying to help some of his fellow patients. From that day forward he grew better and in years ahead he became Bishop of Vermont and one of the greatest spirits in our Church.

George Fox, the Quaker, used to say, "I have a concern to speak to the true condition of the hearers." I am trying to communicate something which life has taught me which has meaning, especially for those whose plans, honorable and legitimate, may be interrupted by the predicament of this world. Before this impending crisis is through, the nation may need your most loyal service, either in civil work, or in the Army or Navy or Air Force. Where will this perfect freedom for the Christian be then? It will be still there for you, if you chose what you believe to be the will

of God for you, the refusal to bear arms or the resolution to participate without hate in the job of lifting this scourge from mankind. You can know the privilege of His perfect service.

Granted that it is a tragic result of the natural man's thoughtless disregard of God's laws that situations develop that demand such rare spirits as that of Robert Edward Lee to be given the grim assignments of war, the Confederate general has shown Americans for all time that even this can be made consecrate. He allowed no day to pass without praying for his enemies. Despite his genius at war, he impressed everyone as a man of peace. Marse Robert, at Washington College or on the battlefield about Richmond, was known by all to be in his soul a servant of Jesus Christ wherever you found him. This man who called 'duty' the sublimest word in the language, won with dignity the freedom which could not be taken from him even by defeat.

Whether in war or in peace the struggle against human temptation to disobey the higher will is an eternal battle of the soul. If we would keep that best part of us alive we must humbly and readily recognize that it is not ours to make the plans, for we have a Captain and "the hour for serving Him is always present." To continue in His service is the test of a man and the great battle of a lifetime.

I can guarantee, on the highest authority of Jesus Christ and the experience of the generations, that if you make that your prayer, you will find that prayer come true—"His service is perfect freedom."

"Eternal God, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we wake to the instant claims of thy holy will, not waiting for tomorrow. Subdue by the persuasion of thy Spirit, the resistance of our passion, indolence, or fear. Consecrate with thy presence the way our feet may go. Lift us above apathy, unrighteous anger and mistrust into faith and hope and charity by a simple and steadfast reliance on thy sure will. In all things draw us to the mind of Christ, that thy lost image may be traced again." Amen.
James Martineau, 19th century.

Trinity Two.

THEME: *The Wisdom of Purity.*

RICHARD K. MORTON.

SCRIPTURE: Psalm 51.

TEXTS: Psalm 51:10. Matt. 5:8.

HYMNS: "Jesus, Thou joy of Loving Hearts"—*Germany. L. M.*

"Jesus, the Very Thought of Thee"—*St. Agnes. C. M.*

Purity is one of the greatest powers known to human life. It is a great medicine. It is a great discoverer of values.

The world today suffers not from lack of brains or equipment, but from lack of purity.

We see in this life pretty much what we have educated and conditioned ourselves to see. Knowing nothing of art or music or literature, for example, we are not likely to see much in them. Knowing nothing of a person, we do not see him in the right perspective.

If we looked out upon life—its natural backgrounds, its people, its problems, and its relationships—with a pure mind and heart, we should enjoy a very different view from the one which most of us have.

For these and other reasons, the Psalmist of old cries out: "Create in me a clean heart, O God, and renew a right spirit within me." In 2 Samuel 22:21, there is another ancient discovery of how this power works: "The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me." "Wash you, make you clean," is Isaiah's cry. The Psalmist also knows the importance of inner cleansing, for its effect upon the whole of life, when he prays, "Cleanse thou me from secret faults."

The words and commandments of the Lord are pure and righteous altogether, and if in our individual lives and in our social order, we had the wisdom to see the value of purity, we should possess the makings of a better world. We do not need some new structure to assist us; we need the wisdom and the power from purity within. There are some values in life which can never be seen or appreciated or used unless one has a pure heart and mind. The New Testament in many passages points the way to this purity. "To the pure all things are pure," we read in Titus 1:15.

Many have come to realize as the greatest discovery of their lives the power of the purity of Jesus. We read in Matthew 8:2: "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean."

Human life is in bondage to its impurities. What most of us need is a good cleansing. Religion is above all a cleansing power.

Purity of mind and heart constitutes one of the most effective medicines we know. If the mind were kept nourished by an inflow of good thoughts and stimuli to nobility and service, how little there would be to feed hatreds and evils and greeds! How little dominion would temptations then have over a man! Because the mind must constantly struggle with the low and mean, ugly and dirty, it is victim to all sorts of disease and weaknesses. No matter how keen one's logic or profound one's philosophy, it must suffer if it must serve an impure mind and heart.

The goal of religion is to transform men, to give them abundance of life, to save them out of their distresses and impurities, to lift them up. If it does not change their attitudes and stiffen their resistance to evil, and cause them to live by higher standards, then, no matter what else it has or does, it fails.

Purity of heart and mind is the surest way to a real understanding of what life is, and a rightful use of life. With it all human relationships would be changed, and the thought of God would be greatly deepened.

No engine will run well if fed poor oil and gasoline. No domestic animal will thrive if fed poor food. No good will rightly command the highest prices if poor materials are put into them. The human spirit is like that.

If our minds were set on noble and good and lovely and true thoughts, then all of life would benefit, and we should see everything with such different eyes.

One has to admire the poor folks who think pure and high thoughts although they live in dirty hovels. One has to admire youth who keep their purity of mind and heart amid every temptation to evil and the abandonment of the most sacred possessions of existence.

We do not need larger buildings or budgets or organizations to do what is most needful in the world. We need more truly cleansed hearts. "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."

In this day of wars and threats and evils of all kinds, when people feel the strain of growing crisis, they need something more than the usual assurances for their lives. How can they have this needful purity of mind and heart? Look again to the assurances of the Scriptures: "Ye are clean because of the Word." (John 15:3) And again: "If ye walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

We have not been given over to darkness, but to light. We are not the servants of a Master—we are His friends. We are not those who have been helped for a day—we have been given eternity. He has not said to us that He would give us more possessions and power and pleasures—He has said He could purify and cleanse and save us.

We have tried almost every other means of saving ourselves and our society. Now let us turn to the wisdom and power of simple purity of mind and heart.

SUNDAY SCHOOL LESSON

Sunday: *The Risen Christ and His Disciples.*

LESSON: Luke 24:1-48.

GOLDEN TEXT: "Ye are witnesses of these things." Luke 24:48.

DEVOTIONAL READING: Psalm 16:5-11.

INTER. & SR. TOPIC: Learning that Jesus is Alive.

Y. P. & ADULTS: The reality of the Living Christ.

The record of the appearance of our lesson today is clear and impressive. Jesus was eager that there should be no doubt as to His rising from the dead and His victory over the grave.

He appeared before them and their first reaction was one of fear. The resurrection body in which Jesus appeared was a body having all of the powers but none of the limitations of His pre-resurrection body. Paul calls it a "spiritual body."

In order to convince them He urges them to handle His body to see that it is flesh and bones. He actually rose from the dead, He did have a body, and that body is the same kind as ours will be in the day of resurrection. Having thus demonstrated His reality to them, He went on to open the Scriptures, explaining to them how these things were prophesied and how He had fulfilled them.

The resurrection set the Divine seal upon what He had done in this world by showing Him victorious and powerful in the other. It was by His rising from the dead that a Christianity of glowing and permanent faith in Him was introduced, and by it He founded a Church against which the gates of Hell cannot prevail.

Paul clearly asserts in 1 Cor. 15 the importance of the resurrection to Christian faith. For thirty-three years Jesus had trusted in God and loved His fellowmen, and lived above this world, and trampled every kind of sin under foot. He is the Son of God, come into this world to do God's work. He laid down His life and He declared that God would raise Him up again from the dead. The resurrection was the sanction of His life and death. He was beyond doubt the Son of God and the Saviour of the world, who had overcome the Gates of Immortality. With a satisfaction tempered with nervous anxiety, His enemies saw Him die. With bitter regret untouched by hope, His disciples buried Him in the garden, and the very heart of human faith and of human hope hangs upon the issue.

The name "Easter" was given by the early Saxons to a festival in honor to the Goddess of Spring. Some features of the common celebration may be traced to this Teutonic origin. There is a peculiar fitness in celebrating the resurrection of the Lord of the earth in that season when earth wears its resurrection robe of green.

EVENING SERMON

THEME: *Putting on Your Sunday Best.*

ALVIN E. MAGARY, D. D.

TEXTS: Eph. 4:24. Col. 3:10-15.

That sounds like old times, doesn't it—when mother and father and all the children dressed up in their "Sunday best" for church. Mother, in those days, if she could afford it, had a black silk dress, and father, if he were prosperous, might have a "Prince Albert" coat and a stove-pipe hat. The silk dress and the stove-pipe hat were worn only for weddings, funerals and church. When the family was all dressed up, they all seemed different. They had a kind of solemn, churchy, Sunday feeling. The clothes on the people were different on Sunday, and the people in the clothes were different, too.

"What shall I wear?" is one of the commonest of questions. There are some directions about dressing up in the New Testament; but they don't mention silk dresses and top hats. Here is what the Apostle Paul says, "Put on mercy, kindness, gentleness and good temper and, above all, put on charity."

Notice that he does not say *be* kind or *be* in a sweet and gentle temper. I wonder why he put in that word which is translated "put on," and which is the same word a Greek mother would have used if she were telling father to put on his Sunday coat, or mother her best dress. He must have had a reason, and I think I know what it was.

There are very few of us who always feel kindly, or good-tempered. I

suppose everyone who is listening to me sometimes feels grouchy and mean. You wake up in the morning and you don't feel a bit like the happy little birds singing in the trees. You feel sour as a crab-apple. What are you going to do? Are you going down to breakfast with a scowl on your face and a snarl in your voice? Not if you act according to common-sense. Instead of that, you're going to take off the frown and put on a smile, just as you'd take off a wrong garment and put on the right clothes in which to be seen.

One of the characters in an old comedy is made to say, "The fine thing about Freddy is that his virtues are all on the surface." There is something for us to think about in that. After all, what is the use of goodness that does not work itself out into visible living? I'm not enthusiastic about these disagreeable, cranky people of whom we are told that they have hearts of gold.

Someone will be thinking, at this point, "I'm going to write this man a letter and tell him he is urging people to be hypocrites." Not at all. Hypocrisy is a selfish thing. It is pretending to have a purpose when our real purpose is quite different. The perfect example of hypocrisy was Judas, who came by Jesus and kissed him when he was in the very act of betraying him. We all know the difference between the hypocrite and the man who puts his best foot forward and who compels himself to act decently whether he feels like it or not.

Who is the bravest man? The bravest man is the man who is scared to death and who yet drives himself into the front of the battle. He's longing to turn and run for his life, but he puts on bravery and by a magnificent self-control does the thing he ought to do. The bravest man is the coward who compels himself to fight.

Do you remember what Hamlet said to his mother in Shakespeare's play? He is trying to persuade her to give up an evil thing.

The queen says, "O Hamlet, thou hast cleft my heart in twain."

And he answers:

"O throw away the worse part of it
And live the purer with the other half . . .
Assume a virtue if you have it not. . . ."

That is precisely what the Apostle says. We often hear people say, "you can't change human nature." Well, says Hamlet, you can almost do it. If you can't change human nature, you can change human character. How can a thief become an honest man? By putting on honesty, by practicing honesty, just as a man can become a fiddler by practicing fiddle-playing.

"The heart," says Jeremiah, "is desperately wicked." That is the "stamp of nature." But character is something else. It is the quality of a person's life, his purposes, his deeds, and the habits he builds up through resolute practice.

Go on a little further with that passage in Jeremiah. Who can know a man's heart, he asks, and then gives the answer. "I, the Lord, search the

heart, to give every man according to his ways and according to the fruit of his doings." "By their fruits ye shall know them," said Jesus. If the apple tree in my yard has nothing to show but little, wizened, sour apples, it does no good to tell me that it is a good tree at the root.

"Let your light so shine," said Jesus, "that men may see your good works." That does not mean showing off or making a parade of ourselves. It does mean dressing up in our honest best. Jesus once told a story about a man who came to a wedding without taking the trouble to dress himself in proper clothes. He was kicked out. He had no excuse. Neither have we any excuse when we fail to put on kindness and charity, when we indulge the impulse to say what we think regardless of others' feelings, when we are boorish and selfish and bitter. If you have a smile in your system, today, let's see it. If there is any purpose toward kindness, bring it out. Now, this affects life profoundly. It isn't just a matter of brightening up the corner where you are. It points to the process by which we may attain to noble manhood and womanhood.

Try this experiment. We'll take the easy lessons first, just as we should if we were learning to play the fiddle. When you feel grumpy and blue, for no good reason, put on cheerfulness. Put it on as you would put on a coat. Strangely enough, you'll find that life looks less blue and more rosy and you'll climb out of the gloom and into the sunlight.

Here is a lesson a little advanced. There is a person you despise, detest, hate. Here is your neighbor with whom your relations are not kindly and human. I say, meet that man, speak to him, treat him as a friend, just once, and you'll find you don't hate him any more. Bitterness against others is a sin against ourselves. It is impossible for hate and happiness to be with us at the same time. And the surest cure for hate is the practice of friendship.

Our characters, you know, are the sum of what we make ourselves. Every man, in the matter of character, is self-made. Some, of course, have better materials to begin with than others.

There is one other garment that the Apostle told his people to put on. He was talking about their attitude towards business, and friendship. He has urged them to act kindly toward their enemies, to practice honor, to love their neighbors as themselves. And then he says, "Put ye on the Lord Jesus Christ."

"Put on Jesus Christ." "We all," says the Apostle, "beholding him, are changed into his image." You know how that works with boys and girls and their parents. The boy becomes like his father because he admires and imitates his father. He "puts on" his father. There can be no higher aspiration for any human being than the desire to live a life as near like that of Jesus as is possible. J. S. Mill was a sceptic concerning religion, but he said, "There is no better rule than so to live that Christ would approve our life."

"Put ye on the Lord Jesus Christ." Never mind whether you feel good or religious. Never mind if you are conscious of thoughts and desires that are far from pure. These are the things that we all must bear, for the heart of man is desperately wicked and we all have our temptations.

In all humility, without parade or pretense, honestly, however clumsily, let us do what the Bible repeatedly urges us to do. Let us put on righteousness as a garment and be clothed in the goodness of God.

MIDWEEK SERMON

THEME: *Playing for High Stakes.*

TEXT: II Timothy 1:12.

Story of old negro preacher expounding doctrine of election. "Brethren, doctrine of election is: Lord voting for you, devil voting for you. Way you vote, that's way election going to be."

The Game We Play: All of us play game of life. All sit in, but not all sit through. Even when play to finish may rise up losers. No one wins who does not play through. Primarily concerned with religious element in game; one prime, essential element. Believe truly religious person is better man because of religion—better in whatever sphere of life. Not necessarily rank highest in business ability, in care of home, in service of employer. Grading higher because of true religion.

Too much playing at religion, both inside and outside Church. Many preachers of religion outside the Church: White House, Congressmen, businessmen, labor leaders, all sorts and conditions. Tell democracy rooted in religion; revival of religion if continue as democracy. Two things: majority of "lay preachers" give Church no support, no service; nothing said of ethical imperatives in religion, no mention of decency, honesty, etc. Realization of God does not constitute religion; responsibility. Within Church many negligent in duties critical of those trying to serve. Not playing game of life.

The Stakes At Issue: Stake no less than immortal well-being of human soul. Many talk religiously, place no life-value upon religious teachings; know Bible, do not live it; know Jesus, make no effort to follow. Jesus told parable concerning such: Matthew 25:31-46.

The Ultimate Outcome: Today hell in consciousness of soul, in pangs of regret, remorse, bitter self-condemnation as realize fruitless living? By every standard of decency, morality, outside requirements of religion, men and women living quietly, decently, soberly add tremendous values to world. Find quietness, peace, joy in living; those without standards fail to find. If a hereafter and a judgment? We who seek to live after life, principles of Jesus, wise, more likely winners? Have quiet certainty of Jesus. Foundation on which great souls built lives: II Tim. 1:12; Phil. 3:14.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Who's Who in the Bible. Heb. 11:4-34.

LUTHER LEAGUE: Y. P.—To Think on These Things. Phil. 4:8.

WALTHER LEAGUE: June Topic—Societies. 2. The Walther League and The Church.

JUNE, THIRD SUNDAY

CALL TO WORSHIP: "The Lord is my rock, and my fortress, and my deliverer: my God, my strength in whom I will trust. I will call upon the Lord who is worthy to be praised." Ps. 18.

PSALM: 93.

PRELUDE: Little Bells of Lourdes—*Gaul.*

ANTHEM: O Let the Nations Be Glad—*Kinder.*

OFFERTORY: Sextet—*Donizetti-Lemare.*

POSTLUDE: March Militaire—*Ashford.*

OFFERTORY SENTENCE: "But as ye abound in everything, in faith, and utterance, in knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." II Cor. 8:7.

OFFERTORY PRAYER: We pause in the rush of life for communion with Thee. We bow our heads in solemn adoration and await manifestation of divine grace in our hearts. We come to Thee with our gift, knowing that it is merely a return of that which Thou hast given. Accept it in the name of our Saviour, Jesus Christ. Amen.—*W.*

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMONS

THEME: *Keeping Our Democracy.*

WILLIAM R. SIEGART, D. D.

TEXT: Gen. 24:33-34. Matt. 26:14-15.

HYMNS: "My Country, 'Tis of Thee"—*America.* 6, 6, 4, 6, 6, 6, 4.

"O God! Beneath Thy Guiding Hand"—*Von Himmel Hoch.* L. M.

One's religion is the foundation and at the same time the motive power of life. Great nations, great civilizations, come into being on the basis of great religions. As men believe in their hearts, so they become. Faith can never be mere mental assent; it must be a living, soul-moving faith which guides and governs life. A person's religion is always that faith by which he lives. When such faith moves large groups we see a certain culture which controls men and governs a way of life. Take away the motive power of that culture and the group disintegrates.

Our nation is not formally a Christian nation in that such stipulation is in the constitutional law of the land. But it is a Christian nation in that our whole culture, the fibre of our being, the motive power of our living, and the basis of our democracy itself, is Christian. Take away the sustaining influence of the Christian soul and our democracy will fall.

Christianity teaches the Fatherhood of God and the brotherhood of man. Where that is ingrained in human life we see democracy, for democracy is a way of national living based on the value of man. Totalitarianism teaches that man exists for the state; democracy teaches that the state derives its powers from the people, and that the state exists for man. It is the old question in new form: Does man exist for the Sabbath, or the Sabbath for man? Christianity teaches the great value of man. If God is the Father of men, then all men are brothers, and the elder brother is Jesus. Here is the very spiritual basis of democracy, in the Fatherhood of God and the brotherhood and value of man. It is not without reason that any attempt to overthrow democracy seeks, as a chief means, to

overthrow the church. Kill the spirit of Christianity and you kill democracy. So if we would keep our democracy we must keep the Christian Church. This keeping depends upon the people themselves, for that Christian spirit must live in the hearts of people.

Closely coupled with this is the keeping of our public school system, our free press, our free speech, our libraries and the opportunities to acquire intelligent information and to learn. No democracy can long exist where people depend upon government; democracy's existence depends upon people's dependence upon themselves, and their willing intelligence to govern themselves.

Nowhere upon the face of the earth will you find a school system like ours. The opportunity for free education to all children is one of the greatest of American glories. If people are to govern themselves they must be able to read and to write and to reason. I reserve the right to criticize the school system, but I would fight any attempt to destroy it. If we would keep our democracy we must maintain our free public school system, and we, the people, must be willing to support it. There is no tax which I pay with greater willingness than the school tax.

We must have a free press—free within the limits of common decency. The power of self-criticism is one which no democracy can lose and survive. A controlled press is merely an instrument of selfish purpose. Where there is no free press we have people who are pawns on the chess-board of power. Our press has its faults, but the existence of our democracy depends vitally upon the continued existence of a free press.

Free speech is often abused, and such abuse should be stopped. But if we would keep our democracy we simply must maintain free speech within the limits of decency and national safety. We may not like what the other person says, and we may not agree with him, but if we want democracy we must be willing to grant him the liberty to say it.

One of the meanest things I know is to have a person use this privilege of free speech to condemn and to urge the abolition of the very democratic system which grants him the privilege to say what he does. Free speech is a priceless possession and we must preserve it, but its continued existence depends upon people like you and me.

Today we are faced with two philosophies of government. One is our own democratic system based on the will of the people, a system in which the state exists for the people. The other is the totalitarian system in which people exist for the state. Which shall survive? We have witnessed small nations being brutally overrun. We are seeing meanness personified. Poverty, disease, misery, brutality and the very hounds of hell are loose upon earth. Will it triumph?

Deceit, treachery, traitors in the household all loom large. Where are the people in those lands where liberty is lost? No brute can do much without a certain number of followers to do the dirty work. When a nation of people has so lost its soul that it is willing to submit to the basest treachery, treason and driving of brute force we see a nation of the dead. Nations first decay from within before they are overthrown from without.

We cannot be indifferent to this. Indifference is a powerful force for

destruction. Just as soon as the people within this great democracy become indifferent to its preservation, just that soon will it be lost.

I put the responsibility this morning back in the hands where it belongs—back to people like you and me. Our government derives its powers from the consent of the people, and if people fail, the government fails. Do we value our democracy enough to keep it? Are we going to permit any one within our gates to undermine and to destroy it?

As Benjamin Franklin came from the constitutional convention in Philadelphia after the constitution had been drafted, a Mrs. Powell asked him, "Well Doctor, what have we got, a republic or a monarchy?" The answer of Franklin is eternal for Americans, "A republic, if you can keep it." That responsibility is in the hands of every American citizen.

One day the children of Israel asked Moses to pray the Lord when difficulties beset them. He did so, and received this startling answer, "Wherefore criest thou unto me? Speak to the children of Israel that they go forward."

There is a time to pray, and a time to act. Democracy is ours as long as we can keep it. And that keeping depends upon each one of us. The cry must arise from every American throat, "Great God, the Father of us all, Thou hast been very good to us. Give us the strength and courage to keep our birthright. May the word 'traitor' never be found among us. Keep us, Thy children, true to the faith of our fathers, not in words alone, but in action true and good."

Trinity Three.

THEME: *The Gospel: Our Only Answer.*

HUGH THOMSON KERR, D. D.

TEXT: Acts 4:12.

HYMNS: "Not all the Blood of Beasts"—*St. Bride. S. M.*

"I Know that my Redeemer Lives"—*Duke St. L. M.*

"There is none other name under heaven, that is given among men, wherein we must be saved." That was the position of the early church. That was the way the apostles preached. Their message was clear cut. They claimed for Christ not a place in religion but the only place.

To make the statement that there is no salvation apart from Christ needs strong evidence to support it, for it is a tremendous claim to make, and perhaps the evidence we seek will have to be found in the word "salvation." The most searching, the most important, the most universally interesting, the most urgent of all urgent questions which humanity asks is, "What must I do to be saved?" The superficial thinking of our modern world may lead us astray in imagining that the people among whom our lot is cast are not concerned either about their sin or about salvation. That is only a surface observation. The restlessness, the literature, the press, the lawlessness of our age tell a different story. No ministry has ever preached in such an inquiring age as ours, and in all the languages of the world,—the international world, the commercial world, the college world, the world

of childhood,—the question is repeated, "What must I do?" What must I do to be saved, saved from sin, from fear, the fear of death, the fear of life, the fear of failure; saved from selfishness and self-sufficiency; saved unto holiness, saved to home, to country and to God.

The priest has his answer ready. In the lowest order he is a magician. He represents a religious impulse that is identified with magic but his voice is also heard in our modern world in defense of ritual and sacramentarianism. In its lowest form it attempts to bring pressure upon God. Sometimes it attempts to control God, to capture Him by some charm, or by deception, or by persistency or importunity. You find it everywhere in the twilight lands of the world. The Chinese erect a wall around which, according to their priests, the spirits cannot pass. They build a crooked street, for spirits, they are told, travel in a straight line. They burn paper money before the gods, for they prefer to earn merit by pretense.

Every missionary comes face to face with it and he knows its strange fascination for millions of fearful minds. The supreme example is the story of the priests of Baal.

The answer of the priest in a higher form is found in the elaborate ceremonial ritual of the Book of Leviticus, the feasts and fasts, the colors and the curtains, the penalties and the promises. The priestly answer is presented wherever the church claims some sort of sacramental authority because of its ministry to mediate salvation to men; wherever there is a tendency to make essential and necessary to the saving of the soul any formula spoken by fallible man; whenever it is proclaimed that beyond the pale of this or that church there is no possible salvation.

There are many voices raised against the priestly answer. In the Old Testament, Samuel said, "To obey is better than sacrifice," and Jesus in no uncertain words spoke against all lip service when He said, "Why call ye me, Lord, Lord, and do not the things which I say?" The answer to this call of humanity is not found in the realm of religious ritual or the punctilious observance of ceremonial obligations or in any magic key that promises to unlock the door of any doctrine, priestly or prophetic, human or divine.

The prophet, too, has his answer. He has always been the antagonist of the priest. Between the priest and the prophet there has been and still is conflict and contention. The answer of the prophet is not ritual but righteousness; not the burning of incense but the voice of penitence; not temple observances but obedience; not the sacrifice of goats and bulls but the offering up of our own life; not the blood of beasts but the blood of souls; not saying "Lord, Lord," but doing the will of God.

It is the voice of the prophet that is often heard in our pulpits today. We do not criticize it nor do we condemn, but we do say that the prophet does not have the Gospel answer to the S.O.S. call. To live with Isaiah or Micah or Hosea or Jeremiah or Amos is glorious fellowship; but it is not the fellowship of Christ. To return to the message of the prophets is to preach as if Christ had never lived. To proclaim law and duty and social righteousness and reform is good, but in the presence of Christ is to give stones for bread. It has been the obsession of modern Christianity

that to proclaim social justice, to champion moral reform, to preach international good-will, to outlaw racial hatred, to crusade against war, to form an alliance with political parties, to champion democracy is to proclaim oneself an advanced religious thinker and a courageous leader. It may be, but I do not so judge. It is to take a step backward. It is to secularize the Gospel. It is to champion a faith that failed to save the world. Concerning the last of the Old Testament prophets, Jesus said, "Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is least in the kingdom of heaven is greater than he." If the answer of the prophet is a sufficient answer, a satisfying answer which meets the need of the modern world, why not ignore the New Testament? Why not exalt Jesus Christ to the prophetic office and be content?

Do not misunderstand me. I am not contending that the problems of social righteousness have no place in the message of the church. I am not asserting that we have outgrown the Old Testament. We need, as never before, the passion of the prophet. I am saying that the Old Testament left the world without a sufficient answer to the question, and that the sufficient answer came only in Jesus, in His cross and in His reigning power. By turning away from the answer of Jesus to the message of the prophets we are traitors to Christ and to His Gospel.

We are sent not to preach reform but salvation; not democracy but the Gospel; not civilization but Christ. We are ambassadors, not diplomats. To the question, "What is salvation?" the priest says fulfillment of certain rites. The prophet says the keeping of certain laws. The evangelist says, "By grace are ye saved through faith." The ideal of the priest ran into Sadduceeism. The ideal of the prophet ran out into Phariseeism. The ideal of the evangelist follows through to the salvation of both soul and society. It is God who saves. It is Christ who died. The doctrine of Christianity, all too often mistaken or ignored, is that man does not need to be saved from God. He needs to come to God. He needs to answer the call. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

God is the great seeker. We do not need to ingratiate ourselves. "God so loved the world, that he gave." We do not need to sacrifice to Him. He is the supreme sacrifice. God Himself is the Saviour and comes for us and for our salvation out of His eternity. The Grace of God hath appeared to all men, bringing salvation. Salvation comes to us. We do not earn it, or discover it, or deserve it. It comes and reaches out its hands to you and to me and asks us to lay hold upon eternal life. There is nothing strange in this.

It is always faith that saves. Put your foot on the bridge or you will never cross the stream. Put your money to work or you will never accumulate a fortune. Put your hand to the plow or you will never reap a harvest. Put your faith in God or you are left leaning on your own broken staff. Faith identifies you with God. To lay hold on Him, to trust Him, to put your hand in His, to walk with Him, to cling to Him in your weakness and in your strength, this is salvation.

"Believe in the Lord Jesus Christ, and thou shalt be saved." Mark that

word "Lord." I like to translate the words, "Believe on Jesus Christ as Lord"—Lord of life. Lord of death, Lord of earth, Lord of heaven, Lord of men and angels, Lord of physics and chemistry, Lord of psychology and philosophy, Lord of beauty, Lord of truth, Lord of the church, Lord of the Chamber of Commerce, King of kings, and Lord of lords.

Among the masterpieces of art there is one entitled "Waiting for the Tide." It represents a man, a fisherman, in a boat on the beach, his oars set, waiting for the tide. Without the tide he is powerless and his boat is useless. Sometimes we think in symbols such as these. We speak of waiting for the tide of the Spirit. It is a mistake. The tide is in. It is now flood tide. The Spirit of God has come. The living Christ moves among men. To lay hold of Him who is life and light, power and deathless joy, is to enter into life which is life indeed.

SUNDAY SCHOOL LESSON

The Task Committed to the Disciples.

LESSON: Matt. 28:16-20. Mark 16:14-20. Luke 24:49-53.

GOLDEN TEXT: "Go ye into all the world, and preach the gospel to the whole creation." Mark 16:15.

DEVOTIONAL READING: Isaiah 49:1-6.

INTER. & SR. TOPIC: Carrying On Christ's Work.

Y. P. & ADULTS: Carrying on Christ's Work.

The risen Christ dwelt apart from His disciples, coming to them at uncertain times and only for brief spaces. Luke refers to the Ascension in our lesson and in Acts 1:9.

Jesus, after His resurrection, lingered on earth long enough fully to satisfy His adherents of the truth of His resurrection. They were not easily convinced. The apostles treated the reports of the women with incredulity. Thomas doubted the testimony of the other apostles. Some of the five hundred, to whom He appeared on a Galilean mountain, doubted their eyesight and only believed when they heard His voice. The loving patience with which He treated these doubters showed that though His bodily appearance was somewhat changed, He was still the same in heart as ever. This was pathetically shown also by the places which He visited in His glorified form. They were the old haunts where He had prayed and preached, labored and suffered.

There were obvious indications, however, that He belonged no more to this world. There was a reserve about His risen humanity. He was only now and then in their company, no longer according them the constant and familiar intercourse of former days.

Jesus did not lay upon His disciples this great task without accompanying the obligation with His blessing. Luke says, "And He lifted up His hands and blessed them." The work which the Church has carried on through the centuries is testimony to the ample fulness of the Lord's blessing. It was His work to which He was sending them and His blessing would accompany them in it. The Church must never forget the Lord's business. This is the only justification for her existence. It is first and

always the organization ordained by Him to bring men into relationship with Him, to proclaim the Gospel which He brought. It is only as the Church holds steadfastly true to this work that she may continue to claim His blessing.

EVENING SERMON

THEME: *What Do I Live For?* (*Baccalaureate*).

WILLIAM S. BOWDEN, D. D.

TEXT: "For Me to live is. . ." Phil. 1:21.

Paul's aim was a great one, and great aims make great lives. The ideal determines the character of the life. If the ideal is not right, the life never will be right. A high ideal is the lever under human life; you must look high if you would live high. What are you living? Do your aspirations reach above the level of the earth, beyond time, beyond material things? Do they reach beyond self unto others? For what do I live? For what do you live? The question is an important and a startling one. It is one we all ought to consider.

Answers to Question.

1. "For me to live is to kill time." Some people say, "I'm not living for anything in particular. I've found myself on the stream of time and I'm just floating down the stream." Just to kill time! They even go to church just to kill time. The idler bites on the devil's hook.

Do not bury your talent in a napkin. The men and women who have enriched the world have been those who have kept busy at worthwhile tasks. Jesus called busy men into the discipleship. Do not be afraid of work. Better to wear out than to rust out.

2. "For me to live is worldly honor." Worldly honors are for the few. Those who will have them pay dearly for them, oftentimes when they buy them with the price of blood, of honor, of integrity, and mental peace. Worldly honors when gained often prove sources of sorrow and pain. Laurels wither and fade; thrones totter and fall; rulers perish and pass away. Death bows the heads of emperors, beggars, kings, and slaves alike. There is nothing wrong in receiving honors, rightfully won, but surely no such hope should engross my soul's affections, or withdraw my heart from higher good.

Wealth.

3. "For me to live is worldly wealth." This hope is not well founded. No man can be certain of being rich, whatever course he may pursue. Not all can be rich. Some must be poor, and since many who become rich do so only by grasping and hoarding their own portion and that which rightfully belongs to a dozen or an hundred others, the hope of such riches can not be really worth the cherishing. Then, as we are not certain of getting riches, those who do get them are not sure of keeping them. The

millionaires of today may be the beggars of tomorrow; yea more, they may be rotting amid the darkness and corruption of the grave. Besides, I have never observed that rich men are on the whole to be envied more than others. They are no wiser, healthier, or happier than many others. They cannot enjoy their food, or their raiment, or their rest—the gratifications of natural appetites, or of grand and intellectual desires, better than others. Wealth, honestly secured and rightly used, is a blessing, but there is something more worthwhile for which to live.

4. "For me to live is worldly ease and pleasure." What God gives of this I accept with gladness. But I dare not make such things my hope. "The pleasures of sin" are but "for a season." Earthly joys are transient and uncertain. These radiant flowers are thickly set with thorns, and the coil of the hidden serpent is amid the clustering foliage. The cup of pleasure is sweet at first to the perverted taste, but it leaves behind a bitterness that fills the soul with woe. And, ah! how soon these joys dim when death's shadow falls upon them. The promises of God, pure as the waters of salvation, are lasting as eternity. It is our privilege to drink of the river of divine pleasures (Psalm 36:8).

Education.

5. "For me to live is education." Here is one who is interested in science. He is absorbed by it; the pursuit of it is the unconscious charm of his existence. Here is another to whom historical research has a wonderful appeal. Here is one who is keenly interested in an invention. He has an idea. He lives for it; lives in it, becomes a martyr to it. "For me to live is astronomy, geology, chemistry, electricity, music, sculpture, art, painting." I wish to remind you that many worthy aims are not the highest and the best. I trust that most of you will be permitted to go on to higher schools of learning, but there is something more important yet than education.

"For me to live is Christ."

Christ was the source and master of Paul's life. He said, "I can do all things through Christ which strengtheneth me." Christ was the Bread which Paul ate, the Water which he drank, the Example whom he followed. Rotherham's translation of our text is this: "For, to me, living is Christ." Paul lived a life whose anthem was pitched in the highest key. We are not called upon to forget family, to forget business, to forget country, but to have a passion dominating all these. Make Jesus supreme in life.

Real Objectives.

Life is vested with real objectives. In the pursuit of these objectives is found the answer to the question as to why you live. I live to get acquainted with God (Job 22:31), to know God and Christ (John 17:3), to seek for immortality (Rom. 2:7), to be an overcomer in trial (1 Pet. 1:7), to become fit for the kingdom (Luke 9:62), to learn of Christ (Matt. 11:29), to grow up in Christ (Eph. 4:15), to serve Christ (John

4:26), to witness for Christ (Acts 1:8), to show forth His praises (2 Thess. 1:12, 1 Pet. 2:9).

Live for self, you live in vain; live for Christ, you live for others. The lives that are the biggest blessings are the Christ motivated lives. The school of Christ is the greatest school, and Christ is the greatest Teacher. The Bible is the greatest text book.

Members of the graduating class: We wish you life's best, God's best. This you will realize if Christ lives and rules within.

MIDWEEK SERMON

THEME: *The Dead Own the Church.*

TEXT: John 8:39.

Two small boys in front of Church reading: "Memorial Church." "Memorial" puzzled them, but finally one solved it. "You see," he said to his chum, "the man that owns this church is dead." Jews content to rest in heritage. Jesus said not enough. Spirit of Abraham vital thing. They boasted of a dead man. He claimed living soul. Spirit of Abraham could set Church afire. Reverence for corpse would spread death.

"A Dead Hand Yieldeth No Service." In feudal days holders of land required to render military service. Land of Church did not make returns; ecclesiastical officers "civilly dead," free from demands of civil law. People donated lands to Church thinking "to purchase heaven." More than half the land in England became vested in Church; King confiscated large portion; "A dead hand yieldeth no service." Possible for dead hand of past to thwart purpose of Church striving to meet present day needs. Jesus' quarrel with Jews: they boasted of corpse in cave, long rotted to dust; he looked to living soul in presence of God.

When The Church Lives On Inherited Faith: Through centuries rich creedal deposit formed in Church, but one necessary thing seldom mentioned in discussions, must live faith, whatever it is. Dead own Church when live on faith inherited, not realized. Christ of our own vision claims allegiance.

When The Church Rests On Past Labors: When rest on labors of past, dead own Church. Hundreds prove Church may continue eternally a living organism. Church members alive in Christ, alive to God, alive to needs and problems of own day. Yesterday, church of fathers and they built it. Today, our Church and we must build it.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—The Best Use of the Bible. John 5:39. Acts 17:11.

LUTHER LEAGUE: Y. P.—To Speak The Truth in Love. Epj. 4:15.

WALTHER LEAGUE: June Topic—Societies. 3. You and Your Membership.

JUNE, FOURTH SUNDAY

CALL TO WORSHIP: "Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Blessed are all they that trust in Him." Ps. 2.

PSALM: 96.

PRELUDE: Water Music—*Handel*.

ANTHEM: O Gladsome Light—*Arkangel'sky*.

OFFERTORY: City Called Heaven—*Johnson*.

POSTLUDE: March—*Lloyd*.

OFFERTORY SERVICE: "Upon the first day of the week let each one of you lay by him in store as he may prosper that no collections be made when I come." I Cor. 16:2.

OFFERTORY PRAYER: Gracious Father, we come to Thee with this gift as an expression of our faith and love and for Thy Word. We desire earnestly the advancement of Thy kingdom on earth. We are Thine to direct in Thy service as Thou choosest. Bless us and keep us in the name of Thy precious Son, Jesus Christ. Amen.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMONS

THEME: *If It Doesn't Rain!*

JOHN C. WALKER, D. D.

TEXT: Hebrews 10:24-25. (Lesson Hebrews 13:14-25).

I heard the late Dr. Danforth of the First Church of New London speak of the history of his church and congregation. Many, many years ago, I think a hundred or more years ago, a bolt of lightning had struck the church, during the service, and set it on fire. What was vastly more tragic, the bolt of lightning had hit a young man sitting in one of the pews and he had been instantly killed. "That happened a long time ago," said Dr. Danforth, but, he added with a wry smile, "since that time people of the First Church have always been very cautious about coming to church on a rainy Sunday!" We profess high principles, we make bold promises, we offer strong pledges, but the keeping of our promises, and pledges, is dependent on fair weather. At least that's the case with some of us. We shall be faithful and loyal—if it doesn't rain!

One of the besetting sins of the ministry is that the preacher is prone to scold the faithful for the shortcomings of the faithless. We can safely assume that those who might be expected to profit most by the story are not present this morning. But perhaps you will take the story to them. And moreover I want to see if we can't confirm each other in the good and godly habit of regular attendance on the means of grace. I want you to believe, those of you who take your church obligations seriously, that there is warrant for and worth in the loyalty you show. It has been said that the most expensive piece of furniture in any church is an empty pew. Well, then the corollary is that the most valuable piece of furniture is a pew occupied by earnest, faithful, expectant worshippers.

From time to time we hear about the Christians who worship God in nature. We are told by some that they get their religion over the radio and they infer that they get better sermons than those they might hear closer home. Some will say that it isn't necessary to go to church to follow

the Golden Rule. The sum and substance of all this is there are many who believe that church attendance and church worship are electives as far as Protestants are concerned, that these things are purely a matter of choice. If you are interested in the kind of religion, the kind of faith and practise that is immortalized and exalted in the Bible, you may as well accept church association, church worship, church loyalty, as part of the obligation.

The greatest devotional literature in the world is found in the Psalms. Listen to some of the authentic, characteristic notes to be found at the heart of this great hymn book of devotion. "I was glad when they said unto me, Let us go into the house of the Lord.—Because of the house of the Lord our God I will seek thy good."—"I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." If you take your example in Jesus you cannot be too superior in your attitude toward the church. "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." In Jerusalem He seems to have gone regularly and faithfully to the temple which was desecrated with worldliness. He stood not apart but entered into and shared the public worship of His people.

Then carry the story a little further. In the verses of our text we have a reflection of the life of the Early Christian Church and we can read between the lines something of the story of their devotion to the fellowship and to each other. "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching." Those words plus a little background and interpretation give us a wonderfully appealing picture of those Jewish Christians to whom this letter was written. We speak of being provoked and we are usually speaking in terms of anger. Those Christians were wont to meet together for praise and worship and to "provoke" one another to deeds of love and service. They knew that they were few and feeble in their own strength as contrasted with the mighty material, military and secular forces round about them, therefore they drew together. They assembled together faithfully and regularly.

I commend to you that friendly, valiant, faithful company of Christian people who are depicted in the words of our text. As far as we can gather from the records of the Early Church, Christians met in those days for the most part in private homes. They did not have set forms of worship. If the services were informal they were practical. Those Christians of those early days were not content merely to repeat and to recite words. They had in mind, and definitely, works of helpfulness and charity, lives of honesty and usefulness. The service was not an end in itself, but an inspiration to lives well lived, to a Christian witness earnestly and courageously given. John Ruskin wrote with pride of the discovery of an inscription, very ancient in point of time, on an old church in Venice, "Around this temple let the merchant's law be just, his weights be true, and his covenants faithful." The influence of every service we hold ought to be a

persuasion, a power to make the life of this community nobler, stronger, cleaner, more honest, more hopeful.

Those early Christians thought of attendance on public worship, not as a matter of personal choice, the sort of thing one did if there was nothing else of interest to do, but as a solemn obligation. Some of our contemporaries seem to think of attendance at church as a favor one confers on God. I doubt if the Lord of the Universe is flattered by our attention! Our Puritan forefathers certainly never tried to patronize God. They believed that God had laid certain commands upon His children and that they, as God's elect, were called, not to special favors but to certain great tasks and obligations. And if you say that the Puritans took themselves and their religion too seriously, I can say without fear of contradiction, we take our calling as Christians and our religious faith generally far too lightly. I wonder if we haven't here one of the vital issues of life? Why must people swing from one extreme to the other? Why isn't there a sense of balance and proportion to be cultivated? And don't we need balance, perspective, proportion in religion as well as zeal and fervor? Did not Jesus say that we should be wise as serpents as well as harmless as doves?

Then too regular church attendance answers one of the primary needs, one of the elemental hungers of the soul. I am not saying that this need is always and everywhere recognized. Not everyone recognizes a hunger for great music or even for wholesome food but the recognition of such needs is a sign of health. Once upon a time a man in order to draw out a little girl said, "It doesn't make you a Christian to attend meetings." "I know that," the little girl replied, "but it keeps it in my mind." No, of course, it doesn't make us Christians to attend services but it helps, it keeps us in mind of the great verities of life, of the great duties and privileges of life. It is hard to believe that a man could go to church year in and year out and not be lifted a little higher, made a little stronger. A man cannot stay away from church without missing something very precious in life. I can't believe that a man who fails to identify himself with the church militant can expect to be found with the church triumphant in the days when the secrets of all hearts shall be opened.

"Not forsaking the assembling of ourselves together!" This we hold up as the watchword of our calling. Meeting together we cultivate a sense of fellowship not only with each other but with all Christians everywhere. In spite of war and commotion across the world, in spite of the bitter enmities and struggles that divide men into hostile nations and races, there are everywhere present Christian people who are praying for peace and goodness. There is hope for the future when we think of that. We acknowledge the inhumanity of man to man, we bewail the insanity, the anarchy of modern international relations, we see the progressive destruction of the higher values of life for millions upon millions and the widening range of the course of the Four Horsemen of the Apocalypse, War, Disease, Starvation, Death, but the one thing the people of God can never do is to give way to complete and utter despair. We have hope for this world and the world to come through Jesus Christ our Lord.

Dr. Ralph Sockman says that when we serve God in silence and solitude

we find the temperature growing cooler. He tells how a Scotch minister drove this truth home with a vivid object lesson. The minister had called on a member of his church who had been remiss and purposely so in his attendance on divine worship. Without comment or argument the minister took the tongs by the fireplace and lifted a glowing coal from among the cluster on the fire. Together the minister and his indifferent parishioner watched the coal fade from flowing brightness to sullen dark redness and then into the paleness of ashes. The silent, solitary servant of God, the man who worships in privacy only, has not proved his worth in the advancement of the Kingdom. In the unity of worship we find strength and healing. The church is built on loyalty not on indifference. Let us provoke one another to love and good works, by never forgetting in the assembling of ourselves together for the worship of God and His Christ.

Trinity Four.

THEME: *Finding God Through Worship.*

HUGH THOMSON KERR, D. D.

TEXT: Isaiah 6:3.

HYMNS: "Holy, Holy, Holy! Lord God Almighty"—*Nicaea*.

"Jesus, Thou Joy of Loving Hearts"—*Germany, L. M.*

The important dates in our lives do not appear on the calendar. They are not the great holidays or the great festivals. It is amazing how the great days can come and go—Christmas, Easter and New Year—and nothing of any account really happens. There are dates that are of supreme importance in our experience that have no relation to time. The record reads "In the year that King Uzziah died I saw the Lord." That is not a date but an experience. It has often been so with us. There are those here who can say that very thing. "In the year I lost my money I saw the Lord." "In the year I lost my health I saw the Lord." "In the year I met my wife, my husband, my sweetheart, I saw the Lord." "In the year my child was born, in the year my son or my daughter went off to college, I saw the Lord."

In the year that King Uzziah died the bottom fell out of Isaiah's life. He was a young man of noble birth with a great passion for patriotism. He was an artistocrat, out of touch with the thought of his time, out of touch with the church, out of touch with religion, and critical of the thought-life of his nation.

In that year, the year when the throne of Israel was empty and the king dead and the nation at a dead end, something happened. In his helplessness and despair he turned his feet again to the temple courts, which were familiar to him as a boy, and there he fell in with the same old service, the old music, the old scriptures, the old priests, the same fragrance of the incense, the same murmur of the multitude. And in that service suddenly something happened. Things do happen in a church. To many the service is dull and dead and dry-as-dust but suddenly some life is lighted up with new interest, new hope.

That is what makes a church service so vital, so important, so critical. While some gaze about and wonder and wander in their minds, some young man, some little girl, is seeing God and life is being changed. We should not be surprised that this is so. Where would you expect something to happen, except in a worship service such as we are experiencing just now? What was it that really happened in that church service on Zion's hill? First of all, this young man found himself face to face with God. What an amazing record it is. "In the year that King Uzziah died I saw the Lord." He had been seeing an empty throne and a dead king and now, instead of an empty throne, he saw the throne filled with the presence of the living God. And through the service he heard the exalted music, "Holy, holy, holy." It is a wonderful thing for a young man to see God on the throne of the universe and in the nation's high places.

That is what a church service ought to do for every one of us. It ought to reveal to us the fact that the eternal God is not only in the heavens but that He is here dwelling among men, filling all our empty places with His presence, and assuring us that righteousness and truth shall endure forever. That is the repeated experience which sings its way through the Psalms, the great hymn book of the Hebrew people. "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." There amid the tumult of wars, the visions of desolation, fire and terror, the message rings out, "Be still, and know that I am God."

And then having seen God, he came into a true understanding of himself. He had thought that he was somebody. He had the opinion that he counted for something in the world and in the political life of his time. And because he wrongly appraised himself, he despaired of his country and his church. But when he saw God he saw himself in a different light. When he saw God he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." That is always the experience men have when they see God. That is why church service is so important, so influential, so far-reaching in its results. Men come here and discover who they are in the light of eternity. They become humble and partake of the grace of poverty of spirit. It is always so. When Adam heard the voice of God in the garden, after his arrogant and self-willed choosing, he hid himself. When Moses saw the revelation of God in the burning bush, he took his shoes from off his feet, knowing that he was standing on holy ground. When Job, after his eloquence and controversy, came face to face with God he cried out, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." When Peter, with all his boasting, came face to face with the living Christ he cried out, "Depart from me, for I am a sinful man." When St. John imprisoned, frustrated, came face to face with Christ risen and glorified, he fell at His feet as one

dead. Something always happens to a man when he comes into the presence of the eternal God.

During almost a generation I have watched children grow into young manhood and young womanhood, and I have watched men and women grow into maturity and age, and something has come into their faces and into their lives which has transformed, and in a sense transfigured, them. There is something fine and beautiful about them. And then I have watched people drop out of the church, young men and young women. I have seen them fall away from church attendance and be gathered up into a pleasure-loving, church-forgetting, business-making, Sunday-golfing interest. And I have seen something happen to their countenance. Something goes out of their faces and something else comes in. There is something of the common thing we call culture and refinement that disappears. Sir James M. Barrie speaks about how his mother got her sweet face. It came through suffering. But it is quite clear that worshipping people who adore God, who bow down and revere His holy name, get a fineness of features, a culture, a sense of refinement. It is something that I would like to commend to psychologists for intimate study, for there is something here that is not often spoken of but which is tremendously real.

Furthermore, when this young man saw God, experienced the presence of God, and when he came to a true understanding of himself, there came to him immediately an urgent call for service. When he was ready the call was issued, "Whom shall I send, and who will go for us?" And the answer comes immediately and clearly, "Here am I; send me." After all, the church of Christ is the greatest recruiting station in the world. I am ready to maintain, against all comers, that there is no other institution on this earth where you can find so much self-sacrifice, so much devotion, so much service. When volunteers are wanted by any organization inside or outside the church, for any form of service no matter how dangerous or how lowly it may be, they come to the church and there is always a response. The church never fails to find someone who will say, "Here am I; send me." If it is a call to go to the farthest end of the earth, to interior China, to the solitudes of Tibet, to the far north or the far south, or to the hot jungles of Africa; there is always a response and today those who have responded are at their posts. That is what worship and the church does for the world. It recruits young men and women for service throughout the world, at home and abroad.

You will notice, too, that the call comes to you and to me. Probably God could get along without us. He has other servants to do His will. When our Lord was face to face with necessity and when everything was going against Him, He said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" In the very midst of this glorious vision, which transformed the life of this young prophet, we have revealed to us a vision of the seraphim, the winged seraphim who stood at attention ready for the service of God. They were clothed with wings, six wings, two and two and two. Two for the face, symbolic of reverence; two for the feet, symbolic of humility; two for flight, symbolic of service. But God was not saying to the

seraphim, "Whom shall I send, and who will go for us?" He was calling for men and women. He was calling for you and for me. For after all

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring men to His side."

Moreover, the call comes to every one but each one must answer for himself. The call is issued in general terms, "Who will go for us, whom shall I send?" God is calling for workers and He is identifying Himself with the workers. He is not an aristocrat, He belongs to those who work. But the answer must be particular. Nietzsche, who led the German people down into the dark, nevertheless issued a ringing challenge to all who call themselves Christians. He said, "Redeemers you must be, if I am to believe in your Redeemer." That is very true. But that day in the church service in Jerusalem Isaiah answered the call and today, in America in the twentieth century, we are inspired and helped by his message and by the service which he rendered his nation and the world. And perhaps there is some young man or some young woman here in this service who will make the same response which he made, and answer back to the high calling, "Here am I; send me."

SUNDAY SCHOOL LESSON

Alcohol Facts versus Drinking Propaganda.

LESSON: Prov. 21:17; 23:32. Isa. 5:20-23. Hosea 4:11. Joel 3:2-3. Eph. 5:18.

GOLDEN TEXT: "If sinners entice thee, Consent thou not." Prov. 1:10.

DEVOTIONAL READING: Proverbs 3:13-18.

INTER. & SR. TOPIC: The Truth about Alcoholic Beverages?

Y. P. & ADULTS: Unmasking Alcohol Propaganda.

The liquor traffic has always been master of propaganda. In these past few years America has been deluged with a mass of advertising, skillfully designed, artistically presented, convincingly argued with all the subtlety and wiles of the devil himself, seeking to increase the consumption of alcoholic beverages. The purpose of all advertising is to increase the sale of the article advertised. The fact is that there is money in advertising liquor and in selling it.

The destruction of life, the increase of insanity, the breaking of homes, the spreading of poverty and disease, the untold suffering and want which come in the train of liquor—all of these are of little consequence to the man who has determined to enrich himself at the expense of his neighbor, through the advertising and sale of liquor.

Propaganda says that liquor is used by the famous, the great, the wise and the good; that liquor is beneficial to health if used in moderation.

The fact is, that there is no reputable doctor, no good hospital today who prescribe alcoholic beverage for *any* disease. There was a time when it was rather widely used in hospitals. Today it has been recognized by medical science to be exactly what it is, a depressant rather than a stimulant, a narcotic, a deadening drug, a disabling poison, whose persistent use results in degeneration.

Alcohol attacks first the highest, the morale, the more delicate, the more sensitive, the more refined part of a man's make-up. The keen discrimination between good and evil, the power of judgment, the delicate balance between right and wrong, the inward restraint, the inhibition, the self-control, the fine, high, spiritual part of a man's nature that spells his kinship to God, all of these are the first attacked and the most quickly destroyed parts of his being. The low, the purely physical, the sluggish, the brutish parts of a man's nature continue to function and remain, even to the last, only slightly impaired. It is true that alcoholic beverage, persisted in, will bring disease and death even to the lower, physical part of a man's being, but its horrible havoc is wrought first and most quickly in the finer, spiritual qualities which really make us men and differentiate us from brutes.

EVENING SERMON

THEME: *Wheels.*

PAUL S. LEINBACH, D. D., LITT. D.

TEXT: Nahum 3:1-2.

HYMNS: "Fight the Good Fight"—*Courage. L. M.*

"Take my Life and Let it Be"—*Hendon. 7s.*

In the history of religion wheels have had a significant place. Associated with them is a varied symbolism, with a many-sided message to mankind. Every boy is interested in wheels—they help to make the world go round. Moreover, adults find wheels to be useful as well as entertaining. Verily, this is a world in which there are wheels in the midst of wheels.

I. *Life itself may be regarded as a wheel.*

Among millions of humans, especially the Hindus, Samsara is the eternal process of transmigration, often likened to a wheel on which souls revolve like on a tread-mill. Sometimes men are described as strapped to the wheel—a conception of human helplessness under the ruthless rule of fate. This is a philosophy of history which may be called the squirrel-cage conception. You have seen and perhaps pitied squirrels in a revolving cage—ever moving furiously, but not getting anywhere. After the most strenuous efforts you find them exactly where they started. So many travel on from birth to death to re-birth endlessly, they say, unless mercifully released by some way of salvation which is described as Nirvana, or forgetfulness. In this view life itself is regarded as an evil and all men hope to escape this ceaseless revolution on the wheel of a blind and un pitying fate.

"I have read in the lore of the long ago
That a symbol of our life below
Is a boat, with palsied man to row,
And a blind man at the rudder."

In contrast with this gloomy and forbidding doctrine, thank God for a living, radiant faith, not in a blind fate, but an all-seeing and all-loving heavenly Father!

II. *The wheel of fortune.*

For many centuries, the wheel has been a symbol of games of chance, which have lured multitudes to their doom. Very ancient and wide-spread is the sin of gambling. In every generation it has had its defenders and its more numerous victims. The urge to get something for nothing at the expense of others has cursed millions; and always the poor have suffered most. He is wise indeed who learns early in life that we succeed not by luck, but by pluck; not by wishbone, but by backbone. Even in our own favored land there are those who would legalize this plague of gambling. Especially in times of depression and of war, it is a temptation to attempt to secure rotten revenues by licensing dangerous practices and permitting vices that ruin body and soul. It is surprising how easily some otherwise good people fall victims to specious arguments which would establish lotteries and promise golden harvests through the use of the wheel of fortune.

III. *Wheels symbolize power of force and might.*

The terrible physical impact of thundering chariots and horsemen, the tremendous, tragic power of aggression, violence, rapine, invasion and captivity. How many of us were living in a fool's paradise and imagined that we had inherited happier days and had outgrown the theory that might makes right. Alas, we have seen renewed and multiplied in our own time this dependence upon physical might and terrorism, as mechanized armies and death-dealing devices on land, on the water and in the air, have overcome and seized less powerful and more peaceful nations and subjected them to a hateful slavery. How helpless the lovers of peace and concord seem to be before these gigantic modern war machines! Indeed it is the temptation of the hour, even for earnest and sincere Christians, to trust in might rather than right, in the power of armies and navies and airplanes rather than the character and idealism of the people, in shrewdness and chicanery rather than in trust and obedience to the living God.

IV. *Wheels symbolize the great iniquities which have cursed and enslaved mankind.*

An old English writer said that every evil in the world can be thought of as a great wheel turning day and night and grinding out new victims perennially. There are five supreme curses of history which have grievously afflicted mankind:

1. War. Every page of history is stained with blood. From the days when Cain slew Abel, every generation has witnessed the tragic spectacle

of brother murdering brother. "For God has made of one blood all the nations for to dwell on all the face of the earth," and all men are our heavenly Father's children.

2. Slavery. This also tells the story of man's inhumanity to man. It is impossible to tell the exact number of human beings who in the course of centuries have been enslaved and in their bondage have been forced to pay tribute to tyrants and oppressors.

3. Rum. Here again no mathematical genius has ever been able to estimate the number of victims of strong drink. This wheel has been grinding away for many centuries, and as a result hundreds of thousands of our fellowmen have filled drunkards' graves. Friendship have been severed, homes desolated, souls destroyed by rum.

4. Impurity. The black plague has been one of the world's supreme curses, worse than cancer. Syphilis, causing from ten to twelve per cent of all deaths; 40,000 a year die from heart disease; 60,000 babies born annually with congenital diseases doomed to blindness, insanity or death. Physicians say the cases number millions. Like the ill-gotten gains from rum, impurity draws millions of dollars in graft. Prostitution maintained by league with the underworld, is a black record on the pages of history.

5. Social injustice. Many of God's children remain impoverished and suffer privation and starvation because they had too small a part of the bounties which our heavenly Father has generously given. Proper distribution of the world's wealth would insure enough for all and to spare, but as long as there are millions unemployed because they can get no work and therefore have no means of livelihood, and as long as there are greedy and covetous folk who are out to grab as much of the wealth of the world as they can, we shall suffer grievous social injustice. It will be a happy day when we shall all agree to the dictum that "no man shall have cake until all men have had bread."

Wheels of iniquity, turning day and night, grind out ever new victims. Classes dealing with the situation are: *Rescue Band*, that noble company ready and willing to minister to poor victims who are bruised and beaten, and who seek to bind up their wounds and to restore them to health and a new chance. *Reformers*, who say that it is not sufficient to rescue the victims of these wheels of iniquity, but that soldiers for the common good should seek to destroy the wheels and thus prevent them from increasing the number of victims. All through the centuries there have been some earnest souls who have sought to improve the environment in which people live and to wipe out these evils which have cursed mankind. The work has been slow as all great moral reforms must inevitably be, but it has been greatly blessed of God. In recent years, many are inclined to sneer at the reformers or "up-lifters," as they are called, but the God who knows what is in the hearts of men has crowned many of these noble spirits with His benediction. *Formers*. It has been said that "one former is worth a hundred reformers," and certainly the most fundamental work in the world is that which is being done by parents and teachers and preachers of the gospel, in sowing in the minds and hearts of the people, and especially of youth, those seeds of living truth to enable them to avoid or to beat down

the wheels of iniquity seeking to destroy them. The strengthening of moral sanctions, the building of a strong and well-balanced character—this is the greatest task in which we can be engaged as soldiers for common good.

V. *Wheels symbolize the fire of judgment.*

In the prophecy of Daniel, the Ancient of Days is pictured on His throne, and it is said of Him, "His throne is like the fiery flame, and His wheels as burning fire." The day is coming when all of us shall be "tried as by fire." The final reckoning will be not so much a pronouncement of sentence as an announcement of what we have done with our lives. We need not fear the wheel of divine judgment if we put our case in the hands of a loving God. But those who do not trust and obey our Heavenly Father need to be warned that these wheels of God's justice may grind slowly, but "they grind exceeding fine."

MIDWEEK SERMON

THEME: *The Will of God For Me.*

TEXT: John 4:34.

Jesus fed, nourished, sustained, by doing will of God. Difficulty in discerning will of God. Difficulties in doing it. Not altogether blank wall. Some things to help.

Obstacles To Knowing The Will of God: Complexities of life. One man doing one thing, another doing direct opposite. Each convinced doing will of God. Few argue war is will of God. Faced by hard, cold, cruel fact: men waging war world-wide. Outcome of pacifism, neutrality seen in enslavement of nations. If engage in war, means killing and being killed.

Problem of Sunday labor. Directly forbidden in Bible. Young person refuses Sunday labor faces insecure financial position. Surely not God's will that he starve; perplexed. Again, one faces choice between two courses, each course being good. Choice between good and good. Results of taking a certain line of conduct. Will work good for one we love but work evil for some other one whom we also love.

Obstacles To Doing The Will Of God: Problem of divorce. "Marriages are made in heaven," intended to be permanent. Yet some result in great unhappiness, an increasing number ending in divorce courts. When is divorce justifiable? Vast army of the unemployed. Many employers will agree promptly not will of God that men starve or go idle, but unable to see way in which they, as employers, can help or do will of God. Easy enough to speak of doing will of God, but in complex society far from easy to do will of God even when purposes of that will seem quite clear.

What Can we Do: Clear thinking about purpose of will of God: for good; good in us and good to us. Will conduct result in enrichment of personality? Henry Drummond told how to find will of God: "First, pray; second, think; third, talk to wise people but don't regard their judgment as final; fourth, beware of the putting forward of your own will, but

don't be too much afraid of it. God never unnecessarily thwarts a man's nature and liking. It is a mistake to think that His will is always in the line of the disagreeable. Fifth, meanwhile, do the next thing, for doing God's will in small things is the best preparation for doing it in great things. Sixth, when decision and action are necessary, go ahead. Seventh, you will probably not find out until afterward, perhaps long afterward, that you have led at all." Prayerfully, thoughtfully ordering lives in good will, with good purpose, find ourselves nourished, sustained by same food that nourished, sustained the spirit of Jesus.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Summer Sundays. Ex. 20:8-11.

LUTHER LEAGUE: Y. P.—Deaconesses in Our Church. Acts 9:36-42.

WALTHER LEAGUE: June Topic—Societies. 4. Service Project. Invite other Societies within congregation. Explain work of Walther League.

FOR THE BULLETIN BOARD

The Church rooted in barren profession can bear no fruit.
 Some folks are too great for God to use.
 The one who thinks as we do is alright, provided we think right.
 No hole is left when you pull your finger out of a pail of water.
 The most chips never indicate the best artisan.
 Pride hides one's faults from himself and bares them to others.
 No cock crows as lustily as the little Bantam.
 Only he who is full of himself is sent away empty.
 Many a weak back is covered by a bold front.
 To be a slave of self is the ultimate in serfdom.
 There is no pride as arrogant as spiritual pride.
 It is more helpful to be propped up than puffed up.
 Conscience, like a compass, keeps one from travelling a circle.
 Be true to conscience only when the conscience is true.
 The guilty conscience is its own worst accuser.

JULY, FIRST SUNDAY

CALL TO WORSHIP: "Sing unto God, sing praises unto His name: extol Him that rideth upon the heavens and rejoice before Him." Ps. 68.

PSALM: 97.

PRELUDE: Summer Evening—*Palmgren*.

ANTHEM: Good News From Heaven—*Bach*.

OFFERTORY: Sing—*Wismar*.

POSTLUDE: Glorious Forever—*Rachmaninoff*.

OFFERTORY SENTENCE: "Honor Jehovah with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

OFFERTORY PRAYER: Thou hast endowed us with ambitions, but we know that we can do nothing of ourselves and without Thy succor. Aid us in fulfilling that promise of life and service to Thee for which we were brought forth on this earth, and take us to Thyself in heaven when Thou art through with us here. We ask this in the name of Jesus Christ, our Saviour. Amen.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMONS

THEME: *Composure in Times of Crisis.*

ALFRED GRANT WALTON, D. D.

TEXT: "Be still and know that I am God." Psalm 46:10.

HYMNS: "O Saviour, Precious Saviour"—*Angel's Story*. 76, 76. D.

"Jesus, I live to Thee"—*Lyte*. S. M.

We are sometimes asked to cultivate the *art* of living. But in troubled and bewildering times it is exceedingly difficult to give life that grace and beauty, that inspiration and uplift, that are the qualities of any true art. The world is filled with chaos and confusion. All is fear and uncertainty. Grief and tragedy are everywhere about us. Under such conditions it is necessary for us to keep calm, to avoid panic and hysteria, and to lift ourselves above the levels of present circumstance and seek quiet objectivity and an inward peace.

If we are to achieve such a composure we must discover the healing ministry of silence and take time for meditation and reflection. We must get away from newspapers and newsbroadcasts, from war films and war propaganda and give God a chance. We must allow Him to speak to us. Some people think that silence is a void, a negation, an absence of something, just as darkness is an absence of light. This is not true. Silence is a very positive thing and has very definite qualities associated with it. A few years ago the New York subway systems spent thousands of dollars to install new types of turnstiles. One of the chief reasons for the expenditure of this large sum of money was to reduce the noise made by the old installations. Subways are noisy enough under any circumstances and these new turnstiles represented a distinct improvement. On the walls of reading rooms, in public libraries we see placards inscribed with the simple word, "Silence." Why? Because distracting noise interferes with study and with concentrated thought. When we walk through the corridors of a hospital we read similar legends. Quietness is very necessary if those whose nerves are overwrought by illness or whose bodies are

racked with pain are to find their way to recovery. Every successful diplomat or successful "G" man knows the importance of not talking too much. Silence is not a negation; it has very positive values associated with it.

Periods of quietness and meditation may contribute much to composure in daily living. For example, quietness helps to relieve the physical and mental strain under which we live and give a momentary relaxation from the tensions which our world places upon us. We live at too great a speed. The mortality from heart trouble in this country is higher than the combined mortality of cancer, pneumonia, tuberculosis and appendicitis put together. More than half the beds in all the hospitals of this country are occupied by nervous and mental cases and the numbers are constantly increasing. If a person will take time to lift himself out of such tenseness and strain and not be forever in high gear, it is inevitable that he will gain composure and inward strength which otherwise would be quite impossible. A hundred years ago if a man missed a stage coach he was content to wait a week for another. Today it annoys him if he misses one section of a revolving door!

Quietness also helps to keep the soul on top. Every man has a dual nature, a physical life and a spiritual life. Consider his physical being. We can see the body, weigh it, photograph it, and take it from place to place. But the soul we cannot see, nor weigh, nor touch. Yet the soul is just as real and just as important as the physical organism. Unfortunately our physical world is so much with us that the life of the soul is often crowded out. We are engaged in our daily work, we travel from place to place in autos, trolleys, or subways. We are immersed in a welter of social activities and as a result, God has very little access to our lives. Yet men of great insight and spiritual power have invariably developed their strength through the ministry of silence. Moses, the great spiritual leader of the Jews, spent forty years in the wilderness, roaming the mountains and the desert places, living alone with the sheep on the plains, with he stars in the sky and with his God. And out of that life of quietness came a soul of great spiritual power. Milton was blind; his home life was unhappy and he spent much time alone but from the inward repose of his soul came the great poems, *Paradise Lost* and *Paradise Regained*. Beethoven was deaf but his very deafness opened his inward hearing to celestial harmonies. Guatama Buddha was one of the greatest spiritual seers of all times. Again and again he emphasized the importance of quietness and reflection for the discipline and culture of the soul. We can see life to much better advantage, with truer perspective and far deeper insights if we take time to be alone. Our petty annoyances, our sicknesses and defeats and all other problems which perplex us look far different if we see them not in the light of our immediate reactions but in the light of the eternal. But you cannot comprehend the eternal unless you take the time. Among the Quakers, for whom we all have the highest regard, the periods of silence in the service are considered as truly a part of the worship as the singing of hymns or reading of the Scriptures. When we go to church the surroundings may be gloomy,

the sermon may not appeal to us, and the music may leave much to be desired but the quietness of true worship will bring that contemplation out of which we become aware of the needs of the soul and it will make clear the paths that lead to the throne of God.

The supreme contribution which quietness brings to us is a sense of the presence of God. All through the ages men have been seeking to discover God and have cried out with Job, "O that I knew where I might find Him, that I might come even to his seat." But God is not wholly discovered in any single experience. We find God in the beauty of our natural world, in the immutable operations of natural law which holds the stars in their courses and guides the planets on their ethereal way. We find God in all goodness and aspiration, in all human fellowship, in the onward progress of history, in every kind and noble deed. In like manner out of silence comes a sure and certain knowledge of Him. Elijah did not find God in the wind or the earthquake or the fire. But he heard God speak in the still small voice. Here is a way by which we may know with positiveness and certainty the reality that is at the heart of the universe.

Let me offer a few practical suggestions regarding the way in which we may make use of silence, to gain the composure we need for this time of crisis. First, it would be well if we all took a little time for actual physical relaxation. By this I do not mean the relaxation of physical activities such as golf, baseball, or tennis, although such sports are very good for us. I mean rather the complete relaxation of body and mind that comes when we sit down quietly in reflection and contemplation. Why should we be so enslaved to our work or our social activities that we do not have time for anything else? Why should we not try to get away from the tensions of life, the noise and the confusion of the market place through periods of occasional rest at home? People used to think that home was a place in which to live. Nowadays for many people home is little more than a bedroom and a garage.

Find some quiet spot where you can sit down and relax your physical muscles, a time when the mind may be freed from customary preoccupations and when you may follow your own thoughts and receive such guidance as may come to you. Form the habit of reading the Bible at such a time. Think what it would mean if the American people would spend five minutes each day with the Bible. It would do more to instill hope and faith within us than all the pep talks of all our patriotic orators put together. Add to this reading of the Bible a period of prayer, not a prayer asking God to run some errand for us or to grant some special wish, but rather to give us assurance of oneness with Him and to help us to do his will. I do not understand the mystery of prayer and cannot fathom its psychology but this I do know that it always strengthens and sustains the hearts of those who practice it.

If we are going to achieve any true art in living these days when our world is rocking on its very foundations, if we are going to find serenity and composure in the hour of crisis, if we are going to be adequate for our times, we must lift ourselves above the world and view it with serene

objectivity. Seek the ministry of silence. Find the strength that comes from quietness and meditation. Give the soul a chance to be with God. Out of the silence will come faith. Out of the faith will come composure. Out of the composure will come a sure and certain victory.

Trinity Five.

THEME: *Personal Evangelism.*

RAY R. FISHER.

TEXT: "And Jesus said unto Simon, 'Fear not; from henceforth thou shalt catch men.'"

HYMNS: "Lord of the Harvest, hear"—*St. Michael. S. M.*

"The Servants of the Lord"—*Narenza. S. M.*

Our Gospel for today is an exhortation concerning the supreme mission of the Church. However, it centers on one phase of our mission work, Personal Evangelism. You remember the picture from the reading of our Gospel for today, the calling of the first four disciples, Peter and Andrew, brothers; James and John, brothers; partners in the fishing business; and now they are suddenly become partners with God and with Jesus Christ, bent on bringing the world to God. Our partnership with God dates from this date, and since it is reported that there are 70,000,000, or one half of the citizens of this land, outside the Church, we have some job ahead of us.

Christ preached to the multitude and so also do we. He ministered to the individual, and so also must we. There, of course, is a corporate life in the multitude, but there is an individual life belonging to each member of the group. The multitude crucified Jesus on the basis of mob or mass psychology. The multitude followed Jesus because He in some way appealed to individual souls. If we can see the individual in a group, his problems, his background, and his aspirations, we will become much more concerned about Him. As the individual is administered to and changed, so is society administered to and changed.

Archbishop Trench listed thirty-three miracles performed by our Lord. The third and the thirty-third are the miraculous draughts of fishes. On each occasion the Lord gave command to let the nets down into the water. On each occasion the disciples obeyed Him. On each occasion they had a good catch. On each occasion the disciples had worked without success.

The fishing is no better today than it was in Jesus' day, this fishing for souls. It has always been hard. It always will be hard. It is a labor that seems to return so little. In the doing of it the heart is often sad and the spirit heavy for the world in which we fish is a strange sea whose waters are stirred by many storms, filled with many kinds of fish. But into these troubled waters fishing we must go.

These are hard days for Christians in China, Japan, India, Europe, and it isn't easy for Christians in America. Everywhere the nets seem to break and our ships to sink. We see those nets breaking and the ships sinking as now and then we see a member slip away, the attendance fall off, and the work bearing no visible fruit. But continue fishing!

Religion was a challenge from God to Jesus and it is to mankind. A challenge to him to show the way, to reveal the truth, and to show men the light. The challenge to mankind is to follow the way, learn the truth, and see the light. This challenge is timeless. It is as timely today as it was in Peter's and John's and James' day. We have struck bottom. We are moving at a low and dangerous moral level. Selfishness, power, social and industrial abuses are rampant. But the more distressing our lives become, the more challenging does Jesus Christ become, and it should appeal to our immortal soul to be matched with such times as these. Our chief business today is personal conversion and consecration. At times we may not be too conscious of it. To be sure it is good to have a beautiful church, to have a service in which we can worship God with dignity. It is good to have a social service program and to stress stewardship activity. But none of these must obscure or take too much time from the first and most important task of the church, that of saving immortal souls.

The congregation and the individual church member filled with zeal have always enjoyed God's richest blessing.

"During one year of the world war three million people were killed. Everyone seemed distressed at this terrific loss of life, but in that same year 33 million (10 times as many souls) died without Jesus Christ, and there was little said about it." The world is now involved in more devastating war and every day men, women and children are dying as a result. Our ideals and dreams are also being sacrificed. Many feel it is time to let up a little for the time being? When the condition improves and the harvest becomes more propitious, we will set to work again. It is in times like these that we need to work all the harder. We are workers together with God. The story of the infidel master and his slave illustrates the point. "Jim, you are the biggest fool I ever knew. You are always talking about faith in God and I suppose you think that if the Lord would tell you to jump through that stone wall your faith would take you through." "Massa, dat's easy enough," was the answer. If the Lord tells Jim to jump through dat stone wall it's Jim's business to jump, and de Lord's business to get Jim through." This work of evangelism is the Lord's work. He has told us to do it, and He will see us through if we are obedient to His command.

Said Dr. Moll, "Every person has three or four friends who do not believe." In Mark 16:16 we read a staggering statement: "He that believeth and is baptised shall be saved; but he that believeth not shall be (not merely unhappy, not merely unfortunate, but) damned." Whether it is a brother or sister, a mother or father, a friend or acquaintance, "shall be damned."

"Every person has three or four friends who do not believe." Who is to blame for this. Well there are four possible persons or groups who are to blame. The first person is God, but God has done all that even God can do. The second possible person is Satan and to be sure he is largely to blame, but he accepts the blame as credit, and for him it is

credit. The third possible person is the individual himself, and after all each individual must take much of the responsibility. The fourth possible person is his friend. Those who would lend him money if he were financially distressed, those who visit him when he goes to the hospital, but those who do very little and have very little concern about his spiritual illness. Still that person is damned. Damned whether he is your friend or my friend, if he does not believe in and follow Christ. These are Christ's words, not mine.

There is a story of a man who dreamed he went to the gates of heaven and begged admission. The Angel said, "whom have you brought with you?" "No one," said the man, "but I have been prominent in church circles. I have been a large contributor to the finances." "Sorry," said the Angel, "we cannot open the gates just for one individual, you must bring another with you."

There is a Russian parable of a man in hell who prayed to be released from torment. At last a voice said, "Rescue will come." And an object held by a slender thread was let down and he was told to grasp it. He did so and the thread began to draw him up. But others seeing this ascent seized upon his garments that they might also be rescued. The man kicked them off crying, "The thread will break and break it did. Again the voice spoke: "The thread was strong enough to save both you and your brothers, but was not strong enough to save you alone."

One of the major problems we have to face in bringing others to God is to get people to feel their need of God. It is little use trying to sell people something or even give them something until they have first a feeling of need; a desire for what you have to offer. Our job is to make people want the religion of Jesus, and it is a tough job. But that only makes the challenge all the greater. It is God's job to see us through. What can the average Christian do? Well, the common answer is, and it is the correct one—live like Christians, and treat your neighbor as a brother. Win one individual at a time to Christ. One must remember, however, that one cannot give what one does not have. That hits most of us.

A great mistake is that we feel we must do most of the talking, when often the person we are trying to persuade needs more than anything else the opportunity to tell his own story. He needs to bring into the open what bothers him. That is good psychology and it is good religion if you want to be of much help to the individual.

Another mistake we make is that of using our own experiences as an arbitrary standard for others. We found God and we worship God in a certain way and we think that others must find and worship God in the same way. We forget that we all have different backgrounds, temperaments, talents, and experiences. God is the same, but no two persons are alike, so the Holy Spirit does not deal with any two persons in exactly the same way. Jesus did not deal the same with all people. To one He said, "Ye must be born again." To another, He said, "Go, and sin no more." And still to another He said, "Follow me."

"Fear not; from henceforth thou shalt catch man."

Today He is saying to each of us, "From henceforth thou shalt catch men."

SUNDAY SCHOOL LESSON

God the Creator.

LESSON: Gen. 1 and 2.

GOLDEN TEXT: "In the beginning God created the heavens and the earth." Gen. 1:1.

DEVOTIONAL READING: Psalm 33:1-9.

INTER. & SR. TOPIC: God the Creator.

V. P. & ADULTS: God the Creator.

The Bible begins and ends with revelation. If Moses was the author of the Book of Genesis, it was only by direct revelation from God that he set down the account of the creation of the world.

"In the beginning God." No one can get behind that. God is the first great Cause. When it was, is of no importance. When it was, God was the active Agent. When it was, it was God who did it. The Hebrew word "bara" is literally translated "created." It carries the sense of "making out of nothing." The word is used in Genesis 1:1; 1:21; 1:27; 2:4.

Call attention to the expression, "let us," in Genesis 1:26. Here is the Trinity implied, as indeed it is also implied in the word "God" literally translated, in Genesis 1:1.

The word "day" as used in this Genesis account has no reference whatever to twenty-four hours. It is used for a period of undetermined length. (See Joel 3:18-20, Zechariah 2:10-13, 13:1-2, 14:9, and Genesis 2:4-5.) The fact is that God created everything. It came forth by the word of His power. Whether the time referred to was a day of twenty-four hours, or a period of a thousand years, is an argument for science to debate and has no vital bearing whatever upon the Scripture record.

"The earth is the Lord's and the fulness thereof." It is His by right of creation. It is His by right of redemption. It is His by right of the exercise of Providence. He it is who sustains. He it is who directs. He it is who upholds.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Playing a Straight Game. Prov. 4:23-27.

LUTHER LEAGUE: Y. P.—Born Into the Kingdom. John 3:1-17.

WALTHER LEAGUE: July Topic—Living in The Church—Your Periodicals. 1. Classification.

JULY, SECOND SUNDAY

CALL TO WORSHIP: "Make a joyful noise unto God, all ye lands; Sing forth the honor of His name, make His praise glorious." Ps. 66.

PSALM: 111.

PRELUDE: Largo—*Dvorak*.

ANTHEM: The King of Love—*Shelley*.

OFFERTORY: Souvenir—*Drdla*.

POSTLUDE: Minuetto Pomposo—*Harris*.

OFFERTORY SENTENCE: "I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." I Cor. 3:6-7.

OFFERTORY PRAYER: Almighty God, we come to Thee with this gift for the service of the kingdom of God on earth. Bless it and use it to Thine own ends, and take us to Thyself in Heaven when Thou hast done with us on earth. Amen.

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMONS

THEME: *Freedom, False and True.*

W. H. SMITH, D. D., PH. D.

TEXT: "Brothers, you were called to be free; only, do not make freedom an opening for the flesh, but serve one another in love. Gal. 4:13 (Moffatt).

HYMNS: "My God, I love Thee: not Because"—*Vulpius, C. M.*

"O Love that will not let me go"—*St. Margaret*. 88, 886.

On every hand we hear this war is a struggle between freedom and slavery. If the Nazis win there will be no freedom of conscience, for the people are taught that their leader is always right, and hence he is their conscience. There will be no freedom of speech, for criticism of the leader is a crime. There will be no freedom of spirit because allegiance to the State is supreme. All we understand by freedom will disappear and in its place will come the supremacy of the State and the abject surrender to its authority in every sphere of human life. Such is the claim, and it touches the heart of human life. It is an old problem and is dealt with by Paul, who sets forth the two types of freedom and his analysis is as vital today as in his own day.

1. There is what he calls the freedom of the flesh, or as Paul puts it, the freedom which makes an opening for the flesh. This appears in two stages, a lower and a higher.

The lower is the liberty to do as we like in order to please ourselves in the realm where fleshy impulses rule life. This kind of so-called freedom is abundantly illustrated on every hand. In its lowest form it appears as indulgence in passion, whether it be drink, drugs or social immorality. This kind of living spreads its destruction like a hurricane over the face of society. Another form of this type of freedom is the desire to use power which results in crime, robbery and oppression. The policy of the dictator who ruthlessly crushes smaller nations in order to please his ambitions is a modern example. Further, this lower form is seen in the political sphere where politicians are willing to promise the people anything they want, in order to get votes. These pre-election promises are forgotten when the end is achieved. It is also seen where governments

use the resources of the people to win the next election. All these things are the wrong use of freedom and mean that they are opening the doors to the activities of the flesh, the reign of the lowest passions in life.

The higher form of this lower type of freedom is seen in those who know that the lower pandering to the flesh is disastrous, so they will not practice self-indulgence in this way but will restrain themselves in order to carry out their selfish ends. This results in a cold morality devoid of any human sense of obligation or service. They are respectable so far as the flesh is concerned, but untouched so far as spiritual insight and sympathy is concerned.

2. Then there is the second type of freedom, which is called Christian freedom, where the dominant idea is love and service,—what Paul calls the freedom to serve one another. This idea of liberty is found throughout the New Testament;—"The liberty wherewith Christ has made us free, the glorious liberty of the children of God, where the Spirit of the Lord is there is liberty. This is entirely different from the other type of freedom as it is spiritual, and flows from the indwelling life of Christ in human life and experience. This has had a most uplifting and powerful leadership in human history.

a. Its place in history is well known. As freedom of conscience, which insists on obeying God rather than men, it has stood up against all forms of tyranny and demanded that men be made free to develop their personalities.

When it appeared in the Apostolic church it led to very marked consequences. It opposed all forms of ecclesiastical tyranny as well as political tyranny in the interests of humanity. It led men to suffer and die but enabled them to die in faith that they were doing God's will. Because the Christians refused to worship the Roman Emperor they were persecuted, but they won in the end and left the world richer by their faith. Throughout the early centuries it led thousands to the stake, the prison and exile. When the full story of the persecution of Christians in all ages is written the world will appreciate what such devotion has meant.

Historically, it has had a tremendous place in the struggle for civil liberty. The Reformation period is a long chapter of heroism and victory in which millions died. When the Dutch Protestants rose against Philip of Spain they blazed a trail which has since been followed. The British people, whether in England or Scotland, have gone through the burning fiery furnace to achieve their freedom. The Non-Conformists, the Puritans, Cromwell, the Scottish Presbyterians all stood up against what they believed would oppress them in their worship and civil privileges. The American people took the same ground and as a result organized a form of government in which they were free to attain what they believed to be vital in liberty.

b. This idea of freedom of conscience has overflowed into channels far beyond what was originally in mind. The areas of life have been extended, and now this same conviction of freedom to serve one another has reached out to the social order, to government, to education, to industry,

to finance and now to international relationships. It claims that human life must be free to follow Christ and to serve one another.

3. The doctrine of Christian freedom carries with it some searching implications.

1. It is now an imperative obligation to maintain this mighty truth in the world. At the heart of this war stands the human problem. The local setting may be confused, but the principle is clear. If men are slaves, slaves of the kind that they are not free to determine their own lives, not free to think, speak, to love, to work, then the whole spiritual structure of our civilization is doomed. The spiritual way of life came to us as the outcome of the heroism of our fathers. Upon it we have built the values which mean so much to us. If we fail to maintain them, our Christian civilization again enters into the darkness of paganism. When and how it will emerge history alone will reveal. So far as we are concerned we failed to pass on the torch to our children.

2. It implies that if our freedom is to be vital it must be rooted in Christ, and that being vital, it is an obligation to see that the ideals we seek abroad are a great reality at home. If we are to rebuild a Christian order abroad, we must first have it at home, as we cannot give others what we ourselves do not possess. It means that we ought to see to it that our own governments, social orders, our industry and finance are Christian, so Christian that all our people will be freed from tyranny of every kind and be free to enjoy God's good things in this life. True freedom would strike off the chains of poverty, luxury, unemployment, ignorance and fear, and set men and women and their children free to work and enjoy the brightness and glory of this world.

3. It implies that the church itself ought to lay aside all that is contrary to the Spirit of Christ, in order to be free to do its true work. The church has been cursed by those who assumed that their own ideas were necessarily Christian ideas, and as a result they have filled the world with sects, divisions, opposing creeds, bitterness and vindictiveness. The church can never set men free until it has been able to set itself free from all those petty tyrannies and dictatorships which narrow and blight the very spirit of brotherhood and progress.

How can this be done? Paul the heroic leader of this new type of freedom speaks of himself as the "bond-slave" of Christ. It is a most searching word. We are only free in the proportion in which we have allowed Christ to be King in our lives.

Trinity Six.

THEME: *Children of the Highest.*

HARVEY DANIEL HOOVER, D. D.

TEXT: "Love ye your enemies. . . . Forgive and ye shall be forgiven." Luke 6:35-37.

HYMNS: "God of Mercy, God of Love"—*Caergybi*. 888, 6.

"Children of the Heavenly King"—*Innocents*. 77, 77.

Children have little choice in the kind of physical parents they acquire, but all of us as children in spiritual things have our choice; some choose

to be their own guides, some choose evil, and some choose God. "The pupil is not above his teacher," but in the completion of the education, the pupil shall be as his teacher. Who is our teacher? Who is instructing you in spiritual things? To what levels of living has your teacher led you? Under what guide do you propose to live and labor? Are you a child of this world? a child of evil? or a child of God?

In life there are stretches through which there seems no progress, life seems to be at a standstill, and we must face these realities. Alexander Whyte once said: "Keep looking, God will take care of the seeing." Today, in the fog, when life seems on a dead level, let us look unto the hills.

This passage of scripture gives two outstanding commands of Jesus. They are brief but imperative. Love. . . . Forgive! Their fulfillment requires lifting life to new high levels. Those who love their enemies, and forgive others, even their tormentors, are like Christ. They are sons and daughters of the Highest.

"Practice loving your enemies," is the form given Christ's teaching by one translator of the New Testament. Who are our enemies?

Some were made enemies by us. We have failed to do the right, say the true, and live the noble way. We have made enemies through our failures, our weaknesses and mistakes. We have alienated the affections of potential friends. We have failed to win the esteem and friendly attitude of strangers. We have caused persons to turn from us in disappointment and disillusionment. Certainly we should love back to companionable folk these enemies of our own making. How much brighter the world would be if we could so live as to stop alienating the affections of possible friends and fellow-members of the family of God?

There are enemies of ours because we are on the wrong side. They are right and we are wrong. We have made them our enemies by taking the wrong side of the question, movement, principle or truth.

The Great Teacher is pleading with us to cease being enemies of the true, the good and the beautiful. It should be easy to learn to love these who are on the right side of the fence. But it may require considerable forgiveness, humility, confession and repentance.

We have enemies because we are on the right side, and they are on the wrong. These on the wrong side need our help. To love one's enemies who are sinful, selfish, wicked, especially if they torment, oppose, and ridicule us requires the power that only love can give. It requires the love that is righteous and holy. God so loved the world that He gave His only Begotten Son. That is the only way of saving the sinner, winning the lost ones, and converting the wicked.

We love such enemies not to win release from their teasing, tormenting opposition and painful persecution. We love them to win them to the right way of life.

The great paradox of the cross is this, it reveals the sin of the world, and at the same time the love of God. The only kind of love that will really save and bless the enemy of God and of right is the kind of love that lifted Jesus Christ upon the cross. Knowledge of God can come to man only through love.

"Practice forgiving others," is the translation given us by a careful student of the Word of God, for the word "forgive" in the authorized version. Talking about loving our enemies, setting up such a slogan for our guidance, proving that this is the Christlike thing to do is one thing, but "practicing" it is quite another.

It is a great experience to learn to keep on forgiving others. The grace of forgiveness is one of the greatest in the kingdom.

You see, forgiveness calls for penitence and demands faith. And these exhibit the grace of God in action. These are the avenues to a new life in our Lord Jesus. Here we are dealing with the new birth into life abundant.

Christ forgave sinners. "Neither do I condemn thee, go and sin no more." There is here no condoning of sin. The love that speaks is without judgment, but not without righteousness. The love that speaks is the truth, and not the lie of calling sin something it is NOT. Here is no coddling, but cleansing and forgiveness.

It is most remarkable how Christ chose his apostles, His disciples, His followers. What faith He had in Peter! The answer to that conundrum is FORGIVENESS. Peter repented, and so permitted the grace of God to regenerate His life. Peter though often falling and sinning turned back toward Jesus and permitted Him to *forgive*.

To forgive requires great faith in God and in man. What sublime faith Christ had in Peter. "I have prayed that thy faith fail not," said Jesus, though he knew he would deny him that night. He did deny him, but when Peter accepted forgiveness, that very denial revealed the grace of God to redeem. Peter was impulsive and unreliable; he went fishing instead of missionating; he asked foolish questions about the teaching of Jesus; he even questioned the truth of Christ's teaching. But Christ chose Peter to feed His sheep and tend His lambs. Marvelously did Christ use Peter, in whom He could reveal His power to forgive and to save.

The real question before us is not, have I kept from sin? But have I permitted God to forgive me all my sins? Until that is answered correctly, I cannot forgive those who have trespassed against me. When I do repent and turn to Him and accept His forgiveness I have given the world one of the great revelations of the goodness and the greatness of God. Forgiveness, as you see, really means that Jesus is living in me again today. Divinity has again or has at last come into humanity. "To err is human, to forgive divine."

Perhaps the greatest obstacle to the fulfilment of these ideals of love and forgiveness is pride. When Jesus was at the height of his career on earth, it is written: "Jesus knowing that the Father had given all things into his hands . . . laid aside his garments . . . and began to wash the disciples feet." At the moment when he experienced victory, power, authority, He manifested humility. At that hour he engaged himself in one of the common tasks of life. At the height of His climb among men, He continued to live as one of their number. The greatness of God was revealed in the humility of His lordship.

He who would spue out his pride as an unclean thing; he who would be great in humility and meekness; he who would love his enemies and forgive others, must be filled with the fulness of the God of mercy, love and righteousness. He will be a son of the Highest.

SUNDAY SCHOOL LESSON

Adam and Eve: *Temptation and Sin.*

LESSON: Gen. 3. Print 3:1-13, 23-24.

GOLDEN TEXT: "The soul that sinneth, it shall die." Ezek. 18:4.

DEVOTIONAL READING: I John 1:5, 2:2.

INTER. & SR. TOPIC: The Deceitfulness of Sin.

Y. P. & ADULTS: The Consequences of Sin.

To go to the right or to the left, to obey or to disobey, that is the issue, seen clearly and the choice is made. The woman did not *have* to disobey.

Emphasize verse 6. The tree was good for food, a delight to the eye, and to be desired to make one wise. Here is the appeal to natural hunger, to artistic delight, to intellectual curiosity. Every one of these three things is perfectly legitimate and to be desired. God expects us to satisfy our natural craving for physical food. God is pleased when we see and appreciate beauty. God certainly desires that we cultivate and develop our intellectual powers. The point is simply that *in this particular case* God had said "Don't do it." It was simple obedience to God. The things in themselves made a perfectly legitimate appeal but in this specific instance God had said "no." The woman said, "I will."

God does not *explain* to the man or woman why they are not to touch this particular tree. It was simply that He had, in His purpose, a plan for that tree which it was neither necessary nor possible to explain to them. It was exactly as though I should say to my little child, "Do not bother the papers on my desk." I have a purpose for those papers which the child could not understand and which it is not necessary to explain to him. I love the child. I propose to provide for the child. Everything that the child needs I will get—but, "please, do not bother my papers." It is exactly in such a sense that God laid down His prohibition in regard to the tree and its fruit.

Temptation came to Adam and Eve through the only channels through which temptation can get at any one of us, any time, anywhere. These two channels are the Channel of Fear, the Channel of Desire.

Compare I John 2:16 and notice how the temptation which Adam and Eve faced corresponds exactly to that which Jesus faced in the wilderness and that which is described in John.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Love Thyself Last. Phil. 2:3. I Cor. 10:32-33.

LUTHER LEAGUE: Y. P.—Strangers Here (Christian Life in a Pagan World.) Phil. 3:17-20.

WALTHER LEAGUE: July Topic—Periodicals. 2. Benefits.

JULY, THIRD SUNDAY

CALL TO WORSHIP: "O worship the Lord in the beauty of Holiness, fear before Him, all the earth; Say unto the heathen that the Lord reigneth—He shall judge the people righteously." Ps. 96.

PSALM: 148.

PRELUDE: O Divine Redeemer—*Gounod.*

ANTHEM: Send Out Thy Light—*Gounod.*

OFFERTORY: Prayer—*Bonnett.*

POSTLUDE: Te Deum Laudamus—*Claussman.*

OFFERTORY SENTENCE: "They sold their possessions and goods and parted them to all, as any man had need." Acts 2:45.

OFFERTORY PRAYER: We cannot understand the magnitude nor meaning of Thy plans, because of our human frailties and weaknesses, but through Thy grace and blessing we may have a part in the building of the Kingdom of Heaven on earth. Approach Thy altar with this gift of our love. Bless it in His name. Amen.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMONS

THEME: *Religion and Patriotism.*

NORMAN E. NYGAARD, D. D.

TEXT: "Is it lawful to give tribute to Caesar?" Matt. 22:17.

Jesus of Nazareth, born in a Jewish home at a time when that home was included in the Roman Empire, was faced on one occasion with a most difficult decision. A group of Pharisees, whose opposition to the Roman Empire was bitter and unyielding, in company with a number of Herodians, who paid lip-service, at least, to Rome, came to Jesus to propound this question, "Is it lawful to give tribute to Caesar?" The question, of course, was concerned with the problem of taxation. Perhaps they were sincerely desirous of resolving a perplexing situation. More probably, as most scholars assume, they were banded together—politics and religion sometimes make strange bed-fellows—in the hope of trapping him. A good Jew conceived it as patriotism to dodge the payment of taxes, if at all possible, because to pay them meant the acknowledgment of the overlordship of the Roman emperor.

If Jesus had replied, "Of course one should pay taxes. We live in the Roman Empire, do we not?" the Pharisees would have passed on the damning story that Jesus was a stool-pigeon of Rome. If Jesus, on the contrary, should have said, "No! We have no king but Almighty God," the Herodians would have clapped him into jail as a rebel.

Jesus gazed at both groups serenely. "Show me a coin," he said. "Whose is this image and superscription?" They replied, "Caesar's." His answer came back with the speed of light, "Render, therefore, unto Caesar the things that be Caesar's; and unto God the things that are God's." The Biblical story continues that all marveled at this reply and each group went its way.

Now, to be sure, fanatic patriots and fanatic religionists would both be dissatisfied with such an answer. Each group would feel that Jesus had hedged. There are times, they would feel, when a man must take

a definite stand. To them this would seem to be hopeless middle-of-the-road-ism. To the great majority of us, however, Jesus' answer seems eminently reasonable. Especially is his answer applicable today to both religion and the government, living as we do in a democracy which derives its powers from the people. We owe certain things to God. This allegiance we must give. And we owe certain things to the government under which we live. These responsibilities, too, we must bear in mind. Christ's summary of the Law includes both. "Love God," He said. "Love your neighbor as yourself." A government, after all, is composed of neighbors who have banded themselves together to do together what they could not do separately.

There are, of course, times when the duty we owe to God seems to conflict with the duty that we owe to government. That conflict occurs because no two of us are ever in absolute accord regarding the meaning and the obligations of either patriotism or religion. No better illustration of this is afforded than the recent controversy in the Far East regarding what some call "emperor worship" but which others regard merely as patriotic veneration of the emperor of Japan. When weekly veneration of the emperor was required of all missionaries engaged in education some missionaries resigned. To them the veneration of the emperor was idolatry. Other missionaries stayed on. They regarded the veneration accorded the emperor as similar to that accorded the flag in the homeland. It did not conflict with conscience. It was their duty to stay in Korea and continue their work.

The selective service act under which men have been drafted for one year of military training in the American Army is a current example of this conflict in the realm of our national life. Congress tried to draft the measure in such a way that it would take cognizance of the conscientious objections of a very honest and sincere group of people to participation in any phase of military preparation or war work.

However, a group of earnest young men, largely ministers and theological students, refused to register at all. In no sense of the word did they seek to evade the draft. As a matter of fact, they were excused, because of their vocation, from army service. They genuinely believed that they were caught in a dilemma between the acknowledgment of God or Caesar as supreme. The fact that most of us cannot see or understand the dilemma does not make it less real to them.

Similarly, the aversion of the sect which is commonly called "Jehovah's Witnesses" either to salute the American flag or pledge allegiance to the American republic on the ground that it constitutes image-worship is difficult for most of us to understand. Nevertheless, it is real and these people are sincere.

It would be wise for us, as Americans, to recognize the fact that these conflicts are bound to occur. Nor should we be moved by the silly hysteria which labels all such differences of opinion as fifth column activity, or communism, or naziism. Jehovah's Witnesses, for example, are to be found in Germany but most of the Witnesses there are in concentration

camps for refusing to "heil" Hitler. Wherever they are they are opposed to gestures which they interpret as worship.

On the other hand, the state cannot excuse every kind of opposition to its policies in the name of religion. If it did, as we know, polygamy would still be legal in the United States. Human slavery, which was bolstered up by reams of Biblical quotations and was said, therefore, to be divinely ordained, would still be permitted. Exotic sects of all kinds, some, as the Penitentes, even believing in human crucifixion, would have to be permitted to carry on their forms of worship.

This thing we need—the utmost tolerance within the bounds of reason. And, if the consciences of men will not permit them to take certain steps required by government, it should be understood that it is conscience which interferes and not, as is so often inferred, subversive political activity. If men are sent to jail for conscience's sake we should be big enough to recognize the high type of courage required for men to take this step. So far as is possible we ought to eliminate points of friction between religion and government. When points of disagreement are found which require that penalties be inflicted on non-conformists we in America ought to be able to recognize the fact that non-conformists are not necessarily either criminals or traitors. They are merely people who do not see things as we do.

The sincere adherent of any religious faith, on the other hand, ought to recognize the fact that he is not above all law. He does owe a certain allegiance to the state. In other words, everyone living under our flag ought to support it. Recognizing its limitations—limitations which come about because the state is made up of people almost as fallible as I am—I owe my government loyal support and faithful service. And, unless some form of governmental service runs absolutely counter to my Christian faith, I ought to be willing to engage in it without dodging. The mere fact that it may be distasteful to me should not cause me to avoid it.

The state, on the other hand, owes it to all of its citizens to attempt to understand just what their position is. While the state cannot tolerate open rebellion and the subversive activities of those who seek to destroy it, it needs to have judges and administrators representing it, who will be exceedingly sympathetic with the idiosyncrasies of its citizens. It is still true that that government is best which is able to hold a light but steady rein upon its citizenry.

This further thing should be said. It would be exceedingly unfortunate if Church and State in America should be continually opposed to each other. In large measure our government consists of men and women who are members of churches. Our citizenry in the main chooses its officials from among its church members. And there is no problem confronting the church and state which will not admit, if not of settlement, at least of frank understanding. America was founded by men who believed in God. Men who believe in God will preserve it today.

Trinity Seven.

THEME: *The Wages of Sin in 1942.*

ERVIN C. TIPTON.

TEXT: "The Wages of sin is death." Romans 6:23.

HYMNS: "Lord Jesus, Think on Me"—*Southwell, S. M.*"Approach, my Soul, the Mercy Seat"—*Burford, C. M.*

A distinguished Methodist minister of the city of Adelaide, Australia, preached on sin, and one of the church officers afterward came into his study and said to him, "Mr. Howard, we don't want you to talk so plainly as you do about sin, because if our boys and girls hear you talking so much about sin they will more easily become sinners. Call it a mistake if you will, but do not speak so plainly about sin." Then the minister took a small bottle down from a shelf and showed it to the visitor. It was a bottle of strychnine and was marked, "Poison," and he said to the visitor, "I see what you want me to do. You want me to change the label. Suppose I take off this label of 'Poison' and put on some mild label, such as 'Essence of Peppermint.' Don't you see what happens? The milder you make your label, the more dangerous you make your poison."

There is too much of that attitude in the world today. What we label "Essence of Peppermint," turns out to be "Poison" in spite of all we can do. The wages of sin are still death. There are no innocent sins. You and I are apt to talk about "big" and "little" sins. There is an old Indian proverb which says, "There is no distinction between big and little when talking about snakes." They are all alike—snakes. Sin has a way of looking beautiful to us, while underneath it carries a deadly sting. And like the poet, we find out too late.

"The roses smelled so sweetly
I never saw the thorn,
Nor deemed the stems were prickly
Until my hands were torn."

While looking for a magazine on a stand in a drug store just off the campus of the University of California, I came upon a magazine which was entitled, "Where to Sin in San Francisco." I asked the manager of the store if he sold many of them and he said that they had more than five hundred copies in their first order and they were all sold out at the end of the second day. It has come to a pretty sorry day when we let the evil influence of life go so far as to tell our college students how to sin! Allow sin an inch and it will take a mile, like the Arab who allowed his camel to stick its head into his tent during a storm, and the camel kept coming further and further in until the Arab found himself outside and the camel in possession of the tent.

At the World's Fair in San Francisco, in the Miniature Exhibit, I saw one specimen marked, "A Whale Killer Cootie," and underneath I read these words, "This crustacean can kill a whale. It fastens itself to the whale and clings there, torturing the whale until the gigantic animal,

enraged by pain, plunges out of the water onto the shore, leaping and lashing in the sand to get rid of the cootie. And out of the water, he dies in agony." So little sins can kill the soul.

You need not break the glasses of a telescope nor coat them over with paint in order to prevent yourself from seeing through them. Just breathe on them and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little sins can do it just as well. And so we play with that which can kill our very souls,

"The roses smelled so sweetly, . . ."

The wages of sin is still death. No one ever got a bargain in sin; it's the highest-priced thing on the market.

The working of sin is well illustrated in the gypsy moth in New England. Thirty years ago a French naturalist brought a handful of gypsy moths to this country for the purpose of scientific experiment. Some of the moths escaped. If something had been done at once, they could have been destroyed easily, but the state authorities dallied with the question for twenty years before they really set to work to destroy them. It is estimated that it will cost the state of Massachusetts alone \$1,700,000 or more to put an end to them. The dangerous multiplication of sin and evil is like that. If sin is driven out at once it can be done easily; but if it is permitted to nest in the heart it will multiply in power and influence.

"All have sinned and come short of the glory of God." We have a hymn which speaks of "our sins which are many." Bill had a nasty fall from the scaffolding at work and his pals flocked around. They were curious to know what the sensation was like. With some imagination he described all he had felt. "What I want to know," said one, "is whether it's true that all your sins flash before you?" "Talk sense," said Bill. "I fell thirty feet, not thirty miles." How far would you have to fall?

In Bishop Hughes' book, "Are You An Evangelist?" he asks the question, "Who can be a sinner?" "A tree cannot be a sinner, a flower cannot be a sinner, a horse cannot be a sinner; all these are creatures of nature without the glorious freedom of choice . . . only man has the choice of freedom. Without this fact of freedom there . . . would be no vistas opening toward victory. There would be no doors leading toward defeat. Only to free men can an evangelistic message be addressed . . . only a man who may become a sinner can by any possibility become a saint."

If a sinner follows or chooses the road that leads to sin and defeat, he comes out where the poet did,

"The roses smelled so sweetly, . . ."

for he has found that the wages of sin is death; death to spiritual things.

It is true that the Bible says, "The wages of sin is death." But thank God, it doesn't stop there! It goes on to say, "But the gift of God is eternal life, through Jesus Christ our Lord!" They say that near the manchaneel, which grows in the forest of the West Indies and which

gives forth a juice of deadly poison, there grows a fig, the sap of which, if applied in time, is a remedy for the disease produced by the manchineel. So God places the Gospel of Grace alongside the sentence of death. Alongside the possibility of sin there is the possibility of salvation.

Ruskin said that it was notable that nearly all the poisonous fungi are scarlet or speckled, and the wholesome ones are brown or gray, as if to show us that things rising out of darkness and decay are always most deadly when they are well dressed. And sin is always well dressed.

Have you chosen the road to victory this morning, the way of salvation? Are you working with God this morning, to weed out all the sins in your life—the thorns that would choke the good seed? God has done wonders to those who have given themselves to the shaping of His will. “In John Bunyan, God called the bold leader of village reprobates to preach the Gospel—a blaspheming tinker to be one of England’s most famous confessors . . . from the deck of a slave-ship, He summoned John Newton to the pulpit. And by hands defiled with mammon’s foulest and most nefarious traffic, God brings them that are bound out of darkness, and delivers the slaves to sin. In Paul, the Apostle of the Gentiles, God converted Christ’s bitterest enemy into his warmest friend; so, to the man whom a trembling Church held most in dread, she comes to owe, under God, the weightiest obligations. How much better it is for those three stars to be shining in heaven than to be quenched in the blackness of sin! How much better? Better for the good of mankind, and better for the glory of God!”

Your sinfulness is no reason why you should keep away from God. All the more reason why you should go to Him. When you are ill in body you go to the doctor, when your soul and spirit is ill go to your God. And so the consciousness of your sin and the hatefulness of it, is the very reason why you should go to God.

Dr. E. Stanley Jones told the story of a young man on a train who, a minister on the same train noticed, was very ill at ease and apparently disturbed in mind and spirit. So the minister went over to the young man and asked him if there was anything he could do for him. The minister said to him, “You have something on your mind that is causing you a lot of trouble.” But the young man paid little attention to him. Finally the minister said, “Look here, I am a minister and I want to do something to help you.” Then the young man broke down and told him that he had been a prodigal son and sinned against his home and family. He had written home and asked his father to forgive him but he would not. But he couldn’t stay away any longer. He wrote his mother a letter and told her that he was going by on the train that day, and if they wanted him to come home to tie a white rag on the old crab-apple tree down by the track. If it was not there he would go on. The train was rapidly approaching the old home place, but the boy could not look for fear the rag would not be there. The minister told him to shut his eyes and pray and he would watch for him. As they drew nearer the minister put his hand on the boy’s knee and the boy knew from the grip of his hand that

the rag was on the tree. And when he looked out the window he said, "There is a white rag on every limb of the crab-apple tree!"

God was saying something like that at the Cross. He was hanging out white banners all over the universe, so that all who were estranged from His love might find their way back to Him. That is what God is saying to all of us, "Come home, the past is forgiven."

SUNDAY SCHOOL LESSON

Cain and Abel: *A Contrast.*

LESSON: Genesis 4.

GOLDEN TEXT: "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous." Hebr. 11:4.

DEVOTIONAL READING: Psalm 51:10-17.

INTER. & SR. TOPIC: My responsibility.

Y. P. & ADULTS: Am I my Brother's Keeper?

Cain and Abel were probably the first two boys ever born. With each child that comes into the world some fresh hope is brought. The name "Cain" expresses this hope. "Abel" means "breath," "transitoriness."

These brothers were trained religiously, as is evident from the fact that they worshipped God by offerings. Their bringing offerings implied some place and mode of public worship. Cain was a farmer and Abel was a shepherd. Food and clothing, implements for tilling the soil, and for some kind of home, must have been needed from the first.

These first men were not savages in *nature* but only in implements of civilization. They doubtless had natural differences of disposition and yet not so great as to account for the result. They had similar training and home influences but gradually, by their early choices, by the working out of natural tendencies, they must have grown very far apart in character. The only explanation of the difference between the two boys lies in their freedom of choice. One chose the way of life, the other the way of death. The main difference was in the heart and character of the men who made the respective offerings. Hebrews 11:4 tells us that "by faith Abel offered unto God a more excellent (a more complete) sacrifice than Cain." Faith implies here a heart of obedience and love, a right disposition toward God. This character was lacking in Cain. (See Genesis 3:7 and I John 3:12.) What was *in* Cain was shown by what came *out* of him. God rejects not only the offering but the person who offers. God had respect unto Abel and his offering but not unto Cain and his offering. The best part of every act of worship is the man or woman behind the act. Even Plato says, "It would be strange if the gods looked at gifts and sacrifices and not to the soul." This fundamental difference was expressed in various ways, as for instance, Abel offered the best of his flock, but Cain's offering is not spoken of in that way. He evidently did not give his choicest things to God. Then again, the offerings themselves may have expressed different feelings toward God. The burnt sacrifice expressed sorrow for sin, repentance, a prayer for forgiveness, while Cain's may have been a mere formal act of worship, a giving of

something according to custom but without repentance or faith in God. If, as seems probable, animal sacrifice was appointed by God, then Abel shows his faith by making the offering in God's way, while Cain seems to have shown his lack of faith by disobedience to God's appointments.

Point out the following elements in the anger of Cain: against his brother, without good cause, grew out of envy, intensified by his own consciousness of being in the wrong and the desire to quiet his conscience by blaming others, anger against God, very often a feeling of hatred in the wicked towards those who are better. They are a continual reproof.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—The Gambling Menace. Prov. 16:8; 26:18-19.

LUTHER LEAGUE: Y. P.—Ambassadors. II Cor. 5:17-21.

WALTHER LEAGUE: July Topic—Periodicals. 3. Circulation.

FOR THE BULLETIN BOARD

The line is often busy when consciences call.

If a man has not conscience in everything he has it in nothing.

Unless you value Him above all, you value Him less than all.

Unsurrendered will invariably travel with the unsatisfactory life.

It is true, "You cannot take it with you."

The abandoned to God will never be abandoned by God.

Occasional tarrying is more vital than constant travel.

No broken heart can be mended unless all the pieces are there.

Where He leads He will direct.

God doesn't write the prologue for works by other authors.

There are neither too many tasks or too few hours.

Religion is merely a cold habit until it becomes a heated passion.

It is easier to build than be a Temple.

Purity is needed more than power.

Nothing travels farther at less cost than Christian courtesy.

JULY, FOURTH SUNDAY

CALL TO WORSHIP: "Bless ye God in the congregations even the Lord, from the fountains of Israel." Ps. 68.

PSALM: 150.

PRELUDE: Lo, How A Rose—*Praetorius*.

ANTHEM: How Lovely Are Thy Dwellings—*Liddle*.

OFFERTORY: Idyl—*Lack*.

POSTLUDE: Grand Choeur—*Dubois*.

OFFERTORY SENTENCE: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again." Luke 6:38.

OFFERTORY PRAYER: Out of the fullness of Thy divine heart has come to us Thy Son, to redeem the world. Because he has taught us the right spirit of giving, we offer Thee this day a small portion of our bounty. Bless these our gifts, O Lord, and bless us. Amen.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMONS

THEME: *Forward!*

THOMAS J. LACEY, PH. D.

TEXT: "Speak unto the children of Israel that they go forward." Ex. 14:15.

"There is a vivid passage in the account of the first man who crossed the Australian Continent. The heat was intense. The desert grew more forbidding. He pressed across burning sands without water. The horses were mad with thirst. His companions advised return. But the leader knew only one word—'Forward.'

Attitude of Advance

"The psychology of the Church is fixed as an attitude of advance. There is a certain temper that is prone to look back. Excavators on the site of Babylon uncovered a clay tablet on which was inscribed: 'Alas, the times are not what they used to be.' But we cannot live in the old days. New occasions teach new duties. Methods effective a generation ago bring no result to-day.

"Over-conservatism menaces vitality. The historic illustration is China. The Chinese possess inventive ability of no mean order. Things that revolutionized the world had origin among these people. They invented printing and discovered gunpowder and yet they played no role in civilization because of the blight of ancestor worship embedded in their religious, social and political thought. Piety is interpreted as the reproduction of the past. To follow ancestral tradition is the supreme ideal.

"There is an incisive call to blaze new trails, to follow new paths. Set in an age of enormous advance the Church must summon to her service all the instrumentalities of the new day.

Cathedral on Wheels

"As a young man I attended St. Paul's Cathedral in Cincinnati, an influential congregation. When I visited there last month the cathedral had

disappeared. It was torn down. The growth of the city left it stranded in a location from which population had fled. Then spoke the bishop: 'The cathedral has served its day. Give me a cathedral on wheels.' And now a trailer carries the ministrations of the Church to scores of villages and towns. This 'Wayside Cathedral' visits agricultural sections, mining regions, river towns, parks at a central point and holds services every night reaching people not touched by traditional methods.

"A minister in Illinois who covers a wide rural area has drafted the airplane in his pastoral visits. A licensed pilot, he declares that 'flying and mission work go together. I reach the very youngest, because no normal kid will beat it to the creek when the minister literally drops down from the skies.'

Motion Picture Service

"Long Island Episcopalians have learned to utilize moving pictures as a means of missionary education and many who rarely come to hear the rector preach crowd the evening service for a movietone of the Church in action.

"The radio is fulfilling a great mission in bringing services to multitudes of shut-ins and to hospitals. It is not so good for healthy people who are unwilling to make the sacrifice to attend a place of worship. A woman said to me not long ago, 'Oh, I go to church over the radio.' I inquired, 'Well, how do you get your offering on the plate?' I still await an answer.

"When a student submitted some sketches to Michael Angelo the great master wrote on the margin the word 'amplius'—larger, fuller, broader. The Church needs wider vision. We cannot afford to hold ourselves aloof but must line up with all Christian forces in their common aim to bring the spirit of Christ to bear on the community. Cooperation is the spirit of the age. Mechanical inventions have contracted the world. Distance is measured in time, not miles.

"The Malvern Conference in England urged Christians to identify themselves actively with all civic and religious movements. We must learn to cooperate with every movement that makes for religious and moral welfare.

"The Archbishop of Canterbury did not hesitate to celebrate communion at Oxford for Christians of all names, and with only one exception all bodies accepted his invitation. This is not common in the Established Church in England, although customary in the Episcopal Churches in the United States.

"When Cardinal Mercier visited this country he happened to meet the Protestant Episcopal Bishop Vincent, and he asked him somewhat timidly: 'Do you think your Church would help me build my theological school?' 'Certainty,' was the reassuring answer, and contributions came freely, although Protestants are not generally accustomed to build Catholic seminaries.

True Fellowship

"I was present recently at a synagogue in New York when scores of Gentiles united with Jews in a service on behalf of Greece. Greeks, He-

brews, Americans filled the auditorium, many standing without. The service was in Hebrew. The men wore hats according to Orthodox Jewish tradition. The Greek archbishop in his conventional robe sat with the worshippers. The pressure of world conditions brought these diverse groups together in fellowship. The world situation is helping men to see the underlying oneness of all religious beliefs. No creed exhausts the fullness of truth. Religion is too big to be limited to any particular expression, as Tennyson puts it:

"They are but broken lights of Thee,
And thou, O Lord, art more than they."

"We need clearness of vision to subordinate incidental things to the fundamental goal and move forward with all men of good will in whole-hearted endeavor to extend the Kingdom, utilizing every instrumentality of our colorful absorbing age if only we may present the Christ!"

Trinity Eight.

THEME: *The Market Value of a Soul.*

W. FRANKLIN HARKEY, D. D.

TEXT: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

HYMNS: "My Soul, be on Thy Guard—*St. Ethelwald. S. M.*

"O That the Lord would Guide my Ways"—*Evan. C. M.*

There has never been a depression in the values of man's spiritual life. Doubtless Jesus frequently stood in the market places of old Jerusalem and listened to the buyers and sellers. The values in clothing and food-stuffs fluctuated then as now. But, the worth of souls remains.

As Jesus comes into the region of Caesara-Philippi two questions weigh heavily upon His mind. The first question was as to His messiahship, "Whom do men say that I the Son of Man am?" To that question He received an emphatic answer from Simon Peter, "Thou art the Christ, the Son of the living God." All the disciples concur in this answer. The second is this all important question, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Never was there more startling or serious question asked. No one has given an adequate answer to that question.

Insofar as man is concerned, too often he overlooks the supreme value of his soul. Too often men cheapen the value of their immortal souls. How that is done can be seen daily as men in their mad pursuits for worldly gain neglect their souls. People live as though they were to live in this world forever. They neglect eternal values. They are wise as the world counts wisdom, but in eternal values they are foolish. One of our well known business statisticians continually reminds us that, "We have gone crazy over material things." Jesus found it so, and said emphatically, "Ye cannot serve God and Mammon." There is no room in the heart for a

divided allegiance. Both life and experience shout to us, "You can't take it with you."

As one enters the National Museum in Cairo and sees the treasures that were buried with young Kings he wonders at the credulity of a people who believed that somehow these treasures would be of value in the future life. Are we any wiser who lay up treasures on earth and are not rich toward God?

Moreover, exchanging the soul for worldly pleasures is a bad bargain. There is very little of the doleful or the melancholy about the genuine Christian life. Over against the joyous Christian life there has been placed that philosophy that life is nothing if it does not yield to the utmost of selfish desire. What shall it profit youth to find at the close of all the pleasures that may be had that life's cup is empty? Our life has its full measure of this one-sided view. Both Solomon and Omar Khayyam finally came to the same conclusion, "Vanity of vanities, all is vanity."

There is nothing so evident in life as the fact that power and wealth do not bring happiness. Jesus spoke to humble people but He knew that covetousness was one of the besetting sins of the human heart. The way of holiness was never pictured as the way of ease. Our Lord laid down the terms of discipleship on the basis of self-denial and sacrifice. The way of service does not necessarily lie on the right hand or on the left hand of the Master. Often the sphere of greatest service is found in the obscure places of earth.

Over against the value that men place upon their souls is the worth that Jesus placed. His estimate of the worth of a soul was greater than the whole world. We have lost this intrinsic value of one soul. A million men are slaughtered on the battlefields. They die like flies and the tragedy of it all brings no tears to our eyes. We wonder what is wrong with the world. What has come over mankind? Why the insanity of bloodshed? We read books that attempt to answer these questions, but here we can put our finger on the one vital answer to the world's sinning, we have lost the value of a single soul in the sight of God.

What Jesus said was, the value of one soul cannot be computed. In material things we measure values. The soul has no comparisons,—it is priceless. What is more, there is no fluctuation in the worth of a soul. Life will have little hope for better things until we consider the value of the spiritual.

The decline in the estimate of the soul's worth comes when men lose sight of God. When material things take the precedence the spiritual necessarily goes to second place. Majoring on the material, the spiritual becomes the minor, but when life, full and free, is seen in all of majestic value, then, the worth of the soul is revealed.

It is significant that Jesus did not answer this question. No word of His was given in answer to the question He has asked. But his whole life and sacrifice on the Cross was the answer He gave. The value of a soul is priceless because of the sacrifice which was paid for man's salvation. Redemption, the right to eternal life for man, was purchased at a tremendous cost, at the cost of the blood of the Son of God. No wonder

Jesus appended an additional question, "Or what shall a man give in exchange for his soul?" Nowadays life is frightfully cheap. Thousands are killed in a moment's time, as so much cattle. They are in the grip of war, yet Jesus says that one soul is of more value than kingdom, empires, and dynasties.

As we glimpse the preciousness of souls we will appreciate more fully the sacrifice on the Cross. With all of this lies also the fact that God gives to man freedom to do with his soul what he chooses. There are some who like Esau sell their souls for a mess of pottage. Jesus emphasized the tremendous value of the soul, but He never compelled men to follow Him. He offered eternal life to all. He never minimized the consequences of rejecting eternal life. He spoke of Himself as the chief cornerstone, a stone rejected. Through the centuries men have rejected the love of God in Christ. The consequences of that rejection are seen in life now. The way of life is revealed clearly in Christ, but the rulers of this world will have none of it. The message of Jesus is still, "Except ye repent, ye shall all likewise perish."

These questions which Jesus asked also become very personal. The writer to the Hebrews adds a very pertinent question, "How shall we escape, if we neglect so great a salvation?" Man determines his own answer to these pointed questions. The road to peace and salvation lies through the acceptance of Christ as Lord and Saviour. This generation, busy in buying and selling, needs to be reminded of these questions. Many of the messages of Jesus came from the marts of trade and social life. That very fact should remind us that in all of the walks of life Jesus knocks for an entrance. He calls now as He did in old Jerusalem and by the beautiful Sea, "Follow me."

SUNDAY SCHOOL LESSON

Noah: God's Covenant With Mankind.

LESSON: Gen. 6-9.

GOLDEN TEXT: "I will remember my covenant." Gen. 9:15.

DEVOTIONAL READING: II Peter 3:8-13.

INTER. & SR. TOPIC: God Keeps His Promises.

Y. P. & ADULTS: Our Response to God's Promises.

The following New Testament passages bear on the flood and its lessons. II. Peter 2:4-5, 9. I. Peter 3:20-21. John 4:7. Matt. 25:10. Heb. 11:7. Matthew 25:41-46. II. Thess. 1:9. John 3:16-36. John 10:9.

No one knows the time of the flood. The Bible, in the story of the flood, is giving to us an account of a very real world catastrophe. The last chapter of "The New Geology," by Price, is an especially strong statement of the conservative position which holds that a world-wide flood actually occurred and left record of its devastating work.

The ark rested somewhere on the mountains of Ararat which extend through Armenia to the southwest. It is not the high peak now called Ararat but the mountainous region known as Ararat.

"The New Biblical Guide" by Urquhart deals with the flood, the ark.

etc. There has never been a race of men discovered in the world that did not have, in some form or other, a story, a tradition, an account of a universal flood. This fact alone would be evidence of its actuality.

The problem which God confronted was this. Here was a world of free agents going swiftly to moral and physical ruin. Note the various ways employed to stem the tide of evil and save the race from sin and destruction.

1. One portion of the race seems to have been selected as the children of God. (Genesis 4:26) These were at length corrupted by inter-marriage and too close alliance with the wicked world. (Genesis 6:2-5)

2. God gave long individual lives so that the Word of God communicated to the early race might not be lost and all the warnings and instructions of the past might be an influence for good. But they used their long lives to grow strong and hardened in wickedness.

3. God allowed more than sixteen centuries for the experiment, for opportunity for the race to reform.

4. God sent His spirit "to strive with men," but they resisted His blessed influences. (Genesis 6:3)

5. God gave them a long warning of the coming danger. He notified them one hundred and twenty years beforehand. (Gen. 6:3)

6. God shortened the period of human life.

7. God sent Noah to preach righteousness to the world, by precept and example. (Heb. 11:7)

8. All these having failed, there was left but to destroy the existing world, and by means of one righteous family to start the race anew.

The extent of the deluge was world-wide. The purpose is plainly stated, not only to destroy the human population of the world but *to destroy the world that then was.*

Two things troubled Noah and his family. They were afraid that violence would again reign on the earth when the human family increased. They were afraid that because of this the deluge would be repeated. To quiet these fears God gave them two gifts of love, namely, the rainbow and the death penalty. The two are love-twins. God built the death penalty around human life to guard it and to magnify its value and to check the spirit of violence in man.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—The Time to Say "No!" Prov. 4:14-19. Acts 4:17-20.

LUTHER LEAGUE: Y. P.—Lutherans in Madagascar. Isa. 41:1-9.

WALTHER LEAGUE: July Topic—Periodicals. 4. Service Project. Place periodicals in Public Library and reading rooms.

AUGUST, FIRST SUNDAY

CALL TO WORSHIP: "God be merciful unto us and bless us and cause His face to shine upon us." Ps. 66.

PSALM: 8.

PRELUDE: At Sunrise—*Diggle*.

ANTHEM: God That Madest Earth and Heaven—*Matthews*.

OFFERTORY: Giving—*Barnes*.

POSTLUDE: Marche Triumphante—*Stewart*.

OFFERTORY SENTENCE: "All things therefore whatsoever ye would that men should do unto you, even so do ye unto them: for this is the law and the prophets." Matt. 7:12.

OFFERTORY PRAYER: Thou hast created us so we may exercise the faculties for service which Thou hast so graciously given. Guide us in our daily course so our lives may be as an open book written in Thy honor and for Thy glory. Accept our offering today, accept the offering of our various talents, our strength, and take us to Thee in Thine own good time. Amen.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMONS

THEME: *United We Are Free.*

OSCAR F. BLACKWELDER, D. D.

TEXT: Acts 21:39. (Read also Acts 21:37-22:13.)

HYMNS: "God the All-Merciful!"—*Russian Hymn*. 11, 10, 11, 9.

"God Bless our Native Land"—*America*. 664, 6664.

America's immediate and continuous problem is national defense. We have learned in recent months that no people can endure when internal dissension has done its evil work. Nations have been destroyed because they have been at war within themselves. The lesson is clear: united we may be free.

It has been said that the business of philosophy is to make a man at home in the universe, that history helps a man to see himself as the heir of all the ages. But something beyond both of these must make a man a good neighbor in the practical world of men today. A man will not be neighborly unless he believes in the worth of people.

When you make your first estimate of man his financial standing, that makes him modify an economic system. When you measure man by color, that makes him modify a race. When you think of man essentially as French, German, British or American, that makes him modify a nation. When you classify man essentially as Fascist, Communist, or Democratic, that makes him modify a social order.

As a matter of truth have we not been too largely taking the individual man out of the center of our consideration and putting into that center the group, the class, the race or the nation? Certainly a man must function in the group, class, race or nation. But man is more than that to which he belongs. The only object to which he may legitimately be regarded as an adjective is to his Creator.

Even though man is more than anything to which he belongs, the measure of his worth is determined also by the part he plays among his fellow

men. Man's social responsibility is more than an easy-going toleration. As a social creature man wants something more than to be tolerated and endured. Something better than toleration is needed in these trying days. We need freedom.

At the center of the idea of freedom is responsibility. Freedom of speech, for example, does not mean irresponsible chatter, malicious gossip, or smearing campaigns. Freedom of speech, especially in the time of unlimited emergency, means careful, constructive speaking. 'Don't talk unless you are willing to live what you say. And freedom of worship as another example, essentially means responsibility to worship. Freedom of worship does not mean freedom from worship, but freedom to worship. Except for morons, freedom never has meant the right to do what you please irrespective of the consequences. People who live largely to do what they please actually weaken and finally destroy freedom at least for themselves, for they take out of society more than they put in. Freedom is the power to do what a man ought to do. It is spiritual achievement. It is not an anemic get-together where historic hard-won convictions are hushed in the name of good will. That is no better than a low standard of tolerance. Freedom is the right of honest, courteous, confession of one's deepest convictions in the atmosphere of mutual respect and understanding. It is the willingness to pool these convictions for the common good. Thus freedom means responsibility.

Freedom also means appreciation. An honest man will not be content to be tolerated. He desires to be understood for what he really is and does. That means appreciation in the Christian sense of the word. This appreciation does not concern individuals alone but includes our responsible groups, denominations and parties with their social, religious and political convictions. This is one real difference between a totalitarian form of government and our own. In a totalitarian system there is but one social group and one point of view. Our very genius is in our variety, our common appreciation and the social solidarity we maintain even because of our differences.

National unity in the American sense is a voluntary association of free men. It is not maintained at the point of a gun by a gestapo. It rests upon the free contribution of each individual and the social group of which he is a member to the whole. Listen again to that inspiring statement from the Declaration of Independence, "With a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

All responsible groups must be free to render their unique and different contributions to the total culture of American life. Here, then, is the formula: by co-operating in the areas on which we agree we hold our national unity intact so that our individual, peculiar, unique, differing contributions may be made. This is the Christian conception of religious liberty.

I appeal to any partisan, political or religious sectarian who may be listening in, "Brother, I plead with you to learn how to co-operate on what we all hold dear if you wish to have your peculiar convictions sur-

vive, even your right to assert them." He is, indeed, a poor American who is a non-co-operator with equally sincere, constructive and responsible people, no matter how much he may differ with many of their points of view.

And, now, let us put our story together. The freedom of America lies essentially in our unity and, since our idea of unity is a voluntary association of free men, we must revalue the average man to see what can make him free. However, a man has worth not alone in himself, but in his ability to co-operate with his group, his party and his denomination. These responsible groups often differ but they must move forward on their common holdings to keep our social unity and so preserve individual convictions and the right to assert them. Thus united are we free.

But even a nation as constitutionally sound as we believe ours to be, does not limit the Christian mind. Jesus Christ is the international Man, whose boundary is frontierless. He is the world's Saviour. So, in a day of broken dreams, it is our duty to assert, to strive for, and to advance the unity of the entire human family. After all, there is but one race and that is the human race. National sovereignty is obviously limited but the Christian must think in terms of a planet.

This in a word means the kingdom of God on earth. This kingdom is not alone within the hearts of individual men, surely it is there first. Nor is it alone the sum total of dedicated individuals to Christ, surely it is that. This kingdom is the truth of existence for all men. It is the truth that sets men free. It is the way in which the snarls of war, of hatred and the dark powers of evil may be overcome. This kingdom of truth will never come by the mere signing of treaties, nor by marching armies arrayed in battle line. The other world war did not make the world safe for democracy, in spite of military victories, because the positive forces, supremely expressed in the kingdom of God, were not allowed to succeed. Will these constructive forces succeed now? They may as the mind of Christ is incarnated in living minds around the world. Christ in the laboratory of sound thinking is truth and life. "Ye shall know the truth and the truth shall make you free." Building on Him, no one else and nothing less, united we are free.

"O America, America, let thy God flood thee with a resistless passion for Christian conquest, let the God of thy fathers lead thee through fire and flood, through darkness and pain out toward that great hour when the whole round world is finally bound back to the heart of God."

Trinity Nine.

THEME: *The Battle of the Soul.*

TEUNIS E. GOUWENS, D. D.

TEXT: I Cor. 10:13.

HYMNS: "My Soul, be on Thy Guard"—*St. Ethelwald. S. M.*

"God of Eternal Love"—*Thatcher. S. M.*

Without the fire of testing, our virtue would not be very sound and reliable. Because strength and beauty of character issue from conquest

of evil, we have reason to rejoice when our souls are challenged. But we do well to recognize that this joyful triumph is not easy. Many of us are more familiar with the misery of moral defeat than with the exhilaration of victory. All of us have fallen before temptation.

According to St. Augustine, there is in every man a Serpent, an Eve and an Adam. All the parties represented in Scripture's story of the first temptation are present in the individual soul. And it is well to remember that in ancient Eden the temptation grew and conquered by the method of parley. An evil, which had no business to intrude, was entertained. A harmful, wicked course, which should have been rejected immediately, was made the subject of debate. So long as a man's faculties and powers are unanimous for Christ, the imps of iniquity cannot deprive him of the possession of his soul. But let him become divided, as most of us are, and the battle begins to rage in earnest.

Indulgence, ease, something whose inferiority and wrong a handsome cloak cannot wholly conceal, seeks to drag us to the depths. Honor, decency, duty, an ideal whose ruggedness enhances its beauty and worth, endeavors to lift us to the heights. There are the opponents in the moral conflict of the ages. And the soul of man is the field of battle.

The Almighty has so constructed the universe and so endowed life that opportunities for moral development repeatedly occur. Each such occasion affords a choice between a better and a worse. The selection a man makes reveals what he is and, to a large extent, determines what he will become. If there is to be progress in character, there must be definite commitments to life's higher purposes and causes. But a decision for the good is meaningless unless, as an alternative, there is at least a possibility of evil. These situations which challenge the moral judgment and the will are not artificial. They are an inherent part of human life. They are encountered by man just because he has been given a faculty for sensing moral values.

Scripture insists that in such a situation it is always possible, by the help of God, to go right. No man ever finds himself entangled in any circumstances which make sin compulsory. There is always a better alternative. No man is tempted above his divinely provided ability to resist. Moral defeat is never inevitable. A man may, by neglect and indulgence, forfeit his ability to respond to the ideal; but God will never take that power away from him. He will rather increase it.

But the nobler choice is seldom made without a struggle. Some actions, in the course of time, become habitually right. But life never becomes automatic. There is always a demand for new decisions. Here is a challenge which no living soul escapes. The Bible begins its account of human life with a story of temptation. The moral conflict, thus early begun, has persisted through the centuries. The allurements of evil do not subside. When they catch a man's attention, his struggle is resumed.

When we find ourselves thus in the grip of temptation, what shall we do? Let me offer a few practical suggestions.

My first recommendation is this: listen to the inner protest of your soul. Deep in the heart of every man is a residue of integrity. It is the final

seat of his honor. The noises of sin may be blatant, or they may be refined into a song of captivating beauty, but they cannot silence that dissenting voice which insists that there shall be no compromise with evil. There is in your heart, my friend, a core of genuineness which, if you will respect it, will keep you secure. There is what John A. Hutton speaks of as "some last recalling voice." Give heed to it.

In the second place, make it a rule to avoid temptation when possible. A man who wished to employ a coachman asked several applicants how near a precipice they could safely drive. The first one said a foot, the second eight inches, another six inches, and one, to outbid them all, said that, without too much risk, he could come within four inches of the edge. But one man replied that he could give no estimate because it was his custom always to keep as far as possible from the precipice. Needless to say, he got the position.

To run wilfully and unnecessarily into a realm of moral insecurity is to engage in the forbidden practice of tempting God. It can end only in disaster. He who lays his head in the lap of sin, by that indulgence discharges his guardian angel. And that no man can afford to do.

Sometimes, of course, temptation is on us before we know it. According to John Bunyan, while Christian was passing through the Valley of the Shadow of Death, certain evil ones quietly pursued him and whispered grievous blasphemies which he supposed came out of his own mind. Enticements to sin frequently come entirely unsolicited. Having yielded here a little and there a little, we suddenly awake to find that we are in the thick of a life and death struggle. Perhaps our only safety lies in flight. If so, let us not be ashamed to flee. The apostle reminds us that with the temptation God also provides a way of escape.

But it is not always possible or even desirable to flee. Sometimes our best defense is an offense. Situations arise in which only he can win a moral conquest who dons the panoply of God and fights. You cannot run away from it because it is in you. You have no choice but to fight. Perhaps this is your experience at this moment, my friend. You are in the throes of a struggle on which destiny hangs.

This is not a situation to be lamented. It is a circumstance by which you are introduced to an appreciation of moral values. This is the kind of battle that gives stamina to character and significance to life.

Further, in this battle of the soul, there can be no armistice. "Let him that thinketh he standeth take heed lest he fall." When a major engagement has been won, the spirit is inclined to relax and submit to some minor foe. "Consider," says John Donne, "what a dangerous, and slippery station thou art in, if after a victory over Giants, thou mayest be overcome by Pigmees; If after thy soule hath been Canon prooffe against strong tentations, she be slaine at last by a Pistoll; And after she hath swom over a tempestuous Sea, shee drowne at last, in a shallow and standing ditch." I plead with you, my friend, never to take the safety of your soul for granted. You remember what happened to the man who had sowed good seed in his field. "While men slept, his enemy came and sowed tares." That has been the experience of the human spirit throughout the ages.

From it you cannot hope to be exempt. If, in a world of peril, you permit your soul to fall asleep, such laurels as you have won will again be lost.

Again, we resist temptation by cultivating new and higher interests. A negative reform is not lasting. Resolve to put some good act in its place. The emptied house, swept and garnished, is soon reinhabited by the same devil and a company of his friends. Let a new host enter the chamber of your soul. When Ulysses came to the island of the Sirens, he put wax into the ears of his sailors so that the seductive music might not lure them to the fatal shore. Orpheus knew a better way. When he approached the island, he took his lyre and played so beautifully that the voices of the Sirens lost their charm.

When you have dedicated your soul to this higher allegiance, recall your allies. God himself has promised that your struggle will not be in vain; and to those who, like the Master, say, "Get thee hence, Satan," he sends his ministering angels. One died on the cross, and by his death and resurrection he made the victory forever sure.

This brings us to our final suggestion for the successful resistance of temptation. It is this: be faithful in prayer, for therein lies your supreme defense. God will not suffer you to be tempted beyond your ability. Jesus triumphed over his temptations. Jesus prayed, and left this counsel: "Men ought always to pray." Paul also was mighty in his communion with God, and he advised men to "pray without ceasing."

When a man resists temptation for human reasons and with merely mortal strength, he will not hold out very long. You have learned that from your own experience, have you not? Take that persistent temptation into the closet with you and say, "Father, hear me, forgive me, cleanse me, take me, help me, make me strong and keep me." "The rock of my strength," says the Psalmist, "is in God. Trust in him; pour out your heart before him." Have you done that, my friend? I urge it upon you. No matter where you are, the moment temptation assails you, call on God, and pour out your heart before him. That is the way of victory and peace. For "God is faithful, who will not suffer you to be tempted above that ye are able." Ye are able, by the power of God in Christ. Will you now, this morning, open your heart to receive that saving power? Blessed are you if you do, for so will you triumph over temptation and receive that "crown of life, which the Lord hath promised to them that love him."

SUNDAY SCHOOL LESSON

Abram: A Pioneer in Faith.

LESSON: Gen. 11:31-21:09. Heb. 11:8-12.

GOLDEN TEXT: "Fear not, Abram: I am thy shield, and thy exceeding great reward." Gen. 15:1.

DEVOTIONAL READING: Psalm 25:1-6.

INTER. & SR. TOPIC: Daring to Follow God.

Y. P. & ADULTS: Adventurous Faith.

The name "Abram" means "High and exalted father," "father of a multitude." He was the son of Terah of the line of Shem. He was born at Ur

of the Chaldees about 2100 B. C. The town of Ur has been uncovered by Sir Leonard Wooley of the British Museum. One of the interesting buildings unearthed was the temple built by the king, Libit Ishtar, during Abraham's boyhood.

Abraham was a good man in a worldly environment. The whole trend of society was toward idolatry and its sensuous attractions, like the Grove of Daphne at Antioch, as seen in Lew Wallace's "Ben Hur."

Point out the promises made Abraham in Genesis. The supreme test of Abraham's faith in God was this: 1. He was to give his son, the most precious of all his possessions. 2. This seemed to make it impossible for the promises of God to be fulfilled, for they were to be fulfilled through Isaac. (Gen. 21:12) 3. It was possible that God would interfere and save Isaac from death, as in fact God did, when his faith was proved.

Abraham is honored by the adherents of three great faiths—Judaism, Christianity and Mohammedanism. The last-named faith holds him in fanatical regard, and protects his tomb at Hebron from any invasion or even inspection by adherents of any other faith.

The main story of Abraham is told in Gen. 12:1—25:11. He is mentioned in sixteen of the O. T. books and eleven of the N. T. books. No other character has wider recognition in Scripture. Only *Moses* surpasses him in the famous roll-call of the heroes of faith. (Heb. 11)

In Canaan he lived a nomadic life, even while he was quietly claiming it as the gift of God to him. He had tragic experiences, such as the failure of Lot and the long lack of any son. He made grave mistakes, as in his effort to safeguard the promise of God by his own device in taking Hagar as his concubine and his effort to save his own life by endangering Sarah in Egypt. Yet, even these mistakes were made in an effort to get the will of God done. The death of his wife came late and gave him the first permanent ownership of the land, when he purchased the cave in which Sarah was buried (Gen. 23), sacredly guarded now as the place of his own burial. There were other children but Isaac was the child of his love, and his only real successor. (Gen. 25:5, 6)

Abraham was not perfect, but God used him. Sanctification is a *work* of God's free grace! It takes *time*. It is a slow and sometimes *painful* process.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Youth and Adults. Acts 16:1-5.

LUTHER LEAGUE: Y. P.—Finding Time to Live. Psalm 37:3-11.

WALTHER LEAGUE: August Topic—Living in The World—Your Church and Your Country. 1. Relationship of your Church and your country.

AUGUST, SECOND SUNDAY

CALL TO WORSHIP: "Exalt ye the Lord our God, and worship at His footstool, for He is Holy." Ps. 99.

PSALM: 29.

PRELUDE: Melody of Hope—*de Leone*.

ANTHEM: He Calls to Me—*Dubois*.

OFFERTORY: Like As A Father—*Scott*.

POSTLUDE: Courage—*Parker*.

OFFERTORY SENTENCE: "The Lord loveth a cheerful giver." II Cor. 9:7.

OFFERTORY PRAYER: We come to Thee this day with worship and song in our hearts, because we know Thou hast an abiding service in store for each and everyone of us. Each human heart and soul is precious in Thy sight, each has a sphere of work, and only through diligent co-operation and example can we attain the grace necessary to gain eternal life. Guide us in Thy service for Christ sake. Amen.—W.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMON

Trinity Ten.

THEME: *Something to Talk About.*

PAUL SCHERER, D. D.

TEXT: Luke 12: 35-44.

HYMNS: "Open Now Thy Gates of Beauty"—*Neander*. 87, 77, 77.

"O That the Lord Would Guide my Ways"—*Evan. C. M.*

Circumstances, in this life of ours, never do make a great deal of difference. What matters is our use of them. The people of Israel, on their ancient trek out of Egypt, enjoyed the most amazing privileges: every day was full of opportunities; but they called it all a hardship, precisely as we should have done! God Himself went before them in the cloud, and divided the barrier of the sea. They had bread and water from heaven, a very godsend. But they saw nothing in it, and made nothing of it,—only Caleb and Joshua. The rest simply weren't fit to get through; and they didn't!

Here we are then, once more confronted with something important enough to talk about. Jesus was forever pointing out in His parables the well-nigh endless opportunities that come our way, and the use we make of them,—or fail to make! He was fully aware, as we must be, that on its uglier side the only kind of opportunity to which human life is apt to respond immediately is the kind that holds out to it some promise of self-advancement. It was because Peter went so far one day as to ask what he'd get out of religion that Jesus told His story of the laborers who drove a good bargain with the master of the vineyard, and after working all day had no more to show for it than the veriest tramp who had hardly done anything, but had left his wages to the mercy of his Lord! The gentle art of self-promotion calls for very little coaching! Pietro Mascagni, the author of *Cavalleria Rusticana*, wrote an opera called *The Masks*, on the title-page of which appeared this formal dedication: To myself, with distinguished esteem and unaltered satisfaction. The kind of opportunity that people rarely let slip through their fingers is the kind that we call "a

lucky break": a chance to strike when the iron's hot, to make hay while the sun shines! And that's why we've made such a mess of our generation!

The kind that too often escapes us entirely is the kind that provides us with a chance to hammer out of this mixed-up life of ours something better than a living! It is said that Arno Luckhardt was offered two million dollars for his discovery of ethylene, the new anaesthetic; but he chose to give it away. Surgeons have used it in upwards of five million operations since! He just wasn't wearing blinkers! For God's sake and our own now, let's take them off ourselves! Miracles that we could help Him work in this harassed world stand around waiting to happen, knocking and ringing the bell; while men and nations trudge on through an existence that gets duller by the hour simply because it's so unspeakably selfish! That's why some people find even such a reeling, bewildered age as ours tiresome! They yawn when you try to talk to them about it. It's the same old tale, as far as they can see: everybody for himself, against a background of squabbles and graft and lust and men dying. "Since the fathers fell asleep, all things continue as they were from the beginning!"

The first thing you've got to do about the kind of opportunity that isn't just a grab-bag is to see it! And people can be incredibly blind! I wonder if business isn't, and the Church, and the governments that think they can recover the past and keep open on the same old corner!

Moreover,—and this needs to be underlined,—the likeliest place to look for that kind of opportunity is right in the middle of trouble! When our house of cards falls down, and the gate to some fools' paradise clangs shut, with us on the outside. The greatest experiences of human life seem to come out of the briar-patch! And you came out of it with broader horizons and keener sympathies, a richer, grander soul than ever you went in! It was trouble, with an open door in the middle of it! God keep us from missing that door now!

The first thing you've got to do about opportunity is to see it, and recognize it, and call it by its name! The second thing you've got to do about it is to seize it and press it home.

We've got to quit being indifferent; and we've got to quit being afraid; as the spies were, when Moses sent them over into the land of promise; and they came back, all but two of them, and said it was rich, flowing with milk and honey. "Nevertheless," they added, "the people be strong that dwell in the land, and the cities are walled, and very great. And we saw the children of Anak there! Giants they were, and we were in our own sight as grass-hoppers. So were we in theirs!" That little bit of cowardice cost Israel forty years in the wilderness, until another generation could rise up and go in with courage and possess the land which the Lord their God had pledged them! I can't tell what it will cost us. One more retreat; one more facing of life's peremptory challenge; one more turning of the back: and I can see a paganized, hostile, God-less world, with terrified little bands of men and women and children peeping from their underground caves, to steal out silently into the

light of day from their hidden, secret altars! It was once. It can be so again!

We've got to quit being indifferent and afraid; and we've got to quit resenting this opportunity that is ours in the world: telling each other that it's too much, we can't stand up under it. We can't meet the appeals that are being made. You'll meet your taxes! They are being raised, to raise our kind of hell on the earth! But we've no time to give the Church. It's all we can do to hold our job and keep our head above water. We've got to work at a desk. We can't work at the Kingdom of God. Bless my soul, if that goes down, all you've earned will go, too—it's likely to go anyhow!—and all you've planned, and all you've loved! There's no choice in front of us any more. The world we live in is ringing an imperative in our ears! It's Christ or it's chaos. "Choose ye this day whom ye will serve." Joshua said that to Israel, as they stood on the verge of the future. Life is saying it to us!

The future in front of us is God's, just as theirs was; but we've got to man and operate it. And we've got to operate it after His plan. It's exactly as it is in a great powerhouse. There is a mysterious energy there called electricity,—for want of anything better to call it! The word means something you get from rubbing amber. I hope that explains it all to you. We've fallen into the habit of giving Greek names to things and running off with the idea that we've explained them! But we do know how electricity works, even if we don't understand it. And we know how God works. We've discovered some of electricity's laws. Christ has shown us God's. And if that powerhouse is going to serve our needs at all, we've got to work with those laws, not against them. We've got to obey them. We've got to clear the switches for them, string the wires, give them free channels in which to move! Into the future, if there is to be any, God's laws have to go. Brotherhood has to go into it, across all the lines of color and nation, poverty and wealth. God works that way! Patience has to go into it, and tolerance. Not war-mongering, on one side or the other. The love of God has to go into it, that must needs be pushing on to its cross, forgiving the man who smites it! Whatever it is, on earth or in heaven, that transcends greed and hatred and cruelty; whatever it is that has its roots outside of us and beyond us in Eternity!

To seize opportunity, and press it home! Not to stop half-way, discouraged with what we think are the poor results! We adventure a step or two toward allaying anger and strife; until somebody comes along and calls us appeasers! We aren't able to do anything in that line, supposedly, without the surrender of moral principles! Yet it was the kind of procedure that Jesus recommended! He put it into the beatitudes, and called it "blessed!" We insult people with it now! We've come a long sea-mile away from Him! Some time ago an experiment was begun in the public schools of this state. The children were to be given released time for religious instruction. Nothing required about it; just a voluntary affair. And some of them wore the little pins they got. Whereupon everybody was much concerned! That was propaganda, and couldn't be allowed. It

was full of peril for the foundations of our American democracy and must stop, or the whole plan would have to be called off! God pity us, we're still just fooling around with a lot of nonsense: like a fire-brigade stopping half-way and quarrelling over trifles while the place burns up!

I don't know how you look on these months and years through which we are living. I have never been challenged by anything so much. I have never believed so passionately in God. I have never been so sure of His stern and unfailing judgments. I have never been so grateful for the eternal mercy that I know is back of them. I have never clung so desperately to the vision I have had in Christ, or been so utterly persuaded that His way is the only way. To seize that and press it clean home! With the knowledge that every step we take we are taking side by side with God. It's with Him I want to be found when the count of these days is full!

God's in His heaven—
All's well with the world!

So wrote Browning.

And he was wrong! All isn't well with the world. It wasn't then. It isn't now! But God is in His heaven! What we have here in America worth having was built on His Word; what hasn't been built on that is crumbling. I say, Let it! Babylon is gone; but Isaiah isn't. Rome is gone; but the Sermon on the Mount isn't. The old order is passing; God isn't.

Opportunity comes from two Latin words: ob, which means at; and porta which means a gate. It's something that's on the threshold. Holman Hunt has it in his painting; Christ, with a light in His hand, waiting in front of a closed door, knocking. There is no latch outside: the door has to be opened from within. Vines have grown over it because it hasn't been opened for so long. I saw the original last in St. Paul's Cathedral, London. It's a picture of all there is now on the earth, and the hope of all that shall be: Jesus, with the sound you can hear if you listen; and His face, with the courage in it, and the patience that hasn't given up! "Behold, I stand at the door and knock. If any man will hear my voice and open the door I will come in to him, and will sup with him, and he with me. And to him that overcometh I will give a crown of life. I will make him a pillar in the temple of my God: and I will write upon him my new name!"

Let us pray. Thy will, O God, is our peace; and there is no other. Strengthen us in it and keep us steadfast; never blaming the way for the weather we meet, nor turning aside for anything that befalls us. And Thine shall be the Kingdom, as Thine is the power and the glory, for ever and ever. Amen.

SUNDAY SCHOOL LESSON

Abraham's Intercessory Prayer.

LESSON: Genesis 18.

GOLDEN TEXT: "The supplication of a righteous man availeth much." James 5:16.

DEVOTIONAL READING: John 17:1-11.

INTER. & SR. TOPIC: Praying for Others.

Y. P. & ADULTS: Unselfish Praying.

1. Abraham left Ur, and later Haran, for a far country, not knowing where he was going, (Heb. 11:8) except that God was calling him. He would have had small sympathy with those modern Christians who doubt the value of missions because "there is no knowing what may happen to a missionary." Abraham had no wish to "play safe." Somewhere out yonder he heard God's voice, and he obeyed it.

2. *He believed in taking risks in obedience to God.*

See his willingness to offer up Isaac. He believed God could see his own enterprise through. (Heb. 11:17-19)

3. *Abraham believed in the safety of generosity.*

Having all the rights over Lot, he chose to use his right to give up his rights. (Gen. 13). He felt no need to defend himself against a mean man.

4. *Abraham believed in justice from God.*

Was there ever a more daring challenge than that of Gen. 18:25—"Shall not the Judge of all the earth do right?" A true man of faith is sure, at long last, it will be done.

Abraham learned the new truth of monotheism and the further truth of the trustworthiness of the purpose of God so that he could live by it. All of us know more than we practice. No one had lived by the truths about God which Abraham knew, with such costly devotion as marked his life.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Youth in Other Churches. 1 Thess. 4:9-12.

LUTHER LEAGUE: Y. P.—Mastering Our Moods. 1 Tim. 6:6.

WALTHER LEAGUE: August Topic—Church and Country. 2. Introduction—Identification.

AUGUST, THIRD SUNDAY

CALL TO WORSHIP: "Let Thy work appear unto Thy servants and Thy glory unto their children. And let the beauty of the Lord our God be upon us." Ps. 90.

PSALM: 33.

PRELUDE: Melody—*Wagner*.

ANTHEM: Adore and be Still—*Founcoed*.

OFFERTORY: Prelude in B Minor—*Franck*.

POSTLUDE: Festal March—*Stark*.

OFFERTORY SENTENCE: "What shall I render unto Jehovah for all His benefits towards me?" Psalms 116:12.

OFFERTORY PRAYER: Almighty God, we come to Thy altar with this gift of love, and we thank Thee for the grace to discern that which is in keeping with divine teaching. Thou hast taught us in many ways the blessings from generous giving, especially through the gift of Thy dear Son, Jesus Christ, and we ask Thee to abide in our hearts to the end that we may have a share in bringing Thy kingdom nearer to earth. Bless us in Thy service. Amen.—*W*.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMON

Trinity Eleven.

THEME: *Duty as Divine Discipline.*

MARION GERARD GOSSELINK, D. D.

TEXT: Jonah 1:1-3.

HYMNS: "A Charge to Keep I have"—*St. Ethelwald. S. M.*

"Ye Servants of the Lord"—*Narenza. S. M.*

What a vivid record of spiritual experience the book of Jonah is. There is not a dull line in it. It throbs with action.

I. *The Call to Duty.*

"Now the word of the Lord came unto Jonah the son of Amittai, saying Arise, go to Nineveh, that great city, and cry against it: for their wickedness is come up before me." The call was clear and definite. It demanded immediate action, but an action repugnant to Jonah, and he deliberately set about to disobey it. Why should he be a foreign missionary? He lived in an age of narrow Jewish orthodoxy. The idea that he should preach to foreigners seemed to him rank heresy. His countrymen had a monopoly on God; why share Him with others? Had God told him to go and destroy Nineveh, he would gladly have gone, but to be the instrument for the possible salvation of a heathen city—that was unthinkable. An errand of mercy to a Gentile was a strange idea to a Jew.

He had to learn his lesson, by way of Joppa. So did Peter, later on, in his housetop vision when the Voice said, "Rise Peter, slay and eat." Peter, not yet rid of his Jewish narrowness, answered, "Not so Lord, for I have never eaten anything that is common or unclean." And the Voice replied, "What God hath cleansed, that call thou not common." Paul, the convert from Judaism, also learned and exemplified the meaning of Christ's statement, "Other sheep have I which are not of this fold. They also must I bring, and there shall be one fold, one shepherd."

Let us and ask ourselves this question, "Is our conception of the Church inclusive or exclusive?"

II. *The Refusal of Duty.*

Jonah had a mind of his own. He stuck to his prejudices. He set his will against that of God. He was not an automaton and demonstrated that the Divine Spirit can be resisted for a time. So he took the easiest way out. But the way that seems easiest often turns out to be the most difficult. He wanted to get away from it all—as far away from responsibility as he possibly could. Kipling embodies the spirit of those who chafe under the obligations of religious duty and restraint when he sings:—

"Ship me somewheres East of Suez, where the best is like the worst,
Where there are no Ten Commandments, and a man can raise a thirst."

So Jonah rose up to flee unto Tarshish from the presence of the Lord. As if he could get away from the Almighty! Perhaps he had the idea of a local god or a tribal deity, but I rather think that the expression, "to flee from the presence of the Lord" means to cease to be God's messenger—to resign from the prophetic office. He wanted to get away from everything Jewish that would remind him of his duty. He wanted no prod for his guilty conscience. Where should he go? To the end of the world, if possible. He turned his face in the opposite direction from Nineveh and when he reached Joppa an idea struck him. The Sea, of course. Here was a way out. His countrymen usually avoided it. The Sea had always been the object of terror to the Jews. What strange things a man will do when he runs away from duty!

A ship was waiting, manned by foreign sailors who worshipped strange gods. Here was an opportunity to find a new environment, and he would not be questioned too closely about his religious convictions by strangers. Happy thought! He paid his fare, got aboard and watched the shores fade away. He heaved a sigh of relief, and we can almost hear him say, "Good-bye, God, I'm taking a long vacation." But he couldn't shake God and duty so easily, for when God calls, and man is under conviction, God will follow and man will not rest in peace until he yields completely. Daniel Webster, the great American statesman and orator, when asked what was the greatest thought that had ever entered his mind, replied, "My responsibility to Almighty God." Saint Augustine speaks truly when he says, "Our souls are restless till they find their peace in thee."

In a few bold strokes, we have the scene vividly portrayed. The terrible storm; the angry waves; the vessel threatened with destruction; the sailors at their wits end, crying aloud to their gods as they cast out the cargo. Jonah fast asleep, suddenly awakened with a rough shake of the ship-master's heavy hand. A threatening cry in his ear, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not."

Call upon thy God? Yes, Jonah, you can't get away from Him. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and

dwell in the uttermost parts of the sea: Even there shall thy hand lead me, and thy right hand shall hold me." (Psalm 139:7-10.)

Here begins the spiritual awakening of Jonah. They ask him what they shall do with him and he answers without hesitation, "Take me up and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you." When a man admits his wrong, confesses his sin, and is willing to take the blame, his reformation has begun.

They rowed with all their might to bring the ship to land, and only as a last resort, with a prayer of forgiveness to Jehovah upon their lips, they threw him overboard.

III. *The Fulfillment of Duty.*

The minute he touches the violent waters, there is a calm for which the thankful sailors sacrifice and make vows to Jehovah. The prepared fish receives Jonah, and his three day sojourn in the strange reformatory begins. There, with plenty of time to think things through, he cries out in prayer. He knows that his prayer is heard; is confident that he will look again to God's holy temple; certain that he is saved; and promises that he will pay his vows.

Seemingly a complete repentance and change of heart. Yet note his attitude. The fish vomited him upon dry land. Released from the unusual prison, with his feet once more upon terra firma, he isn't as enthusiastic as he should have been to be consistent with his intensely earnest prayer. God's second commission seems to dampen his ardor. How perverse is the human heart!

He arose, it is true, and went to Nineveh according to the word of the Lord, but it was with reluctant feet. He had the inner feeling, or premonition, that he would be successful. His old racial and religious pride rebelled at the idea that God would spare the heathen through his own preaching. The disciplinary process was not yet completed. It is wonderful how God can work out His purposes through frail human instruments!

However, Jonah was a preacher, and preach he must, even though he didn't like the sermon.

He did his duty. The God-given message had immediate effect. Let us remember that it was God's message, not Jonah's. Perhaps our success as prophet-preachers will be greater if we emphasize the message "Thus saith the Lord." From the king to the humblest creature in the city, all repented in sackcloth and ashes. Even the domestic animals wore the regulation penitential grab, and all engaged in the prescribed fast.

We hear someone ask, "Was it a genuine repentance or an Oriental exaggeration, or a sort of blanket proposition such as occurred in the Middle Ages when whole multitudes were sprinkled and ipso facto made Christians? Did it last, or after fear had abated did they go back to their wonted ways of living?" I cannot say, but will let Scripture speak for itself:— "And God saw their works, that they turned from their evil way, and God repented of the evil that he said he would do unto them, and he did it not." (Jonah 3:10)

But note the effect upon Jonah. He should have been highly elated. But he was displeased and angry. The successful preacher was ready to die. The tenor of his prayer to God was, "I told you so." His secret fears were realized. He had hoped against hope that he might gloat over the destruction of the despised Ninevites, but they were spared, and worst of all, through him. He felt like a traitor to his countrymen. The result was contrary to his lifelong training. What a bigot!

Many of our pet theories and preconceived notions to which we tenaciously cling, and which we piously peddle at times, are knocked into a cocked hat when they effect our own lives and touch our own circumstances?

But see how long-suffering Jehovah was in his reformation. He does not become impatient with Jonah, or forsake him, but has an object lesson in store for his transformation. God asks, "Doest thou well to be angry?" but the prophet who cannot be reached by words needs a demonstration. He still longs for the utter destruction of the Ninevites and deliberately sits down in the safety zone to watch and wait for the awful judgment.

The God-prepared gourd shades him; the God-prepared worm destroys the vine. His own protection and comfort vanish, and he is again angry unto death. He is the suffering one now. The tables have turned. He chafes under Divine discipline, and God presses home the lesson.

"Oh Jonah, Jonah, you are so concerned about the loss of the gourd, for which you have not labored, neither madest it grow; which came up in a night and perished in a night. And should I not spare Nineveh, that great city wherein there are more than six score thousand persons that cannot discern between their right hand and their left hand and also much cattle?"

How mean and contemptible Jonah must have felt. What a revelation of the love of God; boundless in its reach; desiring not the death of the wicked but that all should repent and turn to Him irrespective of race, color and condition.

The main lesson of the book is contained in the last two verses. It was to teach Jonah the great truth, and through him to Israel and to us, that God cares for all men, Gentiles as well as Jews. It is a foregleam of John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

So Jonah, through the patient discipline of a gracious, loving God, was led from the narrow, self-centered viewpoint of a bigoted mind to see the world-wide sweep of the mercy of a compassionate forgiving God.

The value of Divine discipline lies in the fact that through it we are led to do God's will. We all need Divine chastening, under which we may chafe, in order that God may work His purposes through us, and that under His training we may finally emerge purified of all dross as silver and gold are refined, fit for His use.

SUNDAY SCHOOL LESSON

Isaac Practices Peace.

LESSON: Genesis 26.

GOLDEN TEXT: "Blessed are the peacemakers: for they shall be called sons of God." Matt. 5:9.

DEVOTIONAL READING: Matt. 5:38-45.

INTER. & SR. TOPIC: A Peaceable Spirit.

Y. P. & ADULTS: Courage to Practise Peace.

Isaac was born at Beersheba, his birth had been foretold. He was the heir of the promises made to Abraham in the line of the blessings for all nations. The word "Isaac" means "laughter." Three similar explanations of the origin of the name are given or implied. 1. Genesis 17:17, 2. Genesis 18:12, 3. Genesis 21:6.

Isaac was the son of old age; a man of grave and contemplative character, who lived habitually in the faith and hope of the promise given to Abraham. He walked thoughtfully and humbly.

Isaac was the ancestor of the Jews, from his father Abraham, and through his son Jacob. The trouble today between the Arabs and the Jews is simply a repetition of the old feud, the story of the origin of which is found in Genesis 21, a repetition of the old family fuss between Ishmael and Isaac.

Abraham's great act of faith would have been impossible without a devoted self-surrender on the part of Isaac.

Isaac was married at forty years of age. The arrangements were made by his father. Sarah, his mother, age 127, had died three or four years before Isaac's marriage and was buried in the Cave of Machpelah at Hebron. Isaac pursued ways of peace all his life. He opened the wells which his father had digged, many of which had become choked with stones cast in by enemies. In that thirsty country a well was an exceedingly valuable possession. When the Philistines claimed the well which his own servants had dug, Isaac yielded it to them and dug another. When his enemies claimed *that* he left the valley and went to Beersheba, the old paternal home. Here the Lord appeared to him and here he built an altar and pitched his tent and digged still another well.

Isaac was a man of faith but in many respects in great contrast to his father. He was patient but not enterprising. He was devout and submissive but not active and organizing in God's service. He lived a life of blamelessness, sustained by strong habitual piety. We are apt to underestimate the value of commonplace, uneventful lives. They show that great power can pass through them down the generations. Great forces usually move and work silently.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Refugees in Our Midst. Matt. 25:34-40. Heb. 13:1-3.

LUTHER LEAGUE: Y. P.—Cost of Keeping Fit. I Cor. 9:24-27.

WALTHER LEAGUE: August Topic—Church and Country. 3. Benefiting each other.

AUGUST, FOURTH SUNDAY

CALL TO WORSHIP: "Unto Thee, O God, do we give thanks, unto Thee do we give thanks for that Thy name is near Thy wondrous works declare." Ps. 75.

PSALM: 33.

PRELUDE: Beside Still Waters—*Coerne*.

ANTHEM: Saviour, Like A Shepherd—*Neidlinger*.

OFFERTORY: In Summer—*Stebbins*.

POSTLUDE: Cornelius March—*Mendelssohn-Gaul*.

OFFERTORY SENTENCE: "Thus saith the Lord; set thine house in order, for thou shalt die and not live." 2 Kings 20:1. (Isa. 38:1.)

OFFERTORY PRAYER: We thank Thee, O God, for Thy transcending Love which Thou hast so graciously bestowed upon us, and we come to Thee in all humility with this offering of a portion of Thy bountiful blessing to us. Accept these gifts in Christ's name. Amen.—W.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMON

Trinity Twelve.

THEME: *The Sovereignty of God's Love.*

J. PERCIVAL HUGET, D. D.

TEXT: "He hath done all things well." Mark 7:37.

HYMNS: "O Love that Will not Let me go"—*St. Margaret*. 88, 886.

"Love Divine, all Love Excelling"—*Beecher*. 87, 87. D.

If there is an apparent initial discrepancy between the text and the theme, "The Sovereignty of God's Love," inasmuch as the words of the passage quoted refer to Jesus, a double answer may be given. For one thing, Jesus Himself and all that He was and said and did was the very fullest revealing of that Sovereignty, for He came out of and in the fulfillment of "the eternal purpose." When Jesus opened the ears of the deaf and made the dumb to "speak plain," when he raised men from the grave or from the death of their sins, He did but show forth the presence and the power of the redeeming and reigning love of the Father. Here, as elsewhere, it is "the Only Begotten Son" who shows us the Father, who declares by word or by deed the Divine Love by which He Himself was given.

And for today's purpose and attempt three other brief sayings are added to serve the same purpose of opening the doors of thought to a great and timely truth. A verse from the Bible, a line from Tennyson, and the theme already announced which is the summary of the others and a synopsis of the whole glorious truth of our Christian faith.

And, before repeating these four, let me once more note that they are given, not for separate and detailed discussion, but to serve as a background for what follows, as a foundation for our thinking and a firm foundation for our faith.

These four, then, are; "He hath done all things well"; "Love never faileth"; "On God and God-like men we build our trust"; "The Sovereignty of God's Love."

The Sovereignty of the Love of God. The Power of His pity; the

might of His mercy, the Control of His compassion. That certainly is a timely affirmation. Timely because timeless. Eternally true and so immediately and presently authentic.

Timely because there never was a time, nor ever will be, when it was not a fact, the fact, the supreme and final reality in abstract truth or practical experience.

Timely because these are days when we deeply need some great steady-ing assurance, an assurance based upon some unshaken and unshakeable reality.

It will be well to consider more carefully and more fully, just what is meant by the Sovereignty of the Love of God. We associate the great conception of the Sovereignty of God with His Power, His Almighty-ness. It is the Supreme Will which Christian theologians from Paul to Barth have emphasized. It is the Eternal Purpose contemplated by the writer of the Epistle to the Hebrews or by Calvin in his Institutes. It is the Controlling Providence of which David sang and which has been the theme of other poets from the unknown writer whom Paul quoted on Mars Hill to Whittier's "The Eternal Goodness" or John Masefield's "The Everlasting Mercy." And all of this is right and true. But none of this excludes or eliminates the Love of God. The Power includes, or rather is included by, the Love. It is His Love which is All-Powerful and All-Prevailing.

Love, whether Divine or human, is not just an emotion. It is an action. It not only endureth all things, but achieveth all things, succeeding often when all else fails. It not only hopeth all things it doeth all things, and doeth all things well.

It never faileth. That means that it never ceases. But also that it is never in vain.

Faber's hymn is so familiar that by its very familiarity its meaning is sometimes blurred and dimmed as we quote it or sing it.

"For the love of God is broader
Than the measure of man's mind;
And the Heart of the Eternal
Is most wonderfully kind."

Return briefly to the first text, "He hath done all things well." It has already been noted that the reference is to Jesus after certain miracles of mercy and healing. But from every standpoint the central truth of the Supremacy of God's Love remains. For, from the orthodox position, what was and now is true of Christ is by the same token true of God. God was in Christ. In Him dwelt the fulness of the God-head bodily. The Power of Christ over Nature, over disease, over sin, over death, was the Power of God. The Love of Christ which constraineth us was and is the Love of God. And this truth of the Primacy, the Power, the Sovereignty of Love remains unchanged even if we consider the deeds of Christ simply as facts, as events in the lives of men and of the world, as things than happened, things which He did. For He did them because He cared. His

power came out of His pity. His miracles were wrought by the authority of His love.

And here is the great conviction to which we must hold fast: the Love of God is *still* at work in the world. It is no less true in days of testing and trial, of danger and difficulty, than at easier and softer times. This was Robert Browning's bold defiance of wrong and suffering, of doubt and despair.

"Is not God still in the world His power once made?
Is not His love at issue still with sin;
Visibly when a wrong is done on earth?"

That is the great affirmation ringing all through the New Testament. It is supremely proclaimed in and by the Cross. That which was to the Jews a stumbling block and to the Gentiles foolishness is verily to them that are called, both Jews and Greeks, Christ the power of God and the Wisdom of God.

Never forget, O, Christian believers, that the Cross of Christ was not as it momentarily seemed the triumph of hate but the victory of love.

It is no wonder that the whole Church has accepted as one of the most precious of all hymns, found in every hymnal and sung by Christians of every communion,

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride."

And so, "On God and God-like men we build our trust," Tennyson's Declaration of Faith.

The expression occurs in "The Ode on the Death of the Duke of Wellington," that truly great man who won and held in war and in peace the esteem and affection of a grateful people.

"And he is gone who seemed so great.—

He wears a truer crown
Than any wreath that man can weave him.
Speak no more of his renown,
Lay your earthly fancies down,
And in the vast cathedral leave him,
God accept him, Christ receive him."

Jesus was a Godlike man. *More* than that, of course, in our Christian faith. But for this purpose start with that. He lived. That life is in shining letters on the pages of life. He loved. That music sounds in all the melody of our humanity. To that high level life has attained on this earth!

Now Christ is and was the power and the love of God. And His serviceable living and saving dying, His victory and triumph and reign is the proof and the revealing of the Sovereignty of that redeeming and transforming and conquering love.

There have been, too, and there are, thank God, other Godlike men, and on such we may build our trust. Not that any other can approach Him, and no mention of other may ever turn our thoughts or our eyes away from Him. Yet every true Christian, every faithful follower of His teaching and example can and does in some real degree reproduce and reveal Him. And in the fact that there are such men and such women in the world, in this troubled and sin-cursed world, may we rest.

A young man in a hospital ward, sick nigh unto death, and abandoned by his family and forgotten by his one time friends, was visited by one who came in Christ's name. Later, the young man, healed in body and restored in spirit, said, "I had forgotten that there were such men in the world."

I know no better word than Paul's brave and exultant shout, "If God be for us, who shall be against us." For God is according to Jesus Christ, and God is according to Christlike men.

God's Will is Supreme. But His will is motivated by His mercy. God's Power is Absolute, but His Power is directed by His Eternal Purpose and that Purpose by His compassion upon sinful and dying men. God's Providence is all controlling, save that that very Providence is itself controlled by His Sovereign Love.

I do not think we need expect or ought to desire that life should be all sunshine outwardly. Yet, in the deepest inwardness of our spirits, if so be that we have fully accepted the truth that God is for us, that He is our Father, that He is according to Jesus Christ, we may at all times and in all circumstances be at peace.

It is still true, O believe it and accept it, and live by it, that "He doeth all things well."

SUNDAY SCHOOL LESSON

Jacob's Vision of God.

LESSON: Gen. 27 and 28.

GOLDEN TEXT: "I am with thee, and will keep thee whithersoever thou goest." Gen. 28:15.

DEVOTIONAL READING: Isaiah 6:1-8.

INTER. & SR. TOPIC: Aware of God.

Y. P. & ADULTS: Realizing the Presence of God.

Bethel means "the house of God." The place is twelve miles north of Jerusalem. It was then called Luz. Jacob had made the journey from Beersheba, sixty miles to the south.

Jacob had taken a sharp advantage of his brother, Esau and had obtained the birthright by guile. It was Jacob's *first night away from home*. Without a servant to accompany him, with no beast to ride upon, he pursued his solitary way. Oppressed with a desolating sense of his loneliness and inwardly pained with the compunction of his faithful conscience; as night came, he made his resting place along the side of the road and used a stone for a pillow.

It was no hardship for Jacob to take a stone for a pillow. The Syrians

and Palestinians do it every night. Wrapped only in his mantle, the native does not find fault with a bed in the open. But this pillow of stone was but an outward expression of inward feelings. He was alone, poor, banished, undefended, with a long and dangerous journey before him, among hostile tribes and with an uneasy conscience. All of this, however, was leading him to God, for in this night of darkness he called upon God in his distress. Often from weariness and pain and trouble arise the steps that lead to Heaven. Genesis 35:3 throws no little light on this night of the vision. Chapter 28 reads as if God, unasked, revealed Himself to Jacob in this wonderful way. Chapter 35:3 makes clear that this vision was not a gift unsought but in answer to earnest prayer, the answer given to a soul which looks to the God of his fathers in time of distress.

In the vision God would teach Jacob the connecting and living intercourse between Heaven and earth. The angels descending from Heaven to earth designate the revelations. The words, the promises of God. The ascending angels indicate faith, confession, prayer. It was a visible symbol, to Jacob that his prayers had gone up to God and answers, promises, strength, comfort, protection were coming down from God to him. The vision lifts his eyes from the low level on which they had been fixed.

The stairway to Heaven which he saw in his vision had length—it reached to the very heights of Heaven. It had strength—it was strong enough to bear the weight of the world going up. It had breadth enough for all to go together with no crowding or pushing. The way to get up this stairway is to inquire; to begin at the bottom; to take a step every day; keep an eye fixed on the road.

This stairway was symbolical of Christ; for Jesus, in His own Person, bridges over the chasm between earth and Heaven, between God and man.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—“Blest Be the Tie That Binds.” Acts 20:28-39.

LUTHER LEAGUE: Y. P.—How to Handle Disagreements. Matt. 18:7-11; 15-22.

WALTHER LEAGUE: August Topic—Church and Country. 4. Problems. Site instances of governmental protection extended to Church in ancient and modern times.

FOR THE BULLETIN BOARD

Disagreeing does not imply being disagreeable.

The industrious are subject to the fewest temptations.

Burn out rather than fade out.

No flies light on a spinning fan.

Burning up time produces no illumination.

Having nothing to do is the hardest, poorest paid job of all.

AUGUST, FIFTH SUNDAY

CALL TO WORSHIP: "It is a good thing to give thanks unto the Lord and to sing praises unto Thy name, O Most High, to show forth Thy loving kindness in the morning and Thy faithfulness every night." Ps. 92.

PSALM: 93.

PRELUDE: A Memory—*Armstrong*.

ANTHEM: What Are These That Are Arrayed—*Stainer*.

OFFERTORY: Come Ye Blessed—*Scott*.

POSTLUDE: Festival Toccata—*Fletcher*.

OFFERTORY SENTENCE: "Freely ye have received, freely give." Matt. 10:8.

OFFERTORY PRAYER: We have learned that giving freely of thy bounty, which Thou hast entrusted to our keeping, is the first and most necessary expression of our sincerity in Thy service. We come to Thee now with our gift for today, bless it to Thy use and through this gift cause us to understand the meaning of Christ's statement "it is more blessed to give than to receive." Amen.—*W*.

BENEDICTION: The grace of our Lord Jesus Christ be with you all.

SERMON

Trinity Thirteen.

THEME: *Protective Coloring.*

(Opening of School and Pre-Labour Day)

PAUL SCHERER, D. D.

TEXT: Matt. 22:46.

HYMNS: "Thee we Adore, Eternal Lord"—*Mendon. L. M.*

"Praise my Soul, the King of Heaven"—*Praise. 87, 87, 87.*

There is a scene in the gospels where it is recorded of the Pharisees, as they stood under the battery of Christ's questioning, that no man was able to answer him a word . . .

They were trying to go around in other people's ideas, and had too few of their own. Manifestly they hadn't thought out much for themselves. And so they were stumped. They had just taken over the current notions in religion and let it go at that. It was so much easier, less conspicuous, maybe safer, simply to blend in with the common background, and be like the ordinary run. Naturally, they hadn't much to say when they met this Jesus. Nothing had happened in their minds for so long that when He tried to start up the old machinery it not only wouldn't work; it actually hurt! So they "got mad," and went home, and planned to do away with Him!

It seemed to me, as I read it, that on one of its aspects it was strikingly like the process called protective coloration. Apparently you can spare yourself a lot of trouble if you can manage to melt away into the landscape somehow!—or look like something else!

I. There are plenty of us trying it! And we're trying it out on a grand scale. Lin Yutang says that consciously or unconsciously we are all actors in this life, playing to the audience in a part and style approved by them. There you have it: crowds of folk thinking what other crowds want them to think; getting their morals out of the air in the set where they move; talking from morning to night the same old nonsense that everybody else is talking! Possibly because we don't care to stir up anything. Some-

times quite definitely because there's a kind of profit to be had from running with the pack. Things go better for us that way. It's easy to think what it's to our advantage to think. It's almost inevitable. And I suppose it's by the same token that when our advantage suggests that we stop thinking so many of us stop, and promptly!

Little wonder, then, that everywhere you turn you come on whole groups of people that have gradually settled down into one mould or another, social, economic, political, religious;—slowly solidified, not too much concerned about being right, concerned chiefly with asserting how right they are! Confront such a situation with a real crisis, as Jesus confronted these Pharisees, and what chance have you of securing a reasonable judgment? "No man was able to answer Him a word." We get all excited about the democratic way of life, and I think rightly so; but how many of us stop to realize that it's utterly unworkable unless each one of us is not only able but is allowed to reach his own conclusions on the data, and to stick by them, if he thinks he must, like grim Death! That's why every attempt that's made in the world, whether by newspaper or radio, political machine or social ostracism, to batter people down until they think alike and talk alike and look alike and act alike, is aimed at the heart both of democracy and of religion. Of course, we are not supposed to fly off at a tangent one by one and go hay-wire. There are patterns even in thinking that serve a useful purpose. And there are patterns for behaviour, too. There seems to be no particular point, for instance, in leaving open the question of whether or not we should eat our peas with a knife, or attack some rival with a shot-gun or a meat axe. We have to have some blue-prints to save time. But God help us when we turn into blue-prints ourselves! Where men and women allow themselves to be manoeuvred or managed or led off by the nose because it's less trouble that way, or safer on the surface of it, or maybe a little to their advantage,—they have learned how to lose democracy in six easy lessons without leaving home! And religion with it! Just quit doing the best you can with the facts: and stroll away shrugging your shoulders, from the post where you've been left to stand sentry duty by your own conscience under God!

II. And that's our peril. Let's see now if we can be reasonably specific about the remedy. I think we've got to begin by laying down what is one of the basic conceptions of the Christian gospel: that the purpose of our life here on earth is not to be safe or comfortable. That may be alright for a lizard: he may get away with it by turning green and hiding in the grass; though I have a shrewd suspicion that's why he's a lizard now and not the dinosaur he used to be! But it spells disintegration for a human soul! Somewhere between that creature of the woods and this other creature of the city streets there opened up a world of ideas: and it has left us restless and uneasy, exposed to a thousand dangers. The moment you start putting other people's clothes on your mind, grabbing anything that will fit, and running off with it to lose yourself in the crowd, to get away from unpleasantness, or to dodge responsibility and incon-

venience,—the moment you start doing that, the real essential you that came one day from the hands of God is washed up.

I suggest to you instead that there is a sense in which we were intended to be conspicuous and in peril for it: not bumptious and dogmatic, going around with a chip on one shoulder, just for the joy of being different. That's nothing but a pathetic substitute for the thing I'm talking about. Wherever there's a difference God looks for some distinction with it! There's a difference between dictators and the people they govern: but there's no distinction about that difference. The dictator thinks he's God; but so do we all in our mad moments! Until somebody else with enough airplanes and tanks thinks he's God; then there's trouble! There was a difference between Nietzsche's hero and the people who were to him the "bungled" and the "botched"; but there was no distinction about that difference! The hero said he was *it*, and everybody else *wasn't* it; and so do we all when we are a little mad! Until two such "heroes" meet and decide they'll have to fight it out!

The kind of difference that's with distinction you'll find in Jesus. He didn't accommodate Himself to a background. He would have died spiritually if He had tried that way of saving His neck. Many of us do! It was to create a new background that He threw away His life; and won the solemn salute of all the ages for it! That's what happened to Luther. Machiavelli, in *The Prince*, had put one of the most firmly rooted opinions of Medievalism into words when he said that the States of the Church were exalted and maintained by God, so that even to discuss them would be the act of a presumptuous and rash man; but the son of a German miner discussed them,—vigorously!—and gave us the best of our modern world by doing it! There's the kind of difference that's with distinction; and you and I shall have to manage it if we are going to leave behind us anything that anybody with any intelligence will want!

It involves, it seems to me, three deliberate choices. It involves a driving determination to arrive at our conclusions hereafter as unselfishly as we can, as little trammelled by prejudice and private interest. That's first. I wish that something could prevent our periodic elections here in America of people who are supposed to help keep us comfortably "out of war" or to provide us promptly with jobs all around! There are greater ends than these that have to be served! It's too late for any of us anywhere, capital or labor, to be allowed the luxury of looking out for ourselves! And doing it before the other fellow can get started! There is a Voice crying in this world that even the deaf can hear: crying human life back to its decent stature! All our cheap hopes and all our cheap fears are played out. What matters now is the hand we mean to have in shaping from the weird ruin of our time as much as we can see of the mind of God! He may forgive you if you stay out of it all because it's too much trouble, giving no more than a snap of your finger for the State and the Church thrown in, going on as before: God may forgive you; but the future won't!

It means, if there is to be about us any of this difference that is with

distinction,—it means that we've got to sit less tightly to custom and tradition and the things that have been. So susceptible are we to the past, and things done; so wary are we of every present, and the things doing, that innovators have always had to pretend that they were restoring something! Nobody would catch hold otherwise! Napoleon had to pretend that he was restoring the Empire of Charlemagne,—a suggestion, writes another, that was perhaps a shade too theatrical even for Napoleon's rhetorical age! We've got to sit less tightly to the things that have been; to keep reminding ourselves that life isn't static,—quit forever leaning back! There *are* no moorings anywhere unless we want to rot at the wharf! There's only a compass! Jesus took up in His hands that sacred bogie of the outworn years: Ye have heard it said by them of old time . . . And He threw it from Him for God and the human soul! But I say unto you . . . There come days when we've got to stop gulping things down—and trying to keep them down by gulping. There is plenty in the Bible itself that the living Spirit of God hasn't allowed us to keep down; and in the Constitution of the United States; else there would have been no New Testament in the one, and no amendments to the other! The process isn't destruction; it's fulfilment! God in Christ, and you and I moving out freely into the unknown! That's second.

And third: it means, if there is to be about us any difference with distinction,—it means that we've got to manage a little courage! You'll stick out, and the crowd doesn't like people who stick out. It didn't like Jesus; but if you care for the world, and if you care for Him, and if you care for your own soul, what of that? I saw half-a-dozen pictures the other day of the first men to volunteer in our preparedness program. One of them said frankly that he was going because he was fed up with the safety and dullness of his own life. He wanted danger and excitement. It's my guess that there are hundreds of thousands who are like him; and how few of us willing to take our danger where Jesus took His: down the way of a cross, toward the Kingdom of God!

SUNDAY SCHOOL LESSON

Jacob Seeks God's Help.

LESSON: Genesis 31-33.

GOLDEN TEXT: "God is our refuge and strength, A very present help in trouble."

Psalm 46:1.

DEVOTIONAL READING: Psalm 34:1-8.

INTER. & SR. TOPIC: Turning to God for Help.

V. P. & ADULTS: God's Help Always Available.

Some forty years after the events of our last lesson Jacob is ninety-seven years old, has twelve children and has become richer than his uncle Laban. He is on his way back to Palestine. After his vision at Bethel, Jacob had continued His long journey to Mesopotamia. Arriving there, he married his cousin Rachel who was nineteen or twenty years of age. Thus introduced into the service of Laban, Jacob begins his life. But

after his long years of service to Laban, in some way God spoke to Jacob and summoned him to return home. (See chapter 31:3)

Leaving Laban at Haran, Jacob with his wives, children, wealth, flocks, set out on his long journey of four hundred and fifty miles. He had reasons for anxiety.

The prayer recorded in verses 9-12 is truly a prayer from the depths of distress of the soul. He addresses his petition to the "Covenant God" and he pleads the fact that he is in the path of duty. He makes complete confession of his unworthiness and pleads God's mercies. His entreaty is earnest and he makes mention of and claims the promises which God had made.

His question was not, "Would you be healed by prayer or medicine?" With Jacob it was prayer *and* medicine. Having prayed, Jacob set apart sixty camels, four hundred and forty goats, fifty head of cattle and thirty asses for a present to Esau and sent them ahead in three separate droves. The disposition of this princely present in several droves following one another at intervals (see verse 16) was such as to repeat the favorable impression made by each as they successively came before Esau, accompanied with a conciliatory message. Then Jacob divided all the rest of his possessions into two bands in the hope that if one should be taken the other might escape. They are now near the region of expected danger. Jacob took his family across in the night when there would be no opportunity for the enemy to see or hinder. Jacob was still the shrewd, calculating, prudent business man.

"And Jacob was left alone." (verse 24) The great issues of life are always faced by an individual *alone*. There was much that Jacob had to think about. It was a crisis in his career. It was no dream nor vision which came to him but a desperate reality. In Hosea 12:4-5, the man who wrestled with him is called "The Angel" and "The Lord of Hosts," and in verse 30 of this chapter Jacob calls him "God." God here strives to show him his inherent weakness, to transfer his to God, to make him understand that all of his cunning and sagacity and wisdom are in themselves insufficient. God here was seeking not a victory over Jacob's physical strength but over his spiritual attitudes.

Jacob came out from this experience with a new nature. He became Israel, the "Prince with God." He called the name of the place Peniel. The word means "the face of God."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—In the Glow of the Campfire. Luke 24:28-32. (Outdoor Service.)

LUTHER LEAGUE: Y. P.—Lutherans in South America. Isa. 49:5-12.

WALTHER LEAGUE: August Topic—Church and Country. 5. Service Project. Plan special service project in behalf of young men of your church in armed forces.

SEPTEMBER, FIRST SUNDAY

CALL TO WORSHIP: "How amiable are Thy Tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord." Ps. 84.

PSALM: 96.

PRELUDE: Orange Blossoms—*Friml.*

ANTHEM: No Shadows Yonder—*Gaul.*

OFFERTORY: Cantilena—*Demarest.*

POSTLUDE: March Militaire—*Ashford.*

OFFERTORY SENTENCE: "Thus saith Jehovah, Set thine house in order, for thou shalt die and not live." II Kings 20:1 (Isaiah 38:1).

OFFERTORY PRAYER: Through the love and suffering of our Saviour, Jesus Christ, we have the precious Words of Life for our guidance. Teach us to be unselfish in our rule of life. To this end we beseech Thee to accept our offering and bless it to Thy use. Amen.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMONS

THEME: *The Full Orbed Life.*

FRANCIS JOHN HAYDEN.

TEXT: Rev. 21:16.

HYMNS: "O Master, Let me walk with Thee"—*Maryton. L. M.*

"O Mind of God, Broad as the Sky"—*Serenity. C. M.*

Such are the proportions of the city of God, which St. John in vision beholds descending out of heaven. It is a perfect city, and its perfection consists in its symmetrical proportions. The secret of all perfection is proportion. A perfect landscape must have the right proportion of light and shade and color, of cloud and sky, of mountain, lake and valley. The perfect tree must have the right proportion of root and stem and leaf. All perfection consists in a true proportion of different parts and elements.

The first element of the perfect character is truth. This is the bed-rock, without which, for a foundation, the whole superstructure will be insecure. Hence the solicitude of many of the world's profoundest minds to discover truth.

The acquisition of truth imposes upon us the duty of use. The truth which constitutes an element of character is not simply apprehended by the brain, but must be put into life and action. It manifests itself in character by such virtues as honesty, fidelity, sincerity. "Wherefore," says the apostle, "putting away lying, speak every man truth with his neighbor." A falsehood disturbs the security of the neighborhood, undermines the foundation of the state and ruins character. Confidence in the truth underlies business, government and civilization. Truthfulness is the first trait to be cultivated by the merchant, the farmer, the physician, the laundress and the president. It must be cultivated in social, domestic and political life. Without it the nation totters, home falls and character is irretrievably ruined.

It makes no difference whether we have gone threadbare or dressed in imported woollens and satins, whether our fare has been humble or we have dined luxuriously, whether we have had houses and lands and cattle

or lived in an attic, but it does make a great difference whether or not we have acquired the constant habit of speaking the truth. Notwithstanding all our luxuries and advantages we may yet go to destruction, but if chaste truth has stamped our character with its simplicity, its transparency and its fidelity, then hell itself will refuse us entrance. Such characters are not wanted there.

Goodness is the breadth of character. It is the moral sense which gives a broad sweep to life. It recognizes our duties not only to ourselves, but to our fellow-men and to God. And these three sets of duties are so interlocked that each involves the others. Thus upon any one of these phases of duty might be constructed a character which would be good so far as concerns the outward life. And yet true goodness does not rest upon any of these bases, for goodness does not consist in the performance of duties at all. If I worship God because it is a duty I owe myself, or because it is a duty I owe to Him, the act is shorn of the very element of goodness. My worship can please Him and be good only when it is inspired by love for Him. So if I am benevolent toward my fellow-men either because benevolence is a duty I owe myself or because God commands me to be benevolent, then my benevolence though convenient to those who have received from me is nevertheless bereft of all virtues, and has become a weak mechanical substitute for goodness. My benevolence is good only when prompted by love for my fellow-men. Here then is the underlying principle of goodness. No act is good which is performed simply out of a sense of duty, and it matters not whether it be sense of duty toward God or our fellow-men or ourselves.

Our outward relations towards ourselves, our fellow-men and God may be fulfilled, but in order that they may have the element of goodness which shall contribute to the formation within us of the perfect character, it is necessary that they be raised above the plane of duty into the realm of love. This was the cardinal teaching of our Lord. He summed up all the commandments of duty in the law of love. "Thou shalt love the Lord thy God." This is the first commandment. "Thou shalt love thy neighbor." This is the second commandment. "On these two commandments hang all the law and the prophets." And this was not only the center of His teaching; it was the pivot of His life. His every deed was an answer not to the question of duty but to the question of love. His patience, His long-suffering, His gentleness, His endurance were all the expression of His love for the Father and for us. And this lesson of love is what God would teach us throughout all our life, for love is the root of goodness, an indispensable element of the perfect character.

Truth and goodness are the length and breadth, the basal dimensions. Build now upon this foundation, and there arises for our contemplation the most attractive object of the universe. Beauty is the third dimension, the height of character. The prophet Zechariah was so impressed in a vision by this element of God's character that he exclaimed, "how great is his goodness and how great is his beauty." It has been a common error to regard beauty as an ornamental and not as a fundamental element of perfection. But beauty is not something external for purposes of decora-

tion, as jewels are worn on the finger. It is as necessary an ingredient of moral perfection as is truth or goodness. It inheres in the nature of all things which God has made. The beauty of nature is not incidental, but a substantial verity of the great frame-work of the universe. Beauty is the goal toward which all things both seen and unseen are being developed; for beauty is the realization of the ideal, and it is toward the idea that all things are tending.

Hence it comes to pass that the higher and more spiritual the character of beauty, so much the more real does it become. And it requires the highest development of the moral sense and of the whole spiritual nature to come under the spell of the beauty of holiness. The lowest form of beauty is found in simple, harmonious sounds stripped of all foreign and modifying influences. Closely allied to this is the beauty of harmonious colors and forms. Above this is the beauty which is the manifestation of physical life, and the higher and more ideal the life, so much the more perfect will be the beauty. Here there are grades of beauty from the lowest forms of vegetable life up to the physical life of man. Still higher than this is the beauty which is the expression of thought. We are now introduced into the realm of art, the world of architecture, of poetry and of music. Higher than this beauty which is the manifestation of man's ideal thought is the beauty which is the manifestation of the thought of God. The universe about us is the art of God. It is the unfolding detail of His ideas. And this vast embodiment of God's thought more and more impresses us as through our observation and reflection we perceive its marvellous and infinite beauty. But higher still, above all the marvels of the material universe there is the beauty of character. We instinctively recognize this fact. When we see a man rising in the moral life we naturally feel that his character, as we express it, is becoming more attractive and lovely, and more beautiful. Kindness is beautiful, faith, hope and love are beautiful. These virtues are fairer than rubies, and transcend all the products of the genius and the wit of man. When then are you called to the Christian life, remember this, that you are called to practise the supremest art, more difficult, yes, but also more beautiful than music or poetry. The God who has placed us in this beautiful world, has made beauty grander and more glorious the higher we turn our gaze. And when at last we are permitted to behold the eternal city, I believe that first of all we will look with wonder upon the radiant splendor. Truth will be there. Goodness will be there. But what will most of all impress us will be the transcendent beauty.

This is what we should strive to make our Christian life here on earth. We should aim to make it of all things most beautiful. The church is spoken of in the Bible as a bride adorned for the bridegroom. And yet how often do the lives of the saints fail to adorn the church. The truth is, we are not handsome in our conduct as Christians ought to be. The Christian ought to be the most radiant of mortals. The Christian life is not a life of gloom and of duty, but a life of joy, of love, of symmetry, in short a life of beauty.

Such then are the dimensions of the perfect character, its length, truth,

its breadth, goodness and its height, beauty. The healthy human mind always holds before itself these objects of desire. Every noble striving of the human heart has been directed toward one of these goals. All are necessary for the perfect character. In fact in the last analysis they are only different aspects of the same thing. They are dimensions of the same perfect character. It is as true that God is beauty as it is that He is truth or that He is love. The pursuit of truth, the pursuit of the good and the pursuit of the beautiful are three paths in the upward journey, which meet in one. And when we obtain the full vision, we will see that these three elements are only three different aspects of God's nature, and that all truth, all goodness and all beauty in the universe have come from Him. He who was the brightness of God's glory, and the express image of His person has appeared among us. Of Himself he said, "I am the truth." Do you wish to know the truth concerning man? Look at Jesus Christ: He is the truth. Do you wish to know the truth concerning God? Look to Jesus Christ for truth. So He was good. To those who oppose Him He flung out the challenge, "Which of you convinceth me of sin?" Do you wish to know how good and pure and unselfish man may be? Look at Jesus Christ: He is the perfect man. Do you wish to know something of the goodness of God. Behold Jesus Christ: He is the incarnation of divine goodness. So He was beautiful. Do you want to know what beauty is? Then look at Jesus Christ: He was the one altogether lovely and the chief among ten thousand. Here was the perfect character. Here was the truth, goodness and beauty, the length, the breadth and the height of character.

If we attempt to picture to ourselves the character of the redeemed soul, we must retain these three elements. In these three directions the saved man will expand forever. He will grow in the knowledge of the truth, though He may never attain the omniscience of the eternal. Throughout eternity love will more and more possess the glorified spirit, though it may never attain the goodness of the infinite. The eternal life thus shaped, the truth and love will become forever more beautiful, though it may never acquire the symmetrical proportions of the All-fair. And the source of all this growth is clear to see. From Him whose triple image is truth, goodness and beauty there flows forth a ceaseless stream of power filling the lives of the redeemed and transforming them into His own glorious nature. This process of redemption has indeed begun within us. We look out on the great ocean of human life with all its struggles and conflicts, and we often fail to perceive its true import. The Eternal Spirit is carrying on here a hidden and mysterious work. Beneath the pain and sorrow lies truth, goodness, beauty, the length, the breadth and the height of true Christian character.

Trinity Fourteen.**THEME: *The Soul of Religion.***

ALVIN E. MAGARY, D. D.

TEXT: "The fruits of the spirit are. . ." Gal. 5:22.*HYMNS:* "Thou best Gift of Heaven"—*Resolven.* 664, 664."We Give Thee But Thine Own"—*St. George. S. M.*

There is a little park near Finsbury Square in London known as Bunhill Fields. Back in the seventeenth century it was a cemetery and some famous men and women were buried there—Daniel Defoe, author of *Robinson Crusoe*; Dr. Isaac Watts, the great hymn writer; Susanna Wesley, the mother of John and Charles Wesley; and, among others, John Bunyan, who wrote *Pilgrim's Progress*.

I wonder if some of you can remember your mother reading to you children, from *Pilgrim's Progress*—all about Christian's great fight with Apollyon and the Slough of Despond and Mr. Facing-both-ways. I am afraid it's not read as much as it used to be, but it's a fine old adventure story and a great allegory on human life.

You remember it was written in jail, in Bedford Jail, where Bunyan was a prisoner. Even after long years of imprisonment he did not lose his sense of humor. Once a pious Quaker came to him, saying that he had a message for him from the Lord. "I am glad to have found thee at last," the Quaker said, "after searching for thee in half the jails of England." "Why, friend," said Bunyan, "if the Lord really sent thee, it would not be needful to take so much trouble, for the Lord knows I have been in this jail for these past seven years."

Have you an old copy of *Pilgrim's Progress* around the house? Look it up and read a dozen pages and you'll have something better than we preachers can give you. The first edition of *Pilgrim's Progress* was printed in 1678 and sold for a shilling a copy. Today if you had one of those twenty-five-cent books it would be worth thousands and thousands of dollars. But if you have any copy at all, you have something that is worth more than money.

I recall one remark made by John Bunyan which might well be written up over the door of every church. "The soul of religion," he said, "is the practick part." "Practick" is the old word meaning active or useful.

Jesus said, "By their fruits ye shall know them." The test of a medicine is whether it has any effect and whether the effect is good. That is the "practick part." If people with religion are no happier, and have no better way of living than people without it, then either religion is a failure or they have the wrong idea of religion.

Merely believing means nothing unless we live as if we believed. Jesus Himself said, "The devils also believe and tremble," but if they continue to be devils just the same, where is the profit?

We cannot recall too often the words of the prophet as he described the great controversy of God with his people. "What do you want us to do?" they asked. "Will the Lord be pleased with thousands of rivers of oil?

Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" And the Lord answered, "You know very well what you must do, for you have been taught what is good. For what does the Lord require of you but to do justly and to love mercy and to walk humbly with your God?" That is the "practick part," the heart and soul of the religious life.

Now I believe that sermons, religious books, creeds and catechisms all have their value. But the best argument for religion is in the lives of those men and women who exhibit this "practick part."

Just about a century ago there was a young fellow in Oxford University who was greatly troubled as he saw the discrepancies between the Christian church and the spirit of Christ. He gave up the idea of being a clergyman and eventually became one of the most famous historians in the world. His name was James Anthony Froude.

I speak of him because he once said something that is good to recall. "Christianity," he said, "has abler advocates than its professed defenders in those quiet and humble men and women who, in the light and strength of it, live holy, beautiful and self-denying lives. So long as the fruits of the spirit continue to be visible in charity, in self-sacrifice, in those graces which raise human creatures above themselves, thoughtful persons will remain convinced that with them, in some form or other, is the secret of truth."

He is thinking of those glowing lives which light up the grim world around them. Perhaps, as you remember the person who used to read *Pilgrim's Progress* to you when you were a child, you remember such a life. If we have not known some such people, it is because we have been blind to goodness, for though they may not be many, yet they are always to be found, and when we think of them religion becomes real. As the skeptic philosopher, David Hume, once said, "Whenever I remember my mother I believe in immortality."

"By their fruits ye shall know them," said Jesus. "The fruits of the spirit," said the Apostle Paul, "are love, joy, peace, patience, gentleness, goodness, meekness and temperance." We have only to look about us or to read the headlines of the daily paper to realize that while there are plenty of churches and creeds and preachers, the world is in tragic need of more of that "practick part" which is the soul of religion.

Morality, orthodoxy, respectability, these are great things and we would not make ourselves so cheap as to sneer at them. But they will not save the world. The men who burned Joan of Arc and who lighted the Smithfield fires, the men who condemned innocent women to be hanged as witches in Massachusetts, the men who carried slaves from Africa in the holds of rotten ships, and in our own times, men who have looted railways and managed scandals like "Teapot Dome,"—yes, the men who crucified Jesus, were respectable and orthodox and conventionally moral enough, no doubt.

You see, something more is needed, and that something is what Matthew Arnold called "morality touched with emotion," a good life moved by the profound feeling of the soul's communion with God.

No one needs a professor of theology to tell him the way of Christ. It is as plain as day. "Be not corrupters," cries the apostle, "of the simplicity

that is in Christ." The teachings of Jesus are as profound as life itself. But the "practick part" is just plain Christlike living and often it is most radiantly shown by men and women whose faith is as simple as a child's.

And to you who do not call yourself a Christian, let me say a word. You may think we preachers are a lot of imitation saints. Well, most of us are not even good imitations.

You may think the Church is full of shams, of ecclesiastical pomposity and pretensions to exact knowledge of things that no human being really knows. You are, no doubt, partly right.

But suppose you leave all that aside and come to the heart of the matter. Suppose you think about your own hypocrisy. What? Do you mean to tell me that your life doesn't have its dark places? If you do, you deceive yourself, for that would be more than human.

Think that over and then remind yourself that the true Church is not composed of men and women who think themselves better than others, but of men who know that they ought to be better than they are, and who need all the help they can get.

The children may be playing, today, there where John Bunyan was buried two and a half centuries ago, and from that little park the rumble of the great city seems far away and unreal; but the journey of Bunyan's Christian with his burden on his back, through the Slough of Despond, onward toward the Delectable Mountains, is the journey every one of us is making, and the greatest help there is, over its rough roads, is to have in us what John Bunyan called "The Soul of Religion."

SUNDAY SCHOOL LESSON

The Alcohol Problem: Past and Present.

LESSON: In Ancient Sodom—Gen. 13:13; 19:23-25; Deut. 32:31-33. In Ancient Israel—Amos 6:1-7.

GOLDEN TEXT: "The way of the wicked shall perish." Psalm 1:6.

DEVOTIONAL READING: Psalm 1.

INTER. & SR. TOPIC: The Drink Problem as It Is Today.

Y. P. & ADULTS: The Alcohol Problem Yesterday and Today.

A minister observed the effect of dealing in and consumption of alcoholic liquors both on the part of those who are in the business and those who patronize the business. He kept a very careful check on more than twenty such families. There was not a single one that did not suffer some tragic catastrophe, financial or moral.

The liquor business has something about it essentially immoral and degrading. It used to be said, "If you let it alone it will let you alone." This is no longer true. There are thousands of maimed and crippled individuals in the United States today who have let it strictly alone but whom it has not let alone. Some drunken driver, some intoxicated fool, has injured them for life.

The story is the same through the ages. Drunkenness was one of the chief sins of ancient Sodom. It was one of the terrible sins of ancient Egypt. Amos sounds a clear warning in the lesson today. The captivity

of which he speaks was not only a military captivity but a physical and moral bondage. "They that drink wine in bowls" sell themselves into a slavery as hopeless as that caused by any shackles. Isaiah has an even more sharp and condemning word against them. (See Isaiah 19 and 28:8). History is full of empires and peoples brought down to drunkenness. It was a prime factor in the collapse of Rome, the ancient Egyptian empire, and Assyria and Babylonia.

Before "The New Deal" came into power it was illegal to possess whiskey and legal to possess gold. Now it is illegal to possess gold and legal to possess whiskey. A drunken man, reeling down the street with a bottle of whiskey in his hand and no gold in his pocket is keeping the law.

EVENING SERMON

THEME: *What Jesus Did for Religion.*

JOHN ANDREW HOLMES, D. D.

TEXT: Ex. 34:14-25. Matt. 22:35-59. John 4:19-24.

HYMNS: "O Holy Saviour, Friend Unseen"—*Glemming*. 8, 8, 8, 6.

"Thy Way, not Mine, O Lord"—*Baxter*. 66, 66. D.

Jesus is sitting by Jacob's well, in the half-foreign land of Samaria. A Samaritan woman comes to draw water. Jesus asks her for a drink. She is surprised, for evidently this man is a Jew, and the Jews and the Samaritans are not on good terms. In their religious ideas, also, the two peoples are literally miles and miles apart. For Mt. Gerizim, where the Samaritans worship, stands in plain sight near by, but the mountain in Jerusalem on which the Jews worship is fifty miles away. So between the two religions there is a distance of fifty miles. This great distance the women points out.

Jesus corrects her. Differences in worship, he tells her, are not to be measured in miles. It is immaterial where God is worshipped, the essential thing being that worship be genuine. "God is a spirit," he says, "and they that worship Him must worship in spirit and truth."

Jesus was *always* saying that, in effect. To a people who regarded religion as outward and formal, he insisted that it should be inner and substantial. And as with worship, so with goodness. Worship was not the use of forms laid upon one, but was a pouring forth of one's heart, so character was not the accumulation of a set of virtues or the lopping off of a string of vices, but the free expression of a right spirit. In a time of emphasis on the body of the religious life, Jesus came forward to emphasize its soul.

The greatest religious leader of early Israel, Moses, had stressed the body of religion with good reason, for prior to his time the Hebrew faith had lacked even a body. So lacking in any form was it as not even to have a name for its God. Moses gave him a name, Jehovah. Jehovah was to be known as he who had delivered his people from the tyrant Pharaoh. He was to be made more definite also by the observance of certain regularly recurring feasts. In addition, there was to be a weekly Sabbath in

his honor. Animals were to be sacrificed to him, and at the center of many minor commandments there were written down ten major ones. I do not refer to the Ten we all know, but to the earlier ten, preserved in Exodus 34. This first decalogue dealt with the externals of religion, *the how and when of worship*. So also did most of the other sacred laws.

Thus by the use of a body of ritual, Moses enabled his people to handle religion, to see it, to hear it, to taste it and even, by means of incense, to smell it, making it very real to them. It was mostly forms rather than substance, but it was adapted to the minds of a childish people. It was something they could lay hold of, it was something they could not get away from.

It was not entirely lacking in spirituality and goodness, yet at that stage of its development the essential thing was a religious body. As a human being begins with little more than a body, but is capable of becoming in due time almost all soul, so was it with that baby religion. It was capable of development into a spiritual faith, but to begin with, like every other baby, it was a body. A name for its God, a bodily form for his worship, a set of prescribed observances, some holy seasons, a ritual; such things were indispensable, for they were so concrete that even the least spiritual could grasp them.

What was necessary, however, from that time forward, was not so much an expansion of the ritual of religion as a growth of the moral and spiritual elements for which the body existed. Just as the body of the first man was perhaps almost as large as any human body would ever need to be, so the body which Moses gave to religion was about as large an outward form as religion ever would need.

If the age-long growth of man had been a growth of his flesh, the Twentieth Century man would weigh a ton, but in spirit he would still weigh next to nothing. However great his earning power, all he could earn would have to go for groceries to feed his too abundant flesh. Unfortunately, such an abnormal physical growth took place in the Jewish religion. In spite of a noble band of prophets who did their best to spiritualize it, its external forms expanded at the expense of its inner essence. This was especially true during the centuries immediately preceding Christ. Ecclesiastical lawyers, scribes and priests, loving the cult of Jehovah, made the mistake with it that many a loving mother makes with her children, they fed its body to the neglect of its spirit. So the flesh of Judaistic observances became a great hulk of a thing, too extensive to keep thoroughly spiritualized even when men gave their whole time to religion, and such men as Paul cried out in anguished despair, "Who shall deliver me from this dead body?"

While the Jewish religion had some great spiritual teachers, this was principally the trouble with it in the days of our Lord. When he appeared, its body had outgrown its spirit. That body needed to be put in its place; the spirit needed to be put above it. No longer were ritual and rules what the religious life required, but simplification and spiritualization, and it was to the task of giving it these qualities that Jesus addressed his unique powers.

When people talked with the Great Teacher, they would ask questions concerning religion's body, but his replies would deal with its soul. They would ask, "On which mountain should we worship God?" "Worship Him on the heights?" Jesus would reply, "of truth and spirituality." "What things are proper to do on Saturday?" He would answer, "Do *good*, and do it *every* day." "Which is your favorite commandment?" "I have no favorite, because I favor a spirit of good will, which is the essence of *all* the commandments."

So earth's foremost religious genius fulfilled the old religion by making its spirit supreme over its bodily form. This is what Jesus did for religion. He enthroned its spirit over its body, above rules and rituals placing principles.

This fact explains the continual conflict between the Master and the Jewish priests. They charged him with neglecting the body of religion; he charged them with neglecting its soul. They magnified the multitudinous forms of the ritual; he magnified justice, mercy and faith.

Jesus disencumbered religion. So much emphasis did he lay on such inner and real sacrifice as that which he offered on his cross that his followers soon sloughed off its ceremonial sacrifices. Instead of all the required acts of ritual worship, he gave the mere use of water in baptism as a sign of the cleansing of the heart and his simple supper, with its one article each of food and drink, to help us remember him. His whole conception of worship is indicated in the answer which he gave by the well. It is not that we worship on a stipulated mountain, nor with our faces toward some holy place, nor in any particular physical attitude, nor with the use of a prescribed formula, but that we worship in spirit and in truth. Thus Jesus simplified and spiritualized worship.

The same principle he applied to morals. One might speak as long about his application of simplicity and spirituality to conduct as of his application of them to worship, but suffice it to say that for all the voluminous mass of the written and the oral law he substituted the simple, sweet, spiritual state of love for God and man. Of both worship and morality it may be said that he found them mostly body, but left them mostly soul.

The religion of Jesus is not a ritual and set of rules; it is a free spirit. Indeed, so far as one has come under his influence, one is actually free to do as one pleases—in other words, as his spirit dictates.

A writer in a magazine related once how a certain Esquimo had abandoned his sister and her husband to starve and freeze to death. This man deemed himself a Christian. During the ten years he had been a Christian, he had not eaten a single meal without saying grace. On no Sunday had he worked, nor had he broken a single commandment. Due to what was regarded as his faultless Christian life, he had acquired a position of religious leadership in the community. He was therefore very proud of himself, but nevertheless he had abandoned his sister and her husband to die.

He was interviewed about this incident. "Have you never heard," he was asked, "that to abandon a sister and brother to perish from starvation is hardly in accord with the Christian religion?" "Why, no," replied the man in surprise. "I have never heard of any such commandment. My in-

struction in Christianity was deficient and that may account for my not having heard of the injunction against allowing relatives to starve and freeze, but now that the matter has been brought to my notice, I promise to make a special effort to observe this additional commandment."

To a certain degree, such was the Jewish conception of religious conduct when Jesus came to Israel, and here is what he did about it; for the multitude of taboos in the Jewish law our Savior substituted the free spirit of unbounded good will. "Be filled with love," he said, "and then do as you please, which means, as love pleases."

Though some details of conduct are more important than others, yet even when asked, "Which of the commandments is greatest?" Jesus replied that the question was not significant. "It does not reach to the root of the good life," he said. "Among rules I have no particular preference, but I am immensely concerned about good will. Let that be your motive power."

So in matters of ritual. Men ask, "What attitude shall we assume in prayer? What day shall we observe as the Sabbath? What shall the minister and choir wear?" Such questions do not concern religion's substance. They resemble the one of the woman at the well, and Jesus would answer them as he answered hers, brushing them aside. When she asked him on which hill it was proper to pray, as if he were a religious Emily Post, he said: "The point you raise is negligible. I came not to teach geography. Worship wherever you wish, but let your worship be real."

The true mission of every church of Christ is to enthrone this spirit of his in the souls of men. It should seek to detract nothing from, it should seek to add nothing to, whatever this spirit may make men desire. In spirit and truth should men worship, in spirit and truth should they live.

O how simple has Jesus made religion! A child can now understand it as well as a man, for it has become the simplest of all sciences. The ignoramus knows enough to lead a Christian life. The pauper has capital enough to finance a Christian life. The paralytic has power enough to operate a Christian life. To be fully equipped for such a life, all one needs is Christ's spirit of filial love toward God expressing itself in true worship, and his spirit of fraternal love toward man, showing itself forth in helpful conduct. It is all a matter of catching his spirit, not of memorizing his set of rules, and is all summed up in him.

If you wish to know what Christianity is, you need not read any 42 chapters of dogma. Suffice it to offer you this brief creed: "I so believe in Jesus that I care for nothing so much as to show forth his spirit." The church might believe whole libraries, and the devil not care, but let it believe this single sentence, and the foundations of hell shall shake: "I so believe in Jesus that I care for nothing so much as to show forth his spirit." Let this creed be blazoned on the walls of his church and imprinted on the hearts of his people.

MIDWEEK SERMON

THEME: *The Saving Power of Christ.*

TEXT: Acts 4:12.

Christianity losing ground by use of phrases, words long since lost meaning, if ever had any?

From What Are We To be Saved: An older day answered simply, from sin. Warned against using word. Psychologist speaks of "A free, self-controlled, unified personality adjusted to both material and spiritual realities." This is goal—a unified personality. Note character qualities: "Vanity and ambition; jealousy; envy; avarice; hate." Must be discarded and supplanted by opposites. Psychologist and religionist really at one. In personality qualities of which must be rid if achieve unified personality.

What Has This To Do With Us: Crucifixion of Jesus. Planned by ordinary mortals like ourselves. Men kindly, likeable. Men with families. Returned from Calvary, felt had done a good day's work. Pharisees intensely religious. Regular church-goers. Sadducees held high places in church. Jesus cut across their thinking. Judas had gone to pieces, piece dominating personality was evil thing. Rather than have outbreak among Jews, Pilate sent Jesus to Cross; expedient. In mob were evil characters, also kindly, decent, foolish, likeable, thoughtless people. What essential difference from you and me? May soften names, terms, but of that stuff Bible calls sin.

What Can Jesus Do For Us: Gave us an example: humility of spirit, subjection of self, thoughtfulness for others. Need of many people to be rid of themselves. Example of integrity; what mean by unified personality. Example of service. Positive side of subjection of self. Example of putting highest value on spiritual. Remember not all flesh. Example of sacrifice: at once face Cross. Never fully explain Cross. Mystery; only God holds clue. God enters Man's struggle against evil that hinders in achieving unity, sin that condemns souls. Only in God as seen at, on Cross is found peace and unity. Only in Christ Crucified is salvation.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Hobbies for All. Eccl. 11:9.

LUTHER LEAGUE: Y. P.—Christian Youth in Business. Gen. 39:1-6.

WALTHER LEAGUE: September Topic—Living With Yourself—Your Christianity.

1. Your Christianity at Home.

SEPTEMBER, SECOND SUNDAY

CALL TO WORSHIP: "Blessed be the Lord God; the God of Israel, who only doeth wondrous things, and blessed be His glorious name forever; and let the whole earth be filled with His glory, Amen and Amen." Ps. 72.

PSALM: 97.

PRELUDE: *Legende—Friml.*

ANTHEM: *Fairest Lord Jesus—Batiste.*

OFFERTORY: *Evensong—Johnston.*

POSTLUDE: *Festive March—Blackmore.*

OFFERTORY SENTENCE: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

OFFERTORY PRAYER: Our Heavenly Father, we come to dedicate ourselves and our possessions to Thee and Thy service. Accept our gifts, and bless us. We have need of Thy loving care in every hour. Amen.

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMONS

THEME: *Religion for Youth.*

ALFRED GRANT WALTON, D. D.

TEXT: Eccl. 11:9.

HYMNS: "My God and Father, while I stray"—*Leith.* 888, 4.

"O Help us Lord! Each Hour of Need"—*Bedford. C. M.*

There are a few people in the world who boast that they are atheists and yet it is almost impossible for a person to be an atheist even if he so desires. Everyone has a religion, for religion is a devotion to values. Everyone has a god. One man may worship the god of money; another may worship science; still another may bow down before prestige and power. Ordinarily when we think of religion we think of a man and his relation to the eternal God who is the Creator and preserver of the universe. God is the expression of all that is highest and holiest in life, all that is noblest and best, all that is abiding and eternal, and we worship God because these characteristics are manifest in Him. One all-important question which every person must answer sooner or later is: "What shall I do about God, what shall be my relation to Him?" It is impossible for us to avoid that issue. There is no more important commitment that one can make, no decision fraught with more hope and promise than the resolution to give one's self to God, and to be a humble reverent follower of Jesus Christ. Such a decision will crown life with meaning and dignity, it will lead to usefulness and noble endeavor and will bring peace and inner contentment that will abide till the end of our days. To decide for God is to bring life into harmony with the eternal purpose which is at the heart of the universe.

All religion should be reasonable and rational. Those who have the responsibility of instructing youth in religion should bear this thought in mind. Any religion will break down that does violence to the high intelligence wherewith man has been endowed. If religious teachers present ideas that conflict with what God has taught in other ways, in his book

of nature, in his book of science, or in his book of history, youth will become confused and will ultimately rebel. God does not speak in contradictions. When our Bible and our Christian conceptions are rightly understood, there can be no conflict whatsoever with anything that God has revealed through other channels of human experience. There is no contradiction between science and religion, for science deals with the facts of life while religion deals with the interpretation of them. Of course, religion can never be completely rationalized. There is infinitely more to it than ever can be explained, but insofar as we do understand it, it can be rational:—and it is a rational religion which intelligent youth demands and which intelligent youth should ever seek.

Religion should also be practical, not something that is up in the clouds, not something that expresses itself merely in stereotyped phrases or in occasional attendance at a service of worship, but something that is lived every day in deeds of sympathy, kindness, love and goodwill toward all mankind. Too often Christian people have failed to stress this practical aspect of their religious faith. We have thought ourselves Christians because we have been baptized, or because we have assented to a creed. We may even have thought of ourselves as Christians because we have gone to church occasionally and put a quarter on the collection plate. Real religion should be more than that and our lives should be different because of it. It should reflect itself in all our social relations, in the way we do our work, in the convictions for which we stand, and in the movements with which we identify ourselves. We have no use for the formal Sunday-go-to-meeting type of Christianity, but we *are* interested in a religion that brings inner courage and strength, that puts a desire in the heart to correct the evils of society and to make a better world.

Wholesome religion is always radiant and cheerful. One does not have to be as gloomy as a graveyard in order to be a Christian. Sometimes I wonder that young people have any interest in religion when I see how many people seem to be so thoroughly miserable practicing it. We have surrounded Christianity with a painful and foreboding gloom. Why should a clergyman always wear black clothes or go around with a long face like the day of impending doom? Why must churches be dark and gloomy? Why should church sextons feel that they must keep the air in the church as stale as the breath of King Tutankhamen's tomb? Such religion is too depressing. Christ is life, enthusiasm, brightness and cheer. We have overdrawn the somber side of the life of Jesus and have talked much about him as a man of sorrows. Jesus also was the joyous guest at the wedding feast, who liked to talk with fishermen by the seaside, who visited the homes of the rich and the poor alike, and who said even under the shadow of the cross, "Be of good cheer, I have overcome the world." If your religion doesn't make you cheerful, if it doesn't make your world brighter, if it doesn't put a song in your heart, something is wrong with it and you had better try to improve it.

Any religion that is worthwhile will have in it a spirit of daring adventure. Too often we have thought of Christianity in terms of negations. We would do far better if we saw Christianity in its positive aspects. We

should see it as a thrilling challenge to go out and achieve great things, to make this world something greater and nobler. There is poverty in the world, millions without enough to eat and without adequate clothing and shelter. There is injustice in the world, the oppression of the weak, the abuse of minorities, a spirit of intolerance and hatred among men. And then there is war, the awful tragedy which now engulfs the world and threatens the destruction of civilization itself. Some day this war will be over and the nations of the earth will need brave men and true, devoted to peace, who will establish life in which such a universal catastrophe will not need to happen again. Do not think that all that the church has to offer you in the way of service is to pass out the church calendars on Sunday morning or run the cloak room at a church supper. It calls you to brave deeds and daring exploits against powerful enemies. It calls you to tasks that will test your endurance, ingenuity and your resourcefulness to their utmost limits. It calls upon you to conquer the hosts of evil and to establish the kingdom of God among men.

What are you going to do with God? What are you going to do with Jesus Christ? Will you walk with God, or will you go your way alone? I call upon you with all the earnestness at my command, to give your lives to Him and to pattern your conduct after Jesus Christ, the noblest and fairest of all the sons of men. Have a reasonable and intelligent faith. Make your religion a living practical thing. Serve the Lord with gladness. Go forth to the great adventure, the realization of the eternal purposes of God. If you will, all your days your heart will be filled with singing and your path will be flooded with light.

Trinity Fifteen.

THEME: *God or Mammon.*

FRANCIS JOHN HAYDEN, D. D.

TEXT: "Ye cannot serve God and mammon." Matt. 6:24.

HYMNS: "A Charge to keep I have"—*St. Ethelwald. S. M.*

"Jesus, Master, Whose I am"—*St. Chrysostom. 77, 77, 77.*

Two causes are here presented to us, the cause of God and the cause of mammon. On the side of God are all the forces which make for righteousness, integrity, justice, truth, love; on the side of mammon are the forces which make for evil, greed, envy, pride, hatred, and all forms of selfishness. Between these two there can be no alliance; neither one can make a compromise with the other. They are opposed one to the other and inevitably produce conflict. Out of that conflict has issued the history of the human race, and the experience of the individual.

This conflict had its first battle field in the lives of our first parents—that is the meaning of the story of the Temptation and the fall as recorded for us in the first chapters of the book of Genesis. It was the beginning of the struggle between right and wrong, the spiritual and the carnal, God and mammon. That conflict thus begun has continued from individual

to individual, from generation to generation, from that day until the present time.

My text affirms that in this struggle between the forces of God and mammon, it is impossible to serve both sides "Ye cannot serve God and mammon." Frequently it happens that two causes can be served at the same time, viz., home and the state—one can be a good husband, wife, brother, sister, and at the same time a good citizen, because the interests of the home and state are identical. Whatever uplifts and purifies the home strengthens the State and whatever purifies and uplifts the state will strengthen the home.

So it is possible to serve the church and the community in which one lives, for the interests of the church and community are the same. Whatever strengthens and purifies the church uplifts the community and whatever uplifts and purifies the community strengthens the church. But there are here presented in my text two forces, both of which it is impossible to serve. "Ye cannot serve God and mammon." The interests of these two causes are antagonistic, one to the other.

Scripture lays before us the necessity of serving one or the other, we are told, "Ye must serve God or mammon." Near the close of the life of Israel's great warrior and chief, Joshua, he called the people together at Shechem between the hills of Ebal and Gerizim. He reviewed their history and presented the contrast between the cause of God and the cause of mammon—then he addressed to them these memorable words, "Choose you this day whom you will serve."

Choose, they must! Everyone must choose which he shall give his allegiance. There are certain functions of our nature which operate whether we will or not; they do not depend on our volition—they are necessary activities of the mind of man. *Thinking* is one of these activities—whether we think or not does not depend upon our volition—we must think—all men must think for it is a primary necessity of human nature. *Feeling* is another necessary exercise of the human mind. Feeling is continually produced in us, resulting from the conditions of our own constitution and of our environments—feeling is inevitable and necessary. So willing and choosing are original functions within us—we do not will and choose because we desire so to do—we will and choose because it is a necessity of our nature. God has made us free to shape the character of our thinking our feeling and our choosing, but He has laid before us the necessity of exercising these functions. They are elements which compose the nature of man.

A storm overcomes a ship on the ocean and increases in violence so it becomes necessary for the captain to throw some of the cargo overboard. We first throw over that which we regard as of least consequence, but the storm increases and now we must throw more overboard.

That which we part with last of all, that is our treasure. So it is in every man's life. When necessity demands it, a man gives up first that which he values least, but to the very last he will cling to that which he treasures. One man grasps his money, he will let all else go, honor, reputation, health, family, but to the last he will cling to his money. Another

clings to his family; another lays hold on God and will count all else but dross.

There are issues in which one may take a neutral position. Years ago a revolution broke out in Cuba; our sympathies were at once aroused on the side of the oppressed. But we said, "We will take no part in that conflict, we will be neutral toward it; we will not allow any of our citizens to take part in it; we will not allow ammunition or supplies to go from our ports to help either side—we will be neutral."

In the great contest between right and wrong, between Heaven and earth, between God and mammon, a contest which began at the dawn of human history and which has been fought in every human soul, in that contest no man can be neutral.

Regard Christianity from whatever point of view you choose; intellectually, simply as a system of doctrine, or as a system of morality.

The Christian believes that the Cross as the symbol of love and self-sacrifice is the panacea for all the woes to which humanity is heir. We believe that when the Cross casts its light into the abyss of despair, then joy and gladness spring forth where once there was darkness.

This is our claim for the moral power of Christ. All questions are involved in this great conflict between Heaven and earth, between God and mammon. "Ye cannot serve God and mammon," but equally emphatically is it taught that we must serve either God or mammon. On one or the other of these two sides we all of us have taken our stand.

The Lord himself said, "He that is not against us is for us and he that is not for me is against me." The apostle John had seen a man casting out devils in the name of Christ. This man was not a member of the Christian band, he was not a disciple. He was not a professed follower of Christ, he did not belong to the Christian Church and was not by any outward ties united with the disciples, and so John forbade him to perform this service of love in the name of Christ—then on maturer reflection, he thought he might have made a mistake and so he reported the whole case to the Lord. Christ said to him, "Yes, you have made a mistake, for he that is not against us is for us; he that doeth my work in my name, he is on my side." All who are engaged in the work of Christ, in the name of Christ, are accepted by Him. For us to shut out of our Christian sympathy any body of man, however imperfect, however inadequate, however ill-advised their methods may be, if within these men, there is loyalty to Christ and eagerness to do his work, then we shut out from our sympathy those who have been acknowledged by Jesus Christ himself.

Who are they who are on the side of mammon? Our Lord answers: "He that is not for me is against me." Pride and ill-will, which lead men to do harm to their neighbor is contrary to the spirit of Christ and selfishness which leads to self-advancement regardless of the interests of others is opposed to the spirit of Christ—but more dangerous than either pride or ill-will or selfishness is indifference. This is the greatest enemy to the advancement of the Gospel. The avowed infidel only helps the cause of Christ because every battle is always followed by victory. Who then are Christ's enemies on the side of mammon? That man who tries to take

away from men their faith, who by a word, look or sneer would take from men their hope in immortality and leave them nothing but a dreary waste, that man is an enemy of Christ and on the side of mammon. The man who strives to accumulate for himself money or influence, to gain honor and reputation for himself regardless of others, he is an enemy of Christ and on the side of mammon. The man who seeks only his own pleasure, his own comfort and does not help the Master to carry his cross and does not help carry the burdens of others, he is an enemy of Christ and on the side of mammon. The man in the church, the professed Christian, who has been baptized and desires to do right but dares not, who like Pilate in the hour of danger, tramples upon his conscience and thus by his life belies his faith, he is an enemy of Jesus Christ and on the side of mammon. On which side do you stand?

One day there stood in the Judgment Hall of Pilate two men; one of them was the incarnation of God, Jesus Christ; the other was the incarnation of mammon, Barabbas. Ever since that day men have been choosing which of these two leaders they desire to serve. Every day is an election day in the moral life of man. Every day we cast our influence either on the side of Christ or Barabbas. When Pilate presented these two candidates before the crowd, it chose Barabbas. Will you go with the crowd, or will you follow Jesus Christ at any cost? If you choose to serve Him then confess Him, unite yourself with his followers, give to Him your supreme allegiance, your affection and your service. Soon Eternity will come and then instead of the words my text, "Ye cannot serve God and mammon" the Judge will say to you, "Which have you chosen to serve?" Mind you, your choice will not determine who shall Master—that has already been decided—it will simply show whether or not you will be worthy to enter into his services. Oh, I bid you, choose Him, who for you faced the mob at Pilate's Judgement Hall; Choose Him, follow Him, serve Him, and under his banner you shall triumph.

SUNDAY SCHOOL LESSON

Joseph Sold into Slavery.

LESSON: Genesis 37, 39-41.

GOLDEN TEXT: "Love envieth not." I Cor. 13:4.

DEVOTIONAL READING: Psalm 130.

INTER. & SR. TOPIC: Jealousy in Action.

V. P. & ADULTS: The Perils of Favoritism and Jealousy.

Joseph was sold into slavery in Egypt in 1897 B. C. by his brothers. The king of Egypt at the time was Appepi III, one of the great Sixteenth Dynasty kings. Joseph was seventeen years old. His young brother Benjamin was a small child two to four years old. Joseph found haven in Egypt and favor from the Egyptian court, largely because these Hyksos rulers of Egypt were of the same general race as the Hebrews themselves.

Joseph's brothers may have taken their flocks to Schechem, sixty miles from home, not only because of the good grazing and the splendid wells which their father had dug there (Gen. 33:19) but perhaps, also, to be

away from the conscientious eyes of their younger brother. When Jacob found that they were near Schechem he was uneasy because of the very unhappy experience he and they had had at that place some time before. (See Gen. 34) Jacob dispatched Joseph to learn of their condition.

Joseph's mission to this remote and dangerous country is a proof that Jacob did not treat him with too much indulgence and that he did not keep him home from any feeling of tenderness. Joseph's going alone, an inexperienced youth, upon such a dangerous journey is proof that he was accustomed to obedience. Seeing him approach, the brothers say, "Behold, the dreamer cometh. Let us slay him and see what will become of his dreams."

Reuben objects to the proposal to slay the boy and proposes instead that he be thrown into some pit from which he could not escape. Reuben intended later to release him and to restore him safe to his father. Reuben, however, had neither the strong will nor the force of character which could dominate his fierce and lawless brothers. He was genuinely sorry when he returned and found that his brother had been disposed of. (See verses 29 and 30 of chapter 37.) The pit into which Joseph was cast was a common cistern such as is frequently used for the storage of water and even more frequently for the storage of grain.

The brothers envied Joseph and hated him for the following reasons: 1. The fault lay in their own characters. They were worldly, selfish and bad. 2. Their knowledge that Joseph was better than they. His good character was a rebuke to them. 3. This feeling was increased by the marks of divine favor denied to them. 4. In his innocence Joseph had confided to his brothers his dream. 5. The open and unwise partiality which Jacob showed to Joseph. 6. The courageous action of Joseph in reporting their wrong deeds to the father. 7. Joseph at this early, immature stage may have been guilty of showing some symptoms of spiritual pride, and perhaps had made his goodness offensive to his brothers.

Those to whom Joseph was sold are called in one place Ishmaelites and in another place Midianites. The first is a racial term, the second a geographical term. The hard-hearted cruelty of the brothers is climaxed by their deception of their father, Jacob.

EVENING SERMON

THEME: *The Door of Hope.*

TEXT: "Passing through . . . they make it a door of Hope." Psa. 84:6.

HYMNS: "Father, what e'er of Earthly Bliss"—*Dedham. C. M.*

"Thy way, not mine, O Lord"—*Ibstone. 66, 66.*

To get its real meaning I have freely translated this text. Its figure of speech portrays a dry, parched place where the righteous pilgrim can find refreshment. Carry over that figure into the realm of the spirit and we have our text: "Passing through the valley of weeping they make it a door of hope." No matter how obscure or lonely we seem to be, if we travel with God he will open before us a door of hope through which we may pass refreshed in spirit, to brighter and more glorious realms beyond.

Most of us have been going through just such a night of experience. We remember days which are passed as well as days of the present when things did seem so hopeless. Those days seemed never to end. So dark have those days become that we have wondered, as the desert pilgrim, if hope and refreshment would ever again be our lot. We have seemed so obscure and significant in the great scheme of things.

Our Lord Jesus understood this. There is no experience through which we are called to pass that He does not comprehend. So many times we try to face life alone, when, if we would just turn back to Jesus we could see our way through the experience which weighs heavily upon us. We behold His passion; we see the cross towering before Him; we find even the heavens themselves being darkened as Calvary's cruel scene is enacted. Even before that we view the lonely desert temptation as a shadow athwart His path; we meet His own family seeking to make excuse for His apparent peculiarities; we see His favored band unable to grasp His teaching, and holding back His mission. Most tragic of all we behold the clouds settle upon the beautiful Galileean scene as alone He walks the path, finally turning with deep anguish of soul to ask the heart-rending question, "Will ye also go away?" Truly our Lord felt every pang of soul which we must feel. Through the valley of weeping He saw and pointed man to a door of hope through which all might journey to the bright sunlight of God's day.

This valley of weeping and obscurity has forced itself upon us recently as the valley of life's confusion. Most tragic of all is the plight of youth. It is not so much a question of earning a living, important as that may be. It is far more a question of defeated hopes, of weakened ideals, of hearts and minds which are becoming weary with the scheme of things as life has, in dark obscurity, unfolded its days. Older ones, too, face days and months of disappointment, but the years have added experience which helps carry the load. The young have no such experience; they have only ideals and dreams; they lack the discipline of weeping, as they lack discipline in other phases of life. The darkness brings to them a greater grief because it means a struggle between ideals. Certainly to the young and inexperienced this night comes as a dread monster before whom they seem powerless.

This experience brings to us in no uncertain terms the value of friendship. But as the years pass behind us we realize—those of us who are older—that friendships which are true are few and far between. And the farther we go along the pathway of life the more we realize that we make many acquaintances, but few friends. As some one expressed it, the passing years leave more and more of our friends beyond, for life certainly takes its toll. Without in the least considering the character of Benedict Arnold there are thousands who can sympathetically feel with his experience as, in an hour of loneliness, he paced the floor. A physician came to him and asked if there was anything he wished. His mind, torn with mental anguish, moved that day in one channel as he replied, "Only a friend." Much as we may otherwise think of him that heartrending cry of loneliness and obscurity finds echo in many human hearts.

If through it all we can see the friend of man, the Christ of Galilee, we will indeed be able to pass through the valley of weeping to the door of hope and light. For that is just what we need in such a night of gloominess, when deep darkness covers us and obscurity and loneliness weigh heavily upon us.

The longest day at last runs down to evening,
The weariest night wears through.

Passing through the valley of weeping they make it a door of hope. A glorious thing for us to do is, amidst all obscurity and loneliness, to face the door of hope, then to go forward with the light of the Son of God illumining our pathway. On that way hope will bring us triumph.

MIDWEEK SERMON

THEME: *Grasping the Mind of Christ.*

TEXT: I Corinthians 2:16.

Discover viewpoint of Jesus towards matters which perplex yet of vital importance. Ordered living according to conditions of day. However, if reasonably certain how looked upon situations, sized them up, then move in spirit which He showed.

The Mind Of Christ: Some say heretical. Mean did not move in same grooves as minds of higher ecclesiastics. But was in line with minds of prophets. To Christ spirit more than letter; man's spiritual welfare more than tradition. Crystal clear, never in any real doubt as to meaning. Mind fully supported by life. Purity of life; friendly, helpful, to all He met; enthusiastic for righteousness; spirit was one of self-sacrifice. Because of these things mind of Christ always pertinent.

His Picture Of God: God is, a Spirit living very near to us, and to whom we can reach out, with whom we can commune. God is Father; come to know Father God, come to understand spirit of God. Attitude toward laws of God. Demanded: clearness in spiritual understanding; reverence in speech, attitude; taking of time for meditation; respect for parents; morality in behavior; truth in gossip, legal testimony. Christ summed up in two commandments. Anything in them foreign to our thinking or to the needs of our day?

His Picture Of Man: Jesus saw men as sinners. Saw possibility of such men being saved. God's Spirit is always active. When men open hearts to Spirit takes place "conversion." On day we really meet up with Jesus, find puts everything else out of mind and we have the mind of Christ.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Between Book Covers. Prov. 4:5-13.

LUTHER LEAGUE: Y. P.—Christian Youth in College. II Tim. 2:14-16.

WALTHER LEAGUE: September Topic—Christianity. 2. Christianity in Social Contacts.

SEPTEMBER, THIRD SUNDAY

CALL TO WORSHIP: "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118.

PSALM: 111.

PRELUDE: A Prayer—*Fox*.

ANTHEM: I Am the Lord, Thy God—*Demarest*.

OFFERTORY: Pastorale—*Ludebuehl*.

POSTLUDE: Offertoire—*Grey*.

OFFERTORY SENTENCE: "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. For I say not this, that others may be eased, and ye distressed: but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want, that there may be equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack." II Cor. 8:12-15.

OFFERTORY PRAYER: That which we bring to Thee here gladly is for the service of Thy kingdom on earth among men. We plead Thy acceptance in the Name of Thy Son, Jesus Christ.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMONS

THEME: *The World's Most Dangerous Foe.*

GEORGE W. WISEMAN.

SCRIPTURE: II Chron. 27:1-9.

TEXT: II Chron. 27:2.

HYMNS: "My soul, be on Thy Guard"—*St. Ethelwald. S. M.*

"Jesus, still lead on"—*Seelenbrautigam. 55, 88, 55.*

This is the story of a young ruler who lived a righteous life, but—In government, home and private life "he did what was right in the sight of the Lord." However, after telling of his splendid achievements, the writer uses a word that is always suggestive. Whenever a glowing tribute is followed by a "but," we know that there is more to come of a different nature. Here are the words of the text, "He did that which was right in the sight of the Lord, *howbeit* he entered not into the Temple of the Lord." This was a serious defect. "He entered not into the Temple of the Lord." This suggests that his interests were elsewhere.

"I can be just as good outside the church as in it." What a selfish attitude to take when one faces the total life of the church. He must have been conscious that the civilization he enjoyed came as a result of the church. Could he hope for a brighter future if the source of that civilization was destroyed? Jotham knew better. He did not want to see the church go, but his interests were elsewhere. He presented gifts to the Temple, but he selfishly withdrew from its activities and did not give himself.

He was king. He weighed carefully every requirement of his office. He did not want to blunder here, and apparently he didn't. Only praise was bestowed upon him. His social life was important to him. Being a king placed him at the top of the social ladder. His social life must fit into his social standing. He gave freely of his time and energy to further this end. *But the church!* That was different. That required little

attention according to his scale of values, and he gave it little. The appeal of the church could easily be sidetracked by the painless method of presenting it a few gifts. To attend divine worship was an unnecessary waste of time. He was a big man dealing with big things. He was interested in keeping the church alive, yet gave his time and attention to other matters.

He apparently felt that the worship of God was too dull and uninteresting. His interests centered around something more lively. Every age has tried old and new ways of entertaining itself. Today millions are spending both time and money, running from one place to another, in a vain attempt to amuse themselves. How empty and barren our lives are. It points to a lack of a great need. Yet there is no noticeable rush to supply that need. The churches on Sunday are not as crowded as the amusement places are on Monday. The church is the house of God, and that speaks of dullness to many. Jotham was interested in the entertainments of his day, but not in the temple of worship.

The church is not perfect. It has its limitations. That is a result of the human in us seeking expression. We too easily forget the divine. The ministry often proceeds along worldly lines, and conducts itself on the basis of what it thinks the Master should have said. Laymen are sometimes unreasonable. They make demands upon the church yet refuse to accept responsibility. No institution is doing for civilization what the church is. In spite of its imperfections it will usher in that which is perfect.

The Church in the Master's day had reached a new low. Form, pomp, and ceremony continued, but the spirit had departed. Yet Jesus did not stop attending. Church going was not an elective with Him. It was custom. He did not neglect His Church. The Church and its leaders crucified Him. But His faith in the institution He loved did not wane. He knew it as the only force standing for righteousness. He, at no time, became angry and withdrew His membership. He knew it needed Him. The more it sinned against the light, the greater the need of the light He could provide. Jotham could not overlook the sins of the church or its leaders. The memory of what happened to his father remained fresh. He stayed at home on the Sabbath day as was his custom.

What if Jotham didn't attend church? What if people stay away today? Who cares? Do we? Does America? Would we care if our President refused to set an example in worship? We do not vote for him on the basis of his church loyalty. Church matters little, but party affiliation much. In other words, it is more important to get a Republican or Democrat in office than a sincere, church-going Christian. What about the men who represent us at our National Capitol? Do we care if they worship? They do much to decide our destiny. If church matters at all in creating a better world, it is essential that we elect to office only the finest Christians. What do we care whether or not our business executives or bankers attend church? What about our labor leaders? Does it matter whether our doctors, lawyers and professional men in general are church-goers? What about Average Mr. and Mrs. America? Are

we concerned about their spiritual welfare to such an extent that it pains us to find them so indifferent to church attendance? Well, what *do* we care?

Jotham felt no need of the church. "Why should he?" we question. He had reached the pinnacle of success, and only twenty-five years old. What had the church to offer him? His followers—and their tribe has greatly increased in the last generation—would laud him for his attitude. He is an example for them. Among them are those who believe that if a person does good, he has met every requirement. Worship is unnecessary. However, Jesus didn't think so. The New Testament says that He went about doing good, but he attended church. He knew the church to be essential. There are others who delight in doing social service work apart from the church. They are interested in this, but not the church. Yet Jesus did more social service than all these agencies combined, but He never neglected His church.

Others insist that they can worship God in nature. They can if they will, but they don't. As this sermon is being typed my wife hovers between life and death, the third time in less than a year. What tomorrow will bring forth I do not know, but I have not yet gone to the trees and flowers for comfort, courage and sustaining power. Nature speaks, but not as God the Father speaks to His children. It cannot offer the hope and consolation our Saviour can bestow. Jesus loved nature too. Yet He went to church, as was His custom. He did not allow His love for nature to become a substitute for worship.

Well, at twenty-five a person can feel comparatively safe. He still has plenty of time to worship God—providing nothing happens. But when the unexpected comes, how different the picture! What a balm the sanctuary is! But supposing nothing happens at twenty-five or fifty and the sanctuary is still neglected? Just this—the hour must come when life's westward window is the only one from which we can look. What brings us comfort and inner peace in that hour? Is it the memory of how thoughtlessly and foolishly we avoided the sanctuary? Or will happiness come to us as we recall with pleasure the days spent in the House of the Lord?

Another portion is most important. It has to do with his influence upon others. "Howbeit he entered not into the temple of the Lord, and the people did yet corruptly." Think of it! The influence of one man in not attending church caused a nation to sin. That influence did not die for generations. He could remain away from church and still live a moral life. It was his nature. But thousands of others who followed his example, fell into sin. They did not possess his strength. They were kept from sin by the influence of the House of God, but when they neglected that, there was nothing to sustain them. His influence was not confined to his nation. It entered his own home. He had a son who not only became morally bad, but involved his nation in ruin. All this because one man thought it unnecessary to attend church.

Jotham was a member of the most dangerous class of his day. It is the most dangerous class of any day. He and his followers become the greatest foes of civilization. Not because they are always bad, but by their indif-

ference to religion they allow the floodgates of unrighteousness to be opened, unloosing their death laden waters upon the world. "Jotham did that which was right in the sight of the Lord, but—he entered not into the Temple of the Lord, and the people did yet corruptly."

Trinity Sixteen.

THEME: *Our Worth to Ourselves.*

ALVIN E. MAGARY, D. D.

TEXT: "What shall it profit a man if he gain the whole world and lose his own soul?" Mark 8:36.

HYMNS: "The Lord my Shepherd is"—*Dedication, S. M.*

"Take my Life, and let it be"—*Patmos, 77, 77.*

Our text is one of the most famous sayings of Jesus. It may not touch any of us very closely. When a preacher exhorts his hearers not to sell their souls for the world's gifts, he does not touch the actual experience of many people.

The second part of the saying concerns not our selling of our souls, but our buying of our souls. That touches us all. Something, says Jesus, is lost. What will you give to have it back? "I came to seek and to save that which was lost." He looked out upon the multitude and saw that they were like lost sheep, or sheep without a shepherd. He had compassion on them because they had not found themselves. And as He taught, the burden of His teaching was that men must find redemption, that somehow they must regain themselves.

There was the parable of the mislaid soul. A woman lost a coin, and when she discovered her loss proceeded to turn the house upside down until she found it. There are some of us who have mislaid ourselves in just that fashion. Somewhere in the journey of life we have left our souls behind and have forgotten where we left them. Once we had power, enthusiasm and purpose. Once life had a meaning for us and we had hope. Now we are like salt that has lost its savour and life is flat and stale and unprofitable. We have mislaid ourselves.

What will you give, says Jesus, to have yourself back?

And there is the parable of the soul that has lost direction. It is like the sheep that wanders away from the fold, out into the mountains. It is lost as a stranger is lost in these confusing streets of a city. Men and women are going through life confusedly, aimlessly, wanderingly, somewhat frightened, altogether bewildered. They are lost amidst the rivalries and contentions and temptations of life, as a child might be lost.

Twenty years ago a German philosopher published a book on his search for his own soul. In explaining his purpose he said, "When I determined to live at Raykull, I had hoped that its seclusion would help me to ultimate self-realization. Now the impulse which drives me out into the wide world is precisely the same as that which drives so many into monasteries, the desire for self-realization." So he starts on his journey around the world to find himself. He is a rich man apparently and can do as he likes, and he says, "If anything at all will lead me to myself, a journey around the world will do so."

That is not the way in which men find themselves. Indeed, the parable of the prodigal son warns us against such a mistake. Thousands of people have made that error. The truth dawned upon him and he realized that the fulfilment of his life, the redemption of his personality, was back where he had left it, in his father's house.

Most of the unhappiness from which people habitually suffer is due to a want of self-possession. I do not mean the "presence of mind" or poise which is usually referred to as self-possession. I mean literally the complete possession of self. Such people have a sense of incompleteness, the circle of life is broken. If they are people of means they may go to psychiatrists and pay large fees for help in regaining possession of themselves. With most of us the matter does not go so far that we are impelled to seek medical help. Multitudes of people live with a depressing consciousness that the vital thing in living is wanting. That is what Jesus meant in another parable, when He said that the kingdom of heaven is like a man seeking goodly pearls, who when he has found the perfect pearl is willing to sacrifice everything else in order to possess it. The pearl the man was seeking was his own soul.

What shall a man, what must a man, give in exchange for his soul?

First, according to the teaching of Jesus, he must give his own comfort and convenience. Jesus would have detested those cults of comfort and serenity which are so popular among the religious well-to-do. They are based on the idea that religion enables us to be untroubled about anything. It was James Anthony Froude who said that any man could be happy who had a hard heart and a good digestion. These cults of tranquillity teach their followers to be oblivious to the pain and suffering of men, and assure them that if they avoid being agitated by the sins of the world the functions of the body will proceed peacefully. It was precisely that idea which Froude expressed in his satiric remark. Today it is dressed up in pseudo-philosophy and disguised as religion.

What did Jesus say? He did say, "Let not your heart be troubled, neither let it be afraid." But certainly that did not mean, "Don't let anything trouble you." We may think this involves a self-contradiction; but the fact is that we never arrive at peace by avoiding trouble, we never find rest by taking life easy. "Strive," said Jesus. "Agonize to enter in at the narrow gate." He spoke of bearing crosses, of enduring hardship, of being persecuted, and of laying down life.

We read the accounts of certain living Christians, men and women like Kagawa in Japan as Albert Schweitzer, giving up his scholarly distinction, leaving behind him his beloved music, his money, everything that most men value, going into the African forest to practice medicine in the name of Christ.

And then we think of Christian men and women whom we know well, who have always sought their own comfort, welfare, convenience, and have never found their souls.

What shall I give to get possession of myself? I must give my money. Yes, I must. I must buy my soul back with cash. Perhaps you think that is a sordid approach. I only know it is the Bible approach. It is

in the parable of the Good Samaritan, of the rich man and Lazarus, of the rich fool. It is in the story of the young man who came to Jesus and said, "what must I do to redeem my soul?" And Jesus said, "Give your money to feed the poor, and in doing so you will buy your soul back. Then come and follow me."

"What shall I give for my soul?" asks Zacchaeus. "You must give half your wealth," said Jesus. And we all remember Luke's story of the poor woman who dropped her two mites, less than one cent, into the temple's treasury, and how Jesus said that she had given more than all the rich who casually threw in their gold pieces. It may not cost much to buy back our souls, but it does cost what we have.

What shall I give in exchange for my soul? I must give my soul in exchange for my soul. He who casts away his soul shall find it and he who tries to keep it shall lose it. We must put our hearts into the redemption of ourselves. We have not given our souls to anything. We go grumpily and without enthusiasm, pessimistic and unpleased, nothing rouses us, nothing gives us satisfaction, because we have given ourselves to nothing.

Real self-possession comes only through self-sacrifice.

What I have said to you this morning is not just pious talk. Any psychologist, whatever his religious views, will tell you these same things. Men have found a happiness on the battlefield that they never knew before, because never before had they found redemption through casting themselves away and disregarding their own welfare for the sake of something greater than themselves. The boy in high school finds the greatest hours that he lives when he permits himself to be battered about on the football field, disregarding comfort or safety or even life itself, in his interest that the team shall win.

That's all child's play. But the principle is eternally true. And there are millions of people living comfortable and contemptible lives, never deserving or having the respect of those who know them well, never entering into the joy of true self-respect, because they have never redeemed themselves. They have lived in a life-long evasion of a transaction that every one of us must make before we can be wholly ourselves.

No, we don't need to go round the world to find ourselves. We need to free ourselves from the selfishness that binds us and blinds us and makes us slaves when we imagine ourselves to be free.

What am I offered? The auctioneer is calling for bids and it is you, yourself, that are for sale. What will you bid? What will you give in exchange for your soul?

SUNDAY SCHOOL LESSON

Judah: An Example of Self-Sacrifice.

LESSON: Gen. 42 and 44. Print 44:18-34.

GOLDEN TEXT: "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren." I John 3:16.

DEVOTIONAL READING: I Peter 2:18-25.

INTER. & SR. TOPIC: Sacrificing for Others.

Y. P. & ADULTS: Self-Sacrifice a Law of Life.

The tests to which Joseph subjected his brethren is one of the most marvelous stories in literature. From the standpoint of story building, of technique, it is almost supreme in the literature of the world.

Every test is an effort to learn their true character; to discover if they are the same kind of men who sold him into slavery; whether there has been a change in their disposition and temper, and particularly his only full brother, Benjamin. See how the story progresses, in intensity, until it reaches the climax where the cup is found in Benjamin's sack. If these men are unchanged, how easy and natural it would be for them to condemn Benjamin, to leave him in slavery, to place upon him the blame in order to save themselves.

In Judah's marvelous prayer, beginning at verse 18, we have one of the most remarkable prayers of the bible. Notice the courtesy and tactfulness of Judah's approach in his address to Joseph, the hasty review of the facts and circumstances which led up to the present position, speaking all the while in the most courteous and self-effacing way.

The climax is reached in verses 33 and 34 where Joseph is utterly amazed at the spirit of the man, at his willingness to sacrifice himself for the lad.

Joseph was unable to restrain his tears of joy and gratitude, at the revelation which Judah's speech makes. He is convinced that they are of an entirely different temper and spirit than the men he had known in the years gone by. He then reveals himself.

EVENING SERMON

THEME: *Where God May Be Found.*

RICHARD K. MORTON.

TEXT: Job 23:3 (Read Job 23).

HYMNS: "My God! I Love Thee not Because"—*Geer. C. M.*

"God is Love, His mercy Brightens"—*Bowring. 8, 7, 8, 7.*

Job expresses a longing of the human race when he cries: "Oh, that I knew where I might find Him! that I might come even to his seat!" He longs for some sort of physical manifestation, something that will make him absolutely sure of God.

Much depends upon the nature, ardor and sincerity of the search. "God is a Spirit, and they that worship him must worship him in spirit and in truth." God will seldom be found in terms of physical, miraculous manifestations, but for those who have eyes to see, he is manifest in many undoubted ways.

"Seek, and ye shall find" is the assurance at the end of the Sermon on the Mount.

The second part of Isaiah, however, gives an important caution: "Seek ye the Lord while he may be found: call ye upon him while he is near." (55:6) Many find that now God has seemed to draw far from them because they themselves have departed from a wise way—but once he was near.

Sermons are being preached in these critical days of a new world in the making, in which men are asking: "Where is God while these terrible events are taking place?" God is just where you and I have been putting Him for these many decades! He is in all His creation, but His creatures have so largely driven Him from their lives that they have come to the brink of destruction. These days are the greatest possible proof of God's existence and righteousness!

One difficulty man experiences, roots in the fact that he does not make his quest lifelong. He leaves it until old age approaches or some crisis impends. Then, in the depth of his distress, he calls upon the name of the Lord. He has spent his time accumulating possessions, facts, powers—and now he does not know the meaning or application of any of them. Jesus Christ carried with him the abiding assurance that man can find God—as Father, Friend, and Lover.

He may find God in the world of nature—in great views, laws, and manifestations of the strength and beauty of the earth.

Certainly he finds him in human character—he sees God written on human faces and in human conduct. He sees the blessedness of character, the nobility of sacrifice, the wisdom of righteousness, the majesty of serving.

He sees God, too, while he is in the very act of working. Sometimes I think that we cannot make any formal, independent search for God. He reveals Himself best when we are not thinking about how to find God but are busy living as if God were living in us and doing his work in the world. God is manifest most truly when we are doing something which finds favor in God's sight. God is found in the most ordinary experiences of life. We do not have to be in a church nor do we have to be in Sunday clothes. It is a serious mistake to separate so much the thought and activity of Sunday from that of the rest of the week. A man who never tries to find God anywhere except in a church (and even one of his own denomination) is not likely to have a very deep perception of Him. God is a Spirit, and must be apprehended by a spirit capable of the task.

God may be found through study of His Word. We have sadly neglected this great discipline and power, and so modern life knows little of the insight and wisdom of this unique Book, the Gift of God. The Bible has led millions to God.

Kindred sources crowd in upon us. God truly can be found in meditation and prayer, in all places where there is duty for us to perform, in dark moments of crises, in high moments of joy.

He can be found supremely, Christians believe, in Jesus Christ, the cornerstone of their faith. They believe they see a true and faithful manifestation of God in Him, and following Him they are following the way of God. Even if Jesus Christ were not the matchless Figure that He is, if He led us to a deeper knowledge of God, then He would truly have served His Father. Even if men cannot agree on His nature and His teachings, if they are stirred to the end that they may know and serve God better, then indeed has the kingdom of heaven been greatly served.

We long to find God—but we have used the methods constantly and easily at our disposal. We expect God to make some miraculous, spectacular appearance to us, arbitrarily deciding that unless He does that, He either is not God or does not exist!

We shall have to learn to seek God more earnestly with all our heart and mind and soul, loving our neighbor as we do ourselves, and then having the spiritual depth necessary to see Him when He is present.

MIDWEEK SERMON

THEME: *The "Musts" of Jesus: Ye Must.*

TEXT: John 3:7.

Jesus cut Nicodemus short to speak of things of spirit. Was Nicodemus unaware forces moving on lives of men and women; forces of spirit of God.

The New Life: Paul born anew on the Damascus Road. Insistence always on risen Christ and necessity of rising with Christ in new life. II Corinthians 5:17. It is to have new eyes. John 3:3. To see God, things of God as never before. To see Christ in new, vital way. To see world as if for first time. To have new ears: Matt. 11:15. A hearing of spirit. A new tongue. A new walking, a new direction. Matt. 18:3.

A New Mission: Risen Christ on the march. Paul is His trumpeter. God's greatest problem always in the Church. New Testament a book for Church rather than world outside. Church must read New Testament, must find instructions for itself. To a leading churchman Jesus said, "Marvel not that I said unto you, Ye must be born again."

A New World: Unconverted cannot see Kingdom of God. Comes in man's heart when obeys will of God. World needs new spiritual birth. Has to be an America that fears God and God only, aware of things of spirit, placing things of spirit above material things, an America that marches with marching Christ. Will be built by men born anew of spirit of God.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Fun in the Family. Luke 15:20-32.

LUTHER LEAGUE: Y. P.—Christian Youth in the Congregation. I Tim. 4:12-16.

WALTHER LEAGUE: September Topic—Christianity. 3. Christianity put to work.

FOR THE BULLETIN BOARD

It says, "Pray that laborers (not preachers) may go forth into the harvest."

Poverty and laziness are generally inseparable.

Want of diligence rather than means, kills. Diligence finds means.

God offers—we have but to accept.

SEPTEMBER, FOURTH SUNDAY

CALL TO WORSHIP: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in." Ps. 24.

PSALM: 148.

PRELUDE: Tramerie—*Schumann*.

ANTHEM: O Worship The King—*Maunder*.

OFFERTORY: Invocation—*Himmel*.

POSTLUDE: The Son of God Goes Forth—*Huhn*.

OFFERTORY SENTENCE: "It is more blessed to give than to receive." Acts 20:35.

OFFERTORY PRAYER: O God of Hosts, we pray Thee for guidance in the use and disposition of the wealth bestowed upon us through Thy love. We present to Thee for the work of Thy Kingdom a small portion of our plenty. We pray Thee to bless the gift, we pray Thee to bless the givers and teach us the joy of a larger service in Thy name. Amen.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMONS

THEME: *Joy That Lasts.*

JOSEPH R. SWAIN.

TEXT: "My joy I give to you that your joy may be full." John 15:11.

HYMNS: "When all Thy mercies, O My God"—*Dundee. C. M.*

"O bless the Lord, my Soul"—*Aynhoc. S. M.*

Very pretty, but not practical is apt to be the rejoinder in these days to anyone who talks about joy that lasts. Among vast uncertainties, the only certain thing seems to be that joy has fled.

Casey in "Grapes of Wrath" confessed: "I used to be a preacher and knew all the answers. But I ain't a preacher now, and I know I ain't got the answers." You are listening to a preacher who freely admits he has not the answers to today's problems. No man has them. But I can point you to one who in the midst of tragedy found lasting joy and passed it on to His friends. That one is Jesus, the carpenter youth of Nazareth.

What are the secrets of lasting joy?

The secret is: Be creative.

Boris Blai, teacher of fine arts at Temple University, tells of a lawyer who was going stale. One day he felt inspired to make a table for the living room. He worked clumsily for he knew little of tools or lumber, but something wonderful happened to him. "As that table began to take shape under my hands," he said, "I had the feeling that . . . I was actually creating something. As I planed the piece for the top I noticed the magnificent grain of the wood, and bought some oils to bring it out better. . . . I suddenly realized that I was creating a thing of beauty. And I felt a deeper satisfaction than I felt after winning my first big case in court."

Jesus, too, was creative. He wrote no books, but what he said has become the world's best literature. He could pack a story into a sentence. His contacts with people too were creative. One day He passed through the little town of Bethany where Zaccheus, a dishonest and unpopular tax collector, lived. Being curious, but short of stature, Zaccheus could

not see Jesus for the crowd, so he climbed a tree to watch him pass. We would like to know what happened for the hard miser said to Jesus: "Master, half of my fortune I give right now to the poor; and if I have taken any money dishonestly from anyone, I shall pay him back four times as much." From miser to philanthropist in 30 minutes at the touch of Jesus!

How can we be creative? We have at least two chances.

First, in our work we will have opportunities no end to introduce new ideas, new methods, new goals and perhaps to make new discoveries. We have opportunity to create a finer spirit of understanding and good will between the major partners in commerce. If we are homemakers and parents; well, that's the biggest job of all, to make homes which are more than overnight cabins and to give the nation a crop of boys and girls who, learning cooperation and good will at home, will carry it out in the building of a more Christian world.

Second, in our leisure. If our work does not exhaust our creative ability, we can always have a hobby. It doesn't matter whether we collect insects or play the violin, build ship models or dress dolls, organize an athletic club or bake cakes, write poems or keep a garden, if it grips our interest and brings us self-forgetful relaxation, good friends, and fun, it is the thing for us and will be a vast source of happiness. It will make us builders instead of destroyers, beloved instead of feared, remembered instead of forgotten.

Another secret of lasting joy is appreciation.

Earl Musselman was born blind. After growing to manhood in darkness, he underwent an operation which gave him sight. A while after he said: "There are numberless things about my new world and its sighted inhabitants that perplex me. But most outstanding is the fact that so many of you are oblivious of all the beauty around you—colors, flowers, trees, fields, rivers, mountains, skies, sunsets, moonlight and the sea and all the glories of nature that make the world seem like a Garden of Eden to me. I cannot help thinking that there is another kind of blindness almost as bad as that of the eyes—a blindness of the soul that keeps sighted people from really seeing and enjoying the beauties of nature." There are many things which we shall never create or own. But we can appreciate them.

Jesus found joy in nature: its energy, order, life, beauty; its contribution of food, fun and inspiration.

He knew the worth of the past of his nation. Surveying 1000 years of Hebrew literature, he put his finger here and there and said: What it all means is this. Love God as your Father, serve others, hold things in trusteeship for the need of all.

Appreciation will bring us joy also.

What do we see in nature? In a drop of water, for example? Some humorist has said: "Water is stuff we put under bridges." But water is also food, easily 75% of our food by bulk. Water is power, wealth, fun, adventure, beauty, life, symbol of power and goodness of God.

How much do we get from the arts? We find joy in what others have

done. Every bit of art suggests the question: What sort of person was the artist? Did he face life bravely? What does his work mean? How often great art says to us: "Be joyful in spite of sadness." Life may be drab, labor long, comforts few, play unknown; but the sunset pause in response to the chapel bell brings gratitude. St. John's Cathedral in New York shouts it. Built in the form of a cross, the symbol of pain and sacrifice, its spires leap toward the heavens.

The appreciation of people, however, brings the greatest joy.

We all want friends. A variety of friends adds zest to life. I once read of a man who listed his friends according to common interests, or exceptional skills: a chess player, a dancer, one with exquisite table manners, a good conversationalist, a sympathetic listener, a wide reader, a current events fan, a nature lover, a tennis champion. Then he purposely made occasions on which these interests could be shared. Our friendships should jump all sorts of barriers; wealth and poverty; Protestant, Catholic, Jew; age and sex; old New England stock and new Europeans; White, Negro, Oriental and Brown.

Once there was a very unhappy king. Advisers told him to find the most contented man in the kingdom and wear his shirt. The searchers returned, saying: "O King here is the happiest man in the land. He lives in the woods and knows all the birds, he delights the people with his songs and flute, he has a host of friends; but alas, he is so poor that he has no shirt."

Another secret is consecration.

Bill Dunn, Wesleyan, 1926, was hard and strong as a young horse. Opposing quarterbacks sent few plays toward Bill's place at center and the crowd stood back when he threw the hammer. The boys tried to feed him sweets and to keep him up nights; but he would grin and say: "No, thanks, I'm in training." I met him two summers ago and asked: "Bill, are you still in training?" "You bet," he replied, "I'm teaching and coaching now. Got to set my boys an example." For the sake of team, school or boys, Bill was always fit.

Jesus also had consecrated Himself for the sake of others. He said: "I came that all men might have life and have it to the full." The way to that full life, said Jesus, was to love God and practice the golden rule. He gave himself completely to winning that life for others, and did not turn back even when it meant the cross.

Mt. Everest, the highest peak in the world, is sacred to the Buddhists of Tibet. Their law requires that nothing be killed within sight of The Mountain. Climbing expeditions must promise to spare not only men, but bird, beast and fish within the sacred precincts. When the highest is kept in sight and worshipped, killing stops; life and joy abound.

Are ye able, asks the Master

When the war cry stirs the land,
And the hosts are led to slaughter,
Still with me for peace to stand?

Let American youth answer: "Lord, we are able."

We are to love our country enough to take our stand for life somewhere within the purposes of Jesus. Make your lives count in bringing to our world more health, more knowledge, more wealth justly divided, more freedom, more fellowship and peace, more of the vision of Almighty God as like Jesus the creative, appreciative, consecrated Carpenter of Nazareth.

Be creative, be appreciative, be consecrated!

At the close of Pinocchio, the little puppet is brought in for dead, washed up by the waves in a frantic effort to escape Monstro the whale. The Blue Fairey had promised that if he was honest, brave, and unselfish he would become a real boy. He had tried to be all three; but now Jimminy Cricket, Figara, Cleo and Master Geppeto bend tearfully over his dead body. Then suddenly the Blue Fairey comes again, touches him with her wand, and declares he has won the right to live.

The ancient world thought it had killed Jesus; pointed to his dead body on the cross as proof of his mistaken views of God and life. How little that world knew either God or life! How right was the matchless Youth of Galilee when he said: "My joy—in creation, in appreciation, in consecration—I give to you that your joy may be full. Be of good cheer for I have overcome the world."

Trinity Seventeen.

THEME: *The Sunday Side of Life.*

ERVIN C. TIPTON.

TEXT: "The Sabbath was made for man." Mark 2:27.

HYMNS: "This is the day the Lord hath made"—*Abridge. C. M.*

"Sweet is the work, my God, my King"—*Truro. L. M.*

One Sunday not long ago, I was walking down the street and I saw a sign on which was the phrase, "The Sunny Side of Life." What about the *Sunday* side of Life? Jesus said, "The Sabbath was made for man." A lot of people misinterpret that phrase, and think that since the Sabbath was made for man that man can do anything he wishes to do with it. He can turn it to his own ends and for his own pleasure. But the Sabbath is not a day in which to build houses but a day in which to build souls. It is not a day to wash the car, but a day to wash the soul clean from the dust of unrighteous living. It is not a day to build fences around the farm, but a day to strengthen the bulwarks of the character and ideals. It is not a day to mow the lawn and weed the garden, but a day to uproot the weeds of evil, selfishness, and pride that creep in during the week. It is not a day to go fishing unless you are fishing for men.

"The Sabbath was made for man," and for all men, for his body to rest, for his social nature to commune, for his mind to learn, for his affections to warm themselves, and for his soul to worship.

The Sabbath adds a blessing to the rest of the week:

"A Sabbath well spent brings a week of content

And health for the toils of the morrow.

But a Sabbath profaned, what 'er may be gained,

Is a certain forerunner of sorrow."

That eminent lawyer, Chief Justice Hale, said, "I have found that a due observance of the Sabbath has ever had joined to it a blessing on the other part of my time." That blessing is peace, joy, satisfaction, wisdom, faith, strength, beauty, love and fellowship. These are blessings that may be carried into eternity. Jesus said, "Lay up for yourself treasures in heaven." These are treasures worth having. Such wealth as this will endure when gold and silver have crumbled into dust and gone whirling down into the silence of a dead and forgotten world. Let us gather the harvest of the Sabbath while we may.

There is a story of a little girl who had the right idea about the Sabbath. Learning the Ten Commandments, she wrote, "Remember the Sabbath day to keep it wholly." The mother said, "I thought you knew how to spell better than that. The word should be '*h-o-l-y*,' not '*w-h-o-l-l-y*.'" The grandmother said, "Maybe the child has not made such a mistake after all." The Sabbath belongs to God, it is wholly His and we should keep it wholly unto Him, all of it. The Sabbath was meant to give us a new start for the week that is to follow. It is a sort of rewinding of the spiritual nature of a man. We all need the spiritual rewinding which the Sabbath gives to all who rightly use it and observe it. The Lord made the Sabbath for man's rest, a chance to refresh his mind, body and spirit for the work of the other six days. The Sabbath is one day among the seven which provides light, comfort, and blessings for the other six. If the Sabbath day is driven out to work the other days will miss its blessings.

When Jesus came the Sabbath was controlled by Law and had no merit of its own; it was hedged in on every side by Jewish Law, far worse than the "Blue Laws" of New England. Jesus came and rescued it from the Law and restored it to its proper place, as a blessing and a gift of grace from God for the spiritual edification of man.

An English writer compares the treatment of the Sabbath by Jesus with that of those who in the bogs of Ireland from time to time find golden ornaments that fell there centuries ago from the mantle of some Celtic Chieftain. They have become green with age, and so coated over that their beauty and worth cannot be seen. But when they are cleaned the valuable gold and beauty of workmanship appears. The man who finds the jewel and cleans it does it not because he would destroy it, but because he values it so much that he would restore it to its native beauty.

Jesus found the Sabbath so buried under the Jewish Law that its true meaning and spirit had been lost and hidden. Jesus knew its beauty and value and with a firm but kindly hand removed those burdensome rules so that it might shine again in its own luster for the joy and blessing of the world. "The Sabbath was made for man," He said, made for man's spiritual benefit.

So we must keep it free from compulsory rules and laws and teach its observance for its own beauty and blessing. That is the "Sunday Side of Life."

SUNDAY SCHOOL LESSON

Joseph: An Example of Forgiveness.

LESSON: Gen. 45 and 50. Print 45:1-15; 47:11-12.

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Eph. 4:32.

DEVOTIONAL READING: 1 John 4:7-11.

INTER. & SR. TOPIC: Returning Good for Evil.

Y. P. & ADULTS: Magnanimous Living.

Contrast Genesis 42:27 and 48:3. In the first paragraph Joseph is playing the part of an Egyptian; his brothers do not know him.

Joseph first asks if it is "well with the old man" and then "is he yet alive." This is thoroughly *Egyptian*. Joseph was posing as an Egyptian, speaking as an Egyptian, his brothers thought he was an Egyptian. Whether a man is alive or dead was, to the Egyptian, a matter of secondary interest. Was it *well* with him? That was the great point.

But in Genesis 45:3, Joseph is not posing as an Egyptian. He has revealed himself, a Syrian. Here he speaks with perfect naturalness, "Does my father yet live?" This, now, is his primary and first concern.

As he sends his brothers back for their father and their families, he says to them, (verse 24) "See that ye fall not out by the way." What a master stroke of psychology that was! Joseph knew that before the boys had gone far they were in danger of quarreling, each one seeking to place upon another the blame for what had been done. Joseph places no blame upon his brothers. He says that it all worked out in God's providence for good, and God himself had a hand in it.

Joseph had that rare and Christlike ability to lift himself, in thought and attitude, above circumstances of personal humiliation and hurt and to look at the matter in the broad general way of God's plan and providence. Henry van Dyke has written a most interesting and imaginative story showing what would have happened had Joseph not been sold or if he had been able to escape from the camp of the Midianites. A dog barked, as Joseph, in van Dyke's story, slipped out of the camp one dark night. Joseph is captured and returned. Then van Dyke lets his imagination play; if the dog had not barked, if Joseph had not been captured and had been allowed to find his way back to his father's house—the famine—the hopeless situation—the starvation of Israel and his family—the entire change in the course of Hebrew and world history—the Saviour—the Messiah to come—no salvation—no Christ—no hope for the world, etc.

The last phase of verse 15 is "And after that his brethren talked with him." Notice the restrained, laconic character of the account. How a modern novelist would spin that one phrase out into many chapters!

EVENING SERMON

THEME: *There Shall Be Time No Longer.*

CLARENCE EDWARD MACARTNEY, D. D.

TEXT: Rev. 10:6. (Read also Eccl. 1 through 3.)*HYMNS:* "Brief Life is Here our portion"—*Dank Sei Gott.* 76, 76. D.*"My Soul, be on thy Guard"*—*St. Ethelwald. S. M.**I. Time Shall Be No More for The World.*

What is to be the future of the world? Are the heavens and the earth to endure forever? Will suns always rise and set? Will the rivers always run to the sea, and yet the sea be not full? Will the wind go towards the south and turn again unto the north, and return again according to his circuits? Will the day come when the eclipses shall cease? Will the earth forever revolve about the sun? Will human history revolve forever in this monotonous cycle, nations and civilizations and empires rising and falling and disappearing forever? Or does the world move steadily on towards a goal, a conclusion, an ending?

Both reason and revelation affirm that the world shall have an end, "Then cometh the end," is just as logical and necessary as "in the beginning." What we vaguely and dimly call "time," will come to an end as it had a beginning.

This forecast is confirmed by Revelation. The Scriptures declare that the heavens shall perish. "They all shall wax old as doth a garment, and as a vesture shalt thou fold them up." St. Peter declares that the "day of the Lord shall come as a thief in the night, when the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up."

But when the angel cries that time shall be no more, a cry that is echoed all through the scriptures, and when St. Peter says, "And then cometh the end," what is foretold is more than the dissolution and ending of the physical world. What is meant is not, primarily, the fate of this venerable platform of our existence, but the end of a world order, the end of an age, or a dispensation. The angel who planted his feet on the sea and on the land and lifted up his hand to the heavens, sware that time should be no more and that the Mystery of God was finished. What is meant by that—the Mystery of God? Plainly, God's plan for mankind, the plan of redemption which He has been working out through the ages, and a portion of which is revealed from age to age. God who began this great work will finish it. Time is only the period in which God works out this plan, and one day time will come to an end and that plan will be finished.

In this day, when it may seem to many that the clock of time and of progress has been turned back, and that God's redeeming plan for mankind has been stopped by enormous barriers of human sin and wickedness, it is of immense comfort and satisfaction to have this assurance from the mouth of that great Angel that the Mystery of God will be finished, that time shall be no longer, that the end will come—"Then cometh the end,

when He shall deliver up the Kingdom to God, even the Father, when He shall have abolished all rule and all authority, and power, for He must reign till He hath put all His enemies under His feet." He who cried amid the darkness of Calvary, "It is finished!" will, one day cry again from the throne of a redeemed universe, "It is done!" Time shall be no longer!

II. Time No Longer for the Soul, the Individual.

When the present war broke out, Strassburg was evacuated by the French because it was within easy range of German guns just across the Rhine. For months the city stood empty and silent, like a city of the dead. After the collapse of France it was occupied by the Germans and has once again been incorporated within the German state. We are glad that thus war has spared the city, and above all, that its celebrated Cathedral was not destroyed. There is the great and justly renowned clock. It, too, like the Cathedral has had many builders. This clock not only preaches from hour to hour a great and solemn sermon, but is a monument to the greatness of the human mind. Among its many intricate devices is one which marks the eclipses. At the hour of noon the statues of the Twelve Apostles emerge and pass in reverent procession before the figure of Christ, who lifts His hand to bless them, while a cock flaps his wings and crows three times. In the center are four figures representing the Four Ages of life, and in the midst of them stands Death. At the first quarter glad Childhood emerges and strikes the bell; at the second quarter rosy Youth comes forth; at the third, sober Manhood, and lifts its robust arm; and at the last quarter, feeble and decrepit old Age lifts wearily his hammer to strike. When he has finished, Death lifts his arm and strikes the hour. Childhood, Youth, Manhood, Old Age, Death.

To stand and watch the figures strike the quarter hour, one after the other, was subduing, impressive, solemnizing. It made one think of applying one's heart unto wisdom. It made one ask oneself, "What have I done with my life? What am I doing with it now? Even while I stand and silently watch the hands of the clock proceed around the face of the dial, and one after the other the five figures come forth to strike their blow, my own life, your life, is marching inexorably onward to the end. No prayer, no entreaty, no skill of physician, can hold it back.

It is *this* fact about time, that it ends for each one of us, that gives to time its earnest and impressive meaning and moves us to redeem our time.

"The clock of Time is wound but once,
And none can tell just when its hands will stop,
At late or early hour.

This is true, first of all, for time in our relationship to others. There are those about us for whom time is about to be no more. When the clock of time has stopped for them you can never start it again, not for a day, for an hour, not even for a moment. Therefore, what time now invites you to do for others, to speak for others, to pray for others, let it be done, ere time, which presented the opportunity to you, takes it forever away.

Make hastel For some already that fifth figure is lifting his inexorable mallet to strike the hour which declares that for them time shall be no more.

That time shall be no more is true as related to ourselves. Time is our period of probation and testing and trial. As breadth is to the body, so time is to the soul. All that our soul can be, and ought to be, that it can be *only* in time. That is all that you have to work with—time. Time is your only helper and friend. Therefore, make good use of it.

For doing God's work and will in the world—and it is for that end that you have come into the world—you have nothing but time, and that time comes to an end. Even the greatest of all workers who ever came into the world, Jesus Christ, recognized the limitations of time, for He said, "I must work the works of Him that sent Me while it is day. The night cometh when no man can work." Yes, the night cometh, and then time for you and me shall be no more.

It is only in time that you can do the greatest of all works, which left undone, life is undone, and that is the work of repentance toward God and faith in the Lord Jesus Christ. For doing this greatest of all work each one of us has his own portion of appointed time, not a moment less, not a moment more. When I see so many indifferent to the passage of time, careless and thoughtless, neglecting life's greatest business, letting God's precious, acceptable time pass by unused, I would lift up my voice, and appealing to the great Angel, say to Him, "Bring down that uplifted hand! Not yet, for this soul, O great Angel, cry that time shall be no more! He has not yet awakened to the meaning of life. He has not yet repented his sin. He has not yet found the Saviour. O Angel, defer at least for a little, I pray thee, to strike the hour! At least for another day, hold back thy voice and cry not. There shall be time no more."

But all such entreaties, either for myself or for another, would be in vain. We have our day, our hours of daylight, and then cometh the night. We have our opportunity, and then it passes. God's Holy Spirit presents to us God's acceptable time and our day of salvation. While that time is still ours, while the sunlight of that day still shines upon us, let us obey the voice of God, let us put our trust and hope in the Son of God. "While ye have the light, walk in it." "Seek ye the Lord while He may be found, call ye upon Him when He is near."

On the bell in the tower of the ancient Church at Morwenstow, on the wave beaten cliffs of Cornwall, are very appropriately engraved the words of the gifted and eccentric Vicar of Morwenstow, "Come to thy God in time."

"Come to thy God in time;
Youth, manhood, old age past,
Come to thy God at last!

"Come to thy God in time,
Grace, mercy, kindness, past;
Come to thy God at last!

"Come to thy God in time;
Storm, billow, whirlwind past,
Come to thy God at last."

MIDWEEK SERMON

THEME: *The "Musts" of Jesus: "They Must."*

TEXT: John 4:24.

"A man rises to the greatest height of which he is capable when he enters the door of a Church." Neglect of worship leaves lack in highest aspiration, highest achievement in personality.

What It Is to Worship: To hold conception of high character, inexpressible worth of God, and to acknowledge these qualities in HIM. Standard of service of worship, extent, quality of participation, will depend on conception of character of God. Thought, feeling, will of God high beyond comprehension. Come to give expression to thoughts concerning God, to love in hearts toward God. True worshipper opens heart to God, clarifies mind concerning God.

"The Eye For Spiritual Things": Only a spiritual man understands, possesses, values spiritual things. Rises to greatest height when fine spirit within reaches out in understanding to beauty, love, truth, character found in God, found in highest qualities only in God, and when man bows own spirit in worship.

"And In Truth": None will raise argument against absolute need of sincerity in worship. Jesus knew sincere man may be mistaken. Beliefs may be wrong. Sense of accuracy. If really worship God must seek, find true estimate of God. Father applied to God must be defined in highest possible terms. Matter of reality. Jewish worship largely symbolical. Time for this had passed. No longer burn incense; offer prayers from humble hearts. On Palm Sunday Jesus was offering Jews this accurate knowledge of God, this sense of reality in worship. Rejected Him, with symbols that had lost original meaning. Every Palm Sunday Jesus returns with same offer of truth, reality in knowledge, worship of God. Ignore Him at peril of souls.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Helping Our Friends to Live at Their Best. Gal. 6:1-6.

LUTHER LEAGUE: Y. P.—Luther League Day.

WALTHER LEAGUE: September Topic—Christianity. 4. Service Project. Conduct canvass for new Sunday School pupils. Farwell for students leaving for college.

OCTOBER, FIRST SUNDAY

CALL TO WORSHIP: "Praise ye the Lord. Oh give thanks unto the Lord for He is good and His mercy endureth forever." Psalm 106.

PSALM: 150.

PRELUDE: Snow Legend—*Clokey*.

ANTHEM: Liebster Herr Jesu—*Bach*

OFFERTORY: Medley from South—*Pike*.

POSTLUDE: Glory to God—*Pergolesi*.

OFFERTORY SENTENCE: "There is an evil which I have seen under the sun, and it is heavy upon men: a man to whom God giveth riches, wealth and honor so that he lacketh nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but an alien eateth it; this is vanity, and it is an evil disease." Eccl. 6:1-2.

OFFERTORY PRAYER: Accept, Our Heavenly Father, this gift of our love to Thee. May our hearts be made truly grateful and our hands truly generous because of Thy ceaseless and tender mercies to us.

BENEDICTION: The grace of our Lord Jesus Christ be with you all.

SERMONS

THEME: *Religion Without God.*

FRED B. WYAND.

TEXT: "On these two commandments hang all the law and the prophets." Matt. 22:40.

HYMNS: "Far down the ages now"—*Narenza. S. M.*

"The Church's one Foundation"—*Aurelia. 76, 76. D.*

In his discussion of Greek Art, Prof. Percy Gardner wrote: When Man first began to realize and reflect upon his surroundings, three great discoveries lay open to his awakened spirit.

The first was the discovery of God. This was mainly the works of the prophets of Israel, though Greece added much on the intellectual side, and the religions both of Judea and Greece were carried to a higher point by Christianity.

The second was the discovery of man himself. "Know thyself" was the motto which the Greek thinkers kept hanging above the door of their temple.

The third was the discovery of nature and her laws. This was begun in Greece, but has been carried much further in modern times. Of these three discoveries the last is the least important, for though it has changed the habits and surroundings of man-kind and has offered him long vistas of material progress—it has not changed his nature nor added greatly to his happiness.

While it is true that man has always had some concept of God, we had to wait for the prophets of Israel to discover for us a living Omnipotent, Omnipresent and All wise monotheistic God. This discovery completely revolutionized our thinking and attitude toward God from that held by primitive man who bowed to worship the gods of wood and stone.

Then when the thinkers arose who discovered for us "*Man*," his abilities, his powers, his genius and his worth, *Man* began to take his place in the sun.

These two discoveries were never intended to divorce man from God and tie him wholly to his affairs with his fellowmen or take from him his responsibilities to his fellow creatures and cause him to think only of God and entirely free him from all obligations to those about him. As we emphasize one to the neglect of the other we go out of balance and become one-sided. Jesus never intended that man should. Jesus revealed to the young lawyer the importance of loving one's neighbors as well as loving one's God. One cannot truly love God as he should without loving humanity—creatures in God's likeness—and one cannot love his neighbor as he should unless that love is foundationed in man's supreme love for God. It was this kind of a religious concept which differentiated Jesus from the teachers in Jerusalem and caused the Greek visitants of the Temple to cry out, "We would see Jesus!"

The Christian Church has not kept a proper balance between these two great commandments. Instead of hanging all the law and prophets on these two we have so often made these the grounds of our divisions in religious thinking and action which has driven men from God and the Church instead of bringing them in.

Would there have been necessary a French Revolution and the demolition of the Fort of Bastille on July 14, 1789 if the church had not failed to give heed to this second great commandment? At the time of the Revolution two-thirds of the land in France belonged to the Crown, Nobility and the Church. One person out of eight had to beg daily for food, while the court of Louis XVI glittered with brilliance and the nobility and clergy feasted daily on the fat of the land. The banks and other money-lending institutions, bulging with gold were owned and controlled by the established Church, which preached the "divine right" of Kings and denied the common people the crumbs which fell from their tables. Conditions never improved until the impoverished and hungry populace arose and at the expense of their blood which flowed in torrents through the streets of Paris they shook off the chains of despotism and tyranny and won liberty, justice and brotherhood.

Religion can become over-burdened with the spirit of Otherworldliness. It is the business of religion to establish the conditions and provide the atmosphere under which a man can grow to full height. When Jesus declared that the Sabbath was made for man, and not man for the Sabbath, He set man up as the highest earthly sanctity. Man does not exist for religion, but religion is to exist for the sake of man. As the Church, so all states, schools, markets and institutions about us should exist for the sake of man and not man for them. When man exists for the sake of these then all human rights are denied him.

Had those Pharisees in Jerusalem in Jesus' day who were called "The Holiest among the Pharisees" lifted their eyes and served those whom they saw instead of keeping their eyes glued to the ground they might have been indeed holy men of God.

A revolt against "Otherworldly Religion" caused the pendulum to swing to the opposite extreme. This we have experienced in recent years. Just as at one time religion was all form with no thought of service to humanity

so in later years religion came to be measured in terms of service to man without regard of Christian worship. A man considered himself religious because he did a good turn to his neighbor in distress. This was the era of humanistic religion. In this new era came hospitals, lodges, fraternal organizations, charitable institutions and kindred associations for the relief of distressed humankind until our humanistic philosophy has come to deify man and humanize God.

This type of religion has caused us to look upon God, not so much as a Heavenly Father, as "The Object of Our Highest Ideals," "The Symbol of Our Highest Social Values," and "The Projection of our Sublimated Libido." When this reaches a climax God is relegated to oblivion and we have a religion without God. Man will not continue long to address his prayers to that which is regarded as a symbol. Unless there is a personal God at the center of religion there can be no worship in any true sense of the word.

Religion without God is doomed to defeat. With God left out no permanency can be established. There is no such thing as carrying out the second commandment of love for our neighbor, unless we have grounded it on the first commandment in our supreme love to God. One might as well attempt to build firmly the upper structure of a house without first building the foundations. When belief in God goes, a belief in man lingers only for a little while. We see this proven before us on every side. Certain government authorities are driving the people under them into slavery, concentration camps and tyranny equal to or worse than those experiences of the dark ages, that leaders may again feast on the fat of the land while their country-men endure the chains. Likewise there is the spirit of "doing the other fellow before he does you." We cannot keep before men their duty to their fellowmen, unless we point them to God. Harking back to Daniel's dream, Jesus called Himself the Son of Man and thus assumed the captaincy of humanity. He had a passion for men and wanted to bless and help them. To Him "The Kingdom of Man" was to be identical with "The Kingdom of God."

However, man is not an ultimate end in himself. The end of man is God. Jesus exalted man because of his divine end. Man is king here and all things are under his feet because he is capable of glorifying God and enjoying Him forever. Take God out of religion and let man forget to glorify Him and soon man becomes a slave. It is not a question of a social gospel or an individual gospel that we need: It is a question of both. James wrote "faith without works is dead." So likewise the opposite is true. Humanity cannot reach its loftiest heights if God is obscure. Man cannot attain his best if he considers living merely a physiological process with only a physiological meaning. The highest and best in man must come from God. "And if I be lifted up I will draw all men unto me," said Jesus.

Man is a dual being, he is physical and divine and finds himself in a world where things are both above him and below him. Man is human. The world about him is *super* and *sub-human*.

The super human likewise is before him but unless he has spiritual

powers for spiritual perception this world can remain mute before him. That accounts for our impoverished souls. We cannot detach ourselves from the lower world because of our physical contacts, but we can refuse to attach ourselves to the upper world. However the lower a man stoops the worse he becomes; while the higher he reaches the better he grows.

If we live beneath the moral and ethical standards set in the higher world man will condemn us. The best in man must reach up. Man has been made a little lower than the angels. Man was made to look upward. The Greek for man is *antropos* which literally means an *up looker*. "Our souls were made to rest in God, a High and Holy God, and they are restless until they rest in Him."

A religion without God will never save a world. This world can only be saved by being redeemed. Like a soul it does not find salvation in the man quitting one habit after another, but in a new spiritual birth. So it is with the world. We are never going to reclaim it by our scientific discoveries doing away with one evil after another, but by spiritual redemption. "Science might increase our powers and bring about an increase in our wisdom, but it cannot in any ultimate sense solve our problems."

Science cannot do what religious faith should do. It cannot make a new heaven and new earth. In this dry and thirsty land of pessimism and doubt we need more than science to lead us out. With God left out, man, with all the research of the laboratories at his command, cannot do for himself what God could have done with him. Science might make an intelligent quest for the "abundant life" but it will never acquire it without God. For a while the modern apostle of a godless religion might think he can get on in his own power without God, but eventually he will discover that there is something else for him to do that will bring better satisfaction than to glorify and enjoy himself forever. Over confidence in human ability is sheer folly and nonsense.

What the world needs now is a full vision of God. Too long have we tinkered with a Godless religion. Too long have we relegated God to the background and placed man on a pedestal. Too long have we vociferated about the brotherhood of man and forgot that we can have no real brotherhood of men—without the Fatherhood of God. The man is an atheist who shouts from Dan to Beersheba about his Christianity reaching out in helpfulness to his fellowman and makes no pretention to worship and love God with all his heart. We need to get God back into our thinking and into our hearts before we shall see the on-march of the world about us. That which set the children of Israel on march under Moses, and the Germans under Luther and the English under Wesley is that God had become real to these men and they made him real to others. A religion without God will never win the world. It is doomed to failure. Make God central in the affairs of men and humanity will truly march forward.

Trinity Eighteen.

THEME: Love, The Eternal Law.

ARTHUR P. VAUGHN, D. D.

TEXT: Matt. 22:36-40. Also Philemon.**HYMNS:** "God of Love: His mercy Brightens"—*Stuttgart*. 87, 87."Come, ye that love the Lord"—*Kane*. S. M. D.

More millions of men are caught today in one vast flame of hate, than ever before since human life began. Has Christ's great and first commandment been abrogated as the Creator's law, inherent in man's spirit, conditioning its perfect functioning? Or has hate won dominance again to destroy mankind, as in Noah's flood and the cultural blackout of the Dark Ages?

Our generation, with its flair for human-interest stories, has not given Paul's letter to Philemon the attention its quality merits. It is a one-page *short*, trimmed to our tabloid taste, playing up the conflict motive at its strongest; a deep draught of poignant life, distilled to the essentials. Study the chief actors bound in one bundle of life, in this slender drama. Three men more diverse in all matters that condition their temporal lives would be hard to find. Philemon, a Greek, was a well-to-do, respected resident of Colossae. Onesimus, also Greek, was his slave, a runaway slave who had stolen from his master and was by Roman law under death penalty when recaptured. Paul was a Hebrew, but a Roman citizen; cultured in the classic learning of his day, but a Christian. Thus the three nearly compass the possible range of human differences in status and environment as they affect personal conduct.

The Philemon letter becomes a study of spiritual obligation confronting its supreme test. Environment is doing its worst to wreck brother-relationships of love and service and sacrifice between man and man. The conclusive defeat of the law of love is threatened in the impending death-penalty, which, if it falls, will end all contacts and mutual influence and aid between the three, Philemon, Onesimus and Paul. Onesimus certainly realized the extremity of the hazard for himself. Philemon must have felt the pressure of his position, and Paul puts the whole virtue and validity of his gospel of salvation to the test in this case—"I appeal to you on the ground of love." (vs. 9.) If love can command these three and unify them, it can save any wreckage wrought by human antipathies: if it is powerless here, it is discredited for all human exigencies.

Here in this brief letter the action carries through, and a decision is reached. For the epistle was borne by Onesimus himself, who had stolen funds and his own physical person from their owner. This letter was carried and *delivered*, together with himself, into the hands of that defrauded owner. Unless Onesimus had himself delivered the letter entrusted to him, he certainly would have destroyed such a dangerous incriminating document that plainly evidenced his guilt and was his own death warrant. The fact that we have the letter today is perfect credential for the Christianity of the slave, is full justification of Paul's faith in the slave and

the saving gospel, and completely accredits the law of love as the one vital saving power, reconditioning human relations. Conditions that divide men had put the ultimate test upon Onesimus and he had gone back to bind his life again with that of his master, in unity of purpose and service.

Aforetime the relations of Philemon and Onesimus had been irritating, without any unity of effort, wholly unprofitable. That condition was so chronic that it gave the slave his name, "Worthless." Always at cross purposes, then a thief and a runaway, he was a total loss. Philemon writes him off the books.

But in his hideaway the slave met Paul, and willingly put his life under the control of God's law of love and service. He became a new man. That change put new and exceedingly valuable substance into every atom of his being, into every contact of his association with other men. Nothing less than essential reconstruction of soul could change the shackle of owner and slave into a bond of love, that beareth all things, suffereth all things, and always is kind.

Philemon also adheres to the law of love, in purpose and in practice. His "goodness" was "of free will," vs. 14, as every saving obedience and loyalty in God's realm must be. Jesus suggested that saving the proud self-righteous is a rarer work of grace than cleansing the open sinner. But Philemon was converted to love.

Profit or deficit on the balance sheet of life are decided, not by outside conditions, but by inner purpose and spirit. Antagonism and counter-effort among men is unprofitable, whether between two individuals, between class or trade groups, between massed millions waging war, or hundreds of millions marshalled in inter-racial antipathy. Created as members of a spiritual organism, to supply each his necessary function and product in cooperation, any disruption of unified, coordinated action damages the whole, and cuts production to a fraction of that planned by the Designer. The test in Collossea demonstrated results for us, using the same investment setup, the same owner and slave and the same tasks, first with antagonism, afterwards with full cooperation.

The strangest, most pitiful, and in the end most futile undertaking of our time, is that of men, by careful obedience to law using natural forces in enormously destructive implements, to subjugate vast masses of fellow-men, conscripting their labor, promising them economic security and comfort in a society totally regimented to the will of the ruler. The while these rulers repudiate and denounce the law of love as inefficient and without authority in human relations and affairs. It is insane revolt against the Creator and Supreme Lawgiver. It is man's "wisdom" refusing longer to recognize God, and God has abandoned them to abhorrent purposes of all iniquity and depravity, "conscienceless, treacherous, unloving and un-pitying," destroying themselves and all the good wealth of God's world in unmeasurable desolation. "They know God's decree that those who act in this way deserve to die, yet they not only do it, but applaud any who do." Rom. 1:28-32.

Men cling long to selfish instinct, but in extremity they they will accept active cooperation as the last resort. They rebel against God's law of

love and service until every other policy fails—then they turn to it, and expect practical relief from it. When they use that law honestly and sincerely they will never be disappointed. "Godliness," conduct in accord with God's spirit and law, "is *profitable* both for the life that now is, and that which is to come." Love is an element of the eternal spirit, an essence in every life that endures without end. If we build love, justice, truth and pure sincerity into the tissue of our souls we shall live forever.

This hour is exceeding dark. The nations rage; the king's rise up and the rulers plot together against the Lord and his Anointed to break all bonds and cast off all higher authority and restraint. But the throne of heaven is not shaken. To the Son is promised all these nations as his inheritance and realm. To these same defiant rulers the warning comes, "Serve the Lord with reverence, lest you perish in the way!"

With his letter to Philemon Paul wrote another to the church in Colossea pleading that they may find and use this law that will empower, protect and perfect their lives: "May they learn the meaning of love. May they learn to know that open secret of God, in whom all the treasures of wisdom and knowledge lie hidden." Col. 2:2-3. What a prayer—for any church, for any nation or race of men! The whole enterprise of the great missionary, and beyond him the whole burden for all humanity of the greater missionary redeemer, Christ himself, is concentrated in that prayer: *May they learn the meaning of love!*

Today Christ prays that prayer, while nations strain every energy to destroy each other, and mankind struggles over every possible conflicting self-interest. And we must pray it too—and live it!

SUNDAY SCHOOL LESSON

Faith in Christ as Our Personal Saviour.

LESSON: Acts 16:11-34. Romans 5:1-11. I John 5:1-5.

GOLDEN TEXT: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1.

DEVOTIONAL READING: Eph. 1:15-23.

INTER. & SR. TOPIC: "What must I do to be saved?"

Y. P. & ADULTS: "Lord, I Believe."

The heart and center of our religion is a personal relationship with Jesus Christ. The closer we get to Him, the closer we get to one another. The more genuine and deep our love of and experience of Him, the more patient and tolerant we are of others.

This is the only foundation of salvation. "Justified by faith, we have peace with God through our Lord Jesus Christ," the only abiding peace in all the world. If we repent of our sin, leave it at the feet of Christ, we know that His love and power are sufficient for our need and that in His atonement He has made redemption for us. Something which Jesus Christ did on the cross made it possible for sinful man to find peace with a righteous God; without losing any of his sense of the sinfulness of sin or any of his sense of the righteousness of God. Christ stands between such a God and such a man, and on the cross, made atonement, brought them

together in reconciliation. Faith in *Christ* is the only condition of salvation.

Every individual must have this experience for himself. We can no more be saved for another than we can be born for another. The second birth, like the first, is a purely individual affair.

The Oriental shepherd stands at the door of the fold, at the close of day. The door is so narrow that the shepherd's body blocks it completely. In order to get into the fold each individual sheep must literally squeeze close to the shepherd's body. Jesus said, "I am the door."

EVENING SERMON

THEME: *Living One Day at a Time.*

ALVIN E. MAGARY, D. D.

TEXT: Matt. 6:29.

HYMNS: "Jesus, Master, Whose I am"—*St. Chrysostom.* 77, 77, 77.

"Take my Life, and let it be"—*Patmos.* 77, 77.

Once when Jesus was talking to his followers, he gave them what most people would consider very bad advice. He told them not to think about the future. Look at the wildflowers, he said, they don't work and they don't worry and yet all the finery of King Solomon would not equal them. Look at the birds. They live from day to day with no thought of tomorrow. So, why worry about food and clothing and shelter? Let tomorrow take care of itself.

According to all the world's wisdom, that is bad advice. It is one of the sayings of Jesus which our Puritan forefathers, devout Christians as they were, never accepted. From earliest childhood, most of us have been taught that thrift and forethought were virtues. Did you ever hear of a man advising his son not to think of the future, not to save and plan for the days to come? No, you probably never did. All worldly wisdom seems to point the other way. The old proverb about laying up for a rainy day, about a stitch in time saving nine and about taking care of the pennies so that the pounds will take care of themselves have been the underlying principles of the world's economy.

Nevertheless this teaching about today and tomorrow is good common sense and is borne out by the experience of men. Certainly, Jesus would not have urged us to live a careless, extravagant, happy-go-lucky life. He once called a man a fool who thought he could save himself by laying up wealth in banks and warehouses, but he also ridiculed the man who started to build without counting the cost in advance. We may learn from the birds and the lilies of the field, but Jesus himself was far from living like them. Christian history, so far as it is truly Christian, is the fulfillment of the vision of one who looked far into the future.

What, then, did he mean by telling his hearers not to take thought for tomorrow and that "sufficient unto the day is the evil thereof?"

He meant that we must live one day at a time, that duty means action now, not intention for the future, that, as the Apostle said, "Now is the

day of salvation" and not tomorrow, that the only common-sense way to live is to do the best you can, today, leaving the duties and opportunities and troubles of tomorrow to be met as they come.

In these times we see the profound wisdom of this. Unless we are willing to live in constant fear, unless we would have our courage undermined and all enterprise ended we must not be pre-occupied with the future. The Pharisees, said Jesus, looked at the sky and said, "It will be fair tomorrow." "Ye can discern the face of the sky," he said, "but ye cannot discern the signs of the times," the "times," of course, meaning the present. What is that saying in the Old Testament about the man who observes the clouds failing to sow his seed? Too much concern for what may happen tomorrow is the sure paralysis of action today.

Beneath the teaching of Jesus there lies a certain belief concerning life. It rests on a foundation of faith—of faith in the constitution of things. Life on the surface may be all at sixes and sevens; but at the core it is sound. You can trust it. "Truth, crushed to earth, will rise again." Right and justice are valid realities, and they will prevail. Of course you or I may lose our money, or lose our jobs, or suffer misfortune in a dozen ways; but, by and large, we may trust life. He that casts his bread upon the waters will find it returning to him, though it may be "many days."

"Be not deceived," says the Apostle, "God is not mocked, and whatsoever a man soweth, that shall he also reap." Those words are usually understood as a warning, but surely they are, far more truly, a promise. It is the assumption of the farmer that if he sows his seed he shall reap his harvest. Sometimes, tares find their way among the wheat, but life cannot proceed productively or happily except as we plow and sow and cultivate, day by day, knowing that the experience of centuries bears us out in the belief that the harvest days shall come.

It is a curious thing that thinking too much about the future prevents us from providing for the future. No man is so idle as he who thinks too much about what he is going to do. Nor is any man so cowardly as he who is forever thinking about what may happen. You and I must work while it is day and trust ourselves about the night coming, when no man can work. Nor can we justify ourselves in today's idleness by making fine resolutions concerning tomorrow's industry.

Up in Connecticut, where I spend the summer, we've been sawing wood for the fireplace—great logs of maple and apple-wood,—and you may believe they've been needed during the past month. And there is a philosophy of wood-sawing that bears on this philosophy of life I am preaching. Once, when Stewart Edward White was sawing wood at his cabin, up in the Sierra Nevada mountains, an old mountaineer came along on his horse. He sat there, with one leg crossed over the pommel of his saddle and watched Mr. White struggling and sweating with that saw. When the log had, at last, been cut through and White stood mopping his face, the old fellow said, "Son, y'd git that there lawg sawed through a lot easier if ye wouldn't hurry so much. The trouble with you is y' have the lawg sawed through in your mind long before the saw gits thar."

That is often the difference between old men and young ones. The

young man gets ahead of the saw; the old man works along, one stroke at a time, never hot or hurried, and at the end of the day it is astonishing to see how much is done.

The old saying is "Take care of the pennies and the pounds will take care of themselves." That's living one day at a time. Most of us work the other way. We make fine resolutions about the pounds, and go right on spending our pennies. The dollar you save now is worth 100 cents. The hundred you're going to save next year isn't worth a nickel.

You see, resolutions concerning the future are not worth much more than anxiety about the future. How many people have said, "Next summer I'm going to get a lot of reading done," or "I'm going to begin to go to church every Sunday." Or how many men, realizing that a habit is getting them down, have said, "I'm going to stop drinking." Usually, such resolutions amount to nothing, because they relate to the future. We comfort our consciences by making promises. The drunkard reaches for his glass with a feeling of virtue because he resolves to drink no more after next week. But now is the day of salvation. Do now what is right now; abstain now from what is wrong now; for the single act of the present is worth a year's intention for the future.

Our will power, you see, operates only in the present. A human character is the sum of thousands of daily and hourly actions. As the Apostle says, it is the person who, "by patient continuance in well doing," attains to "glory and honor and eternal life." We deceive ourselves by projecting our thoughts to the future. It is this moment in which we live that counts in the sum of life. And if there are listening to me those who build up their self-esteem, and excuse their self-indulgence, by telling themselves what fine things they are going to do next month, I beg them to live today as is right today, and not excuse today's neglect by resolving to do tomorrow's duty.

And if you are wearing yourself down with anxiety about the future, remember the words of Jesus. If ever there was a time when common sense demanded that men and women live one day at a time, doing the best they can and trusting that the mercies of God shall be new every morning, that time is now. We cannot foretell the future, in these times, even for a day. We are all obliged to walk by faith and not by sight.

I was once invited to a family reunion. Back home came five tall sons and a daughter with wives and husband and a flock of grandchildren. The old gentleman had been a carpenter all his life. He was proud as a peacock on the fortieth anniversary of their marriage. And the old man said to me, "Well, Doctor, I don't know that Jean and me would ever have had the courage to get married if we'd known all that was before us. But," he said, as he turned to the old lady, "here we are after all—eh, Jean?"

Yes, there they were and here we are, just here and now.

"Let not your heart be troubled" about the things of tomorrow. Tomorrow will take thought of itself. Don't worry about the days to come with their demands for what we must eat and drink and wherewithal we must be clothed. "Seek first," (and that means NOW) "the kingdom of God and his righteousness, and all these things shall be added unto you."

Live one day at a time. In that day build honestly on the foundations of conscience and convictions and in faith that the winds that may blow tomorrow shall not cast down what you have built today.

MIDWEEK SERMON

THEME: *So Must The Son of Man.*

TEXT: John 3:14.

Jesus lays definite obligations on all men if achieve a life of real spiritual quality. But He recognizes obligations rest upon Himself. He says "must" to you and to me. He says "must" also to Himself.

"The Son Of Man Must Be Lifted Up:" Jesus felt this imperative in the matter of His death. He could have avoided death on the cross. Very, very few men have been able to enter into His mind in this connection. Saw clearly that death waited if continued missions in Jerusalem. Yet, could not and would not stop preaching; only in Jerusalem could be that vital contact with the heart of Jewry essential to mission. So continued preaching and people of Jerusalem nailed Him on the cross. A terrible commentary on human nature. Great majority of people recognized humility of Jesus' character. Were aware of the goodness in His heart. Everything He said and did intended for good toward all men. Many must have known poor creatures into whose bodies Jesus brought healing, into whose souls brought salvation. Possible for them to forget all this and under urging of rabble-rousers to demand His death. When He hung on the cross, when heavens thundered their protests, and earth heaved in repudiation of their crime, it was only then that they smote on their breasts and crept away, muttering confessions of their great fault.

"The Son Of Man Must Rise Again." John 20:9. Great assurance in this word is that death is never the end of anything upon which rests blessing and sanction of God. His conquest of death, resurrection, gives meaning to Christian gospel, gives meaning to sacrament about to celebrate. Elements typify broken body, shed blood of Lord. If that all, would be little more than funeral feast. We celebrate not only death, but rising again.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—When Christians Partake of the Lord's Supper. Cor. 11:23-29.

LUTHER LEAGUE: Y. P.—The Slighted Invitation. Matt. 22:1-14.

WALTHER LEAGUE: October Topic—Living With Others—Your Work. 1. Attitudes.

OCTOBER, SECOND SUNDAY

CALL TO WORSHIP: "Make a joyful noise unto Jehovah, all the earth; break forth and sing for joy, yea, sing praises for He cometh to judge the earth with righteousness; and the peoples with equity." Ps. 98.

PSALM: 8.

PRELUDE: Barcolle—*Tschaikowsky*.

ANTHEM: Rejoice, Ye Pure In Heart—*Ratcliffe*.

OFFERTORY: Flower of Dreams—*Clokey*.

POSTLUDE: Songs of Vikings—*Fanning*.

OFFERTORY SENTENCE: "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." I Tim. 6:17-18.

OFFERTORY PRAYER: In Thy precious Son, Jesus Christ, we place our hope and trust. In His name we offer to Thee the fruits of our toil. Accept our offering, O gracious Father, and use it according to Thy will. Amen.

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMONS

THEME: *The Sterner View of Life.*

PAUL SCHERER, D. D.

TEXT: "... What manner of persons ought ye to be?" II Peter 3.

Peter wants to know what ideas we have about the way we should behave? There's something so direct about the question that to me it's refreshing; a "washed-clean something, like the air on spring mornings."

He grants that people might conceivably go on playing the fool, as so many do, running along from day to day taking life as it comes; getting what they can; letting sentiment pass for religion; streamlining their morals; and putting a stone, or sometimes a fist, where their heart belongs. If that's how it is, it takes a sterner view of life than some of us have to get us through right-side-up!

1. Suppose we examine a little more closely the ideas which are proposed here—put forward as basic to any adequate outlook. The point we are really intended to get about God is that He makes no vulgar display of Himself; and yet His quiet, steady rule is never relaxed, nor is His purpose ever defeated. I wonder if all of us need to remember that. His is just not the kind of control that's obvious,—that sums it up: sticking out everywhere like a traffic light, interfering with everything! Two thousand years ago it needed to be said. The pagan gods life had already given over were a kink of jack-in-the-box. They popped up every time the wind blew, and the rain fell, and the sun came out. You could see them in the waving fields, and hear them in the rippling of a brook or the roll of the sea. They were as busy around the world and with everybody's business as a hive of bees! And now they were gone!—as History turned one of its sharp corners; gone with the Virgin who had sung about them: and in their place this silent Being of Whom the philosophers had written, and Whom Jesus of Nazareth seemed intimately and lovingly to know! The

only trouble was that He kept Himself so thoroughly out of the way, or appeared to. And things went wrong as they had always done. And good men who believed in Jesus lost their lives. And the heavens didn't open to consume the wicked. And scoffers came, who walked after their own lusts, and did as they pleased, and said, "Where is that promise you've been talking about so much?" Since the fathers fell asleep, it all continues as it was from the beginning of creation!

Maybe that's why our own world has gone back to its obvious gods: gods like machinery and airplanes and tanks and the national debt that can jump in and do things so that anybody can see we're getting on! This waiting around for Somebody Who never shows up, and seems to help only those who help themselves to whatever they want without even saying "by your leave," gets to be a little painful and tiresome. What in the name of common sense is He about, and why does He let matters drift?

Ah, but He doesn't, writes Peter. Ignorance like that is willing ignorance: it comes of not wanting to know better. He's there! I can't prove it. You can take it or leave it as you like. But you'll see. By whose word the heavens were of old, and the earth standing out of the water and in the water; by whom the world that then was, being overflowed with water, perished; for whose last judgment the heavens and the earth which are now, by the same word are kept in store. He's patient, that's all: far beyond any notion you have of patience.

I hope we haven't made a pliable, helpless Deity out of the God we worship. He's still there, back of all our uncertainties. Running through the changes that are sweeping across the face of human life with such appalling rapidity. Back of these bitter enmities that have set labor against capital and nation against nation; back of greed and hatred and hypocrisy, and proud little men. I see them caught today in a grip that binds them, as it binds the stars, until they either defeat themselves or run down the flag before that Eternal Mercy which keeps marching on the heels of this Eternal judgment! His love isn't soft: it's terrible! It's a love like Christ's, "too much a part of us not to be near death too, when death is near to me!"

2. After that, Peter has something to say too about the world, if you'll listen closely. He's sure it hasn't gone hay-wire. He thinks it means something, while it lasts;—is tremendously in earnest, with all the sweat and the blood and the tears; about something vast and far more enduring than itself. It isn't a huge, soul-less machine, rolling on and on endlessly, and never caring; grinding people out, and grinding them back into dust again, so that others may stand in their shoes after them and say what they have said!

Have you ever thought how much a man's world-view has to do with the quality of his life? He gets a few fixed ideas about this place he lives in, and some of them play havoc with him; they always have. You can trace the connection through history. In our day he's been obsessed by its size and awe-struck at its mathematical, law-abiding regularity. There are two things he can do to get away from it. He can hold his nose and dive out of sight into a deep sea of futility; spend his time looking for

something to help him laugh off the headlines, and those intimations from within about the ruin of his own soul which he himself has made inevitable and seemingly wants to hasten; he can refuse to face anything, dismiss Jesus and His cross as silly, to fool around with gadgets and baubles and squander his life for them; that's one way of escape. And this is the other: he can stick out his chest and persuade himself that he *is* something; strut about the earth as if he owned it; contradict everything you say, carry a chip on his shoulder, grab whatever takes his fancy; turn into a big shot and get into jail; or perhaps, failing that, pull the wool over everybody's eyes and come out on a balcony and have himself elected a dictator! *That's how we've got where we are:* with most of us down here at the bottom sure that nothing much is of any real use, not even life; and a few fellows at the top, here and there,—I'm not surprised!—who find the pickings in a situation like that pretty good! You can trace the whole thing, or most of it, directly to the view which our so-called scientific age and our machine-complex have given us of the world! We've allowed ourselves to be hood-winked into believing that it's meaningless and soulless and God-less, and his oyster who has a sword to open it! You can turn a nation, a business, or your own home into an idiotic madhouse, if that's what you're firmly convinced it is!

Peter wants to remind us that the great, stern, sad story of a dream God what keeps unfolding toward its end! If you'd only face it once you'd see! Life doesn't even *look* futile, when you get down a little way below the surface, and see what evil does to it, for instance; the crawling filth that comes of the ugly thing—the sorrow and the death: then follow the good, and watch it, how it heals, and holds, and builds again! Christ died because a lost world was graven deep on the heart of God! I know the things that happen: the loss and the loneliness and the pain. If you'd pile up only as much of it as there is among us here, it would rise in a black heap toward heaven! But there's a mark on it now: as if Someone Who knew that way Himself, because He had travelled it, had gone on before and left His sign; and all of it begins to make a little sense at last,—gathered up, laughter and tears, into the life of God, with His arms around it! I can't see much or far. It seems to me like only the edge, the narrow hemmed border of the glory that God wears. But in Jesus of Nazareth I do see that! And sometimes I touch it, and know! God of the scarred hands, and this meaningful world while it lasts! It isn't an easy view; but it gets me somewhere!

3. It gets me back to ourselves! It got Peter there. In geometry they used to tell us that three points determine a plane. You can see it's so, without any trouble. Two isn't enough. That's a line, and the plane could revolve. The third fixes it. Peter thinks that the plane on which you and I live our lives is set by the same pattern: God, and the world, and man. He suggests that the whole long, writhing, painful process of creation comes to its peak in the human soul! The soul that may well wish for death, over and over again; but can't die! It's a grand canvas, isn't it, on which to paint a life! And he follows it up right off with his question: "What manner of persons then ought ye to be?" When Jesus Christ turns those

eyes of His on me and starts speaking as He does to all the grandeur there is that's hidden away in my soul, I give up!

They want me to suppose that all this in the New Testament about a life that waits for me when I'm through is just wishful thinking, and one day I'll be dead and stay dead! And I say, if that's how it is, I've stolen a march on God,—He should have thought of it—of this notion men have had since they were men—until Jesus came and turned it into a shout and a song! I'd be ashamed if I were He and hadn't: it's too obviously the answer to all the riddles He has spun! "In my Father's house are many mansions:" then to walk out into them by way of a cross, and beckon to us from beyond, smiling at what Death had done to Him, the print of the nails and the spear! If that isn't God's idea, then God missed something vast, and I've got it; and I'll fling it ahead of me, as Black Douglas flung the heart of Robert Bruce into the middle of the battle and drew his sword, and cried, "On brave heart! I follow!" I've looked into a face that won't let me do less! A face that makes me feel strangely alone, and "Somehow big," as one of our minor poets has it; "with no one else in the world but God and me talking it over, talking the whole thing over: Creation and life and death and the end of things and all the new beginnings!"

Let us pray. Open our eyes, O God, that we may see as Thou wouldst have us see, and not be blind; and grant us through all this changing pattern of the years to live our lives with Thee down the ways of Thy good and changeless will in Christ Jesus. Amen.

Trinity Nineteen.

THEME: *Hidden Possibilities.*

JOSEPH R. SWAIN, D. D.

TEXT: "... Thou art Simon, but thou shalt be Peter, a rock." John 1:42.

HYMNS: "Jesus, Lover of my Soul"—*Aberystwyth*. 77, 77. D.

"I need Thee, Precious Jesus"—*St. Christopher*. 76, 76. D.

All the remarkable developments of science are due to the faith of ingenious and persistent men and women in the hidden possibilities of nature. Jesus had that sort of faith in people. He had no illusions about them. He saw their possibilities. His faith worked. It made an honest man of Zaccheus, a clean woman of Mary Magdalene, an effective teacher of the lunatic of Gadara.

All of these human possibilities were in Jesus' heart when he said to Andrew's brother upon their introduction: "Thou art Simon, but thou shalt be Peter, a rock." "Thou art Simon"—a plain fisherman, human, all too human, "but thou shalt be Peter," eloquent, brave, loyal, loving.

A Peter in every Simon.

There is a better you in you, and a better me in me. There are hidden possibilities for growth in every one of us. Two crack swimmers were sure winners in almost any race. Hence the coach entered one or the other of them in each event in the swimming meets against other schools.

Watching them closely, he concluded that neither was really doing his best, the competition from outside was not keen enough. Without warning one day, he told them both to swim the fifty and one hundred yard dashes. Now they were pitted not only against swimmers from rival teams, but against each other. In the very first race they both broke the college record. Few of us know what possibilities for better health lie in simpler living or stricter physical discipline. Why not try them out?

We have hidden intellectual possibilities also. Psychologists say that our mental powers are at their height, and may be kept growing, all the way from twenty to seventy. Modern educators report that most folks have never approached their limit of learning new facts, habits, and attitudes. When a lazy student started to defend himself, Dr. Edgar Fauver at Wesleyan used to fire back: "Boy, don't try to tell me how many brains you've got. I know you've got more than you use; it's the portion you use that counts." Why not give your brain a stretch and see how it surprises you by growing?

Surely we have hidden possibilities of character. Too often when the character demands of Jesus are pressed upon us, we say: "It's too much for human nature." Then we just don't try to grow spiritually. Or perhaps we think we have arrived when really we are only bogged down in self-righteousness.

Augustine of Hippo began an unpromisingly, a proud, immoral, drunken, selfish, godless pagan. But he became one of the most able and loyal bishops and theologians of the Latin church and a lasting influence for good in our faith. We too may grow toward the stature of Christ.

There is a Peter in every Simon! But the old Simon hangs on to the growing Peter. Simon, the Galilean fisherman, did not become Peter the Christian Apostle by any instantaneous miracle. He grew gradually. The old Simon for years dogged the new Peter.

In my home church there was a man who joined the church during an evangelistic campaign. He started in upon the Christian way with great enthusiasm. He studied, attended all the services, taught in the school, became a church official, was of great help to the pastors, and a delight to the people. Returning after a dozen years, I asked for him. Some one said: "He doesn't come any more. His wife has left him. He's keeping a tavern." After all those years, the old Simon had won.

I recall going to see one of my pastors. He listened intently to my story. Then he said: "Son, the important thing isn't that you have failed. The important thing is that you ever wanted to try; that you have won many times; and that you're going back to try again. Remember that the Father's forgiveness is not once or twice or even seven times; but seventy times seven. You'll win yet if you keep at it."

That little word "yet" recalled a verse in one of the Psalms: "Why art thou cast down O my soul, and why art thou disquieted within me? Hope thou in God, for I shall YET praise Him who is the strength of my countenance and my God." A Negro pastor was reading from the Psalms. He came to that verse which goes: "He maketh my feet like hind's feet." He did not know that "hind, h-i-n-d" is an old Anglo-Saxon word for a

deer. He went back over the passage: "He maketh my feet like hind's feet." Then a brilliant idea struck him. "Hind's must be a misprint for 'hen's.'" His face beamed as he read again: "He maketh my feet like hen's feet" with three toes in front and one behind so's I can't backslide." That one toe behind is often the spirit of hope in that little word "yet." "I shall YET praise Him!" No matter how often we have failed God and Christ, let us keep bravely at it until the old Simon is licked and Peter born.

Simon plus Jesus makes Peter.

Recall for a moment the way in which Jesus handled the new Peter struggling for birth in the old Simon. First, Jesus had faith in Peter when he did not have faith in himself. Jesus warned Simon that he would betray Him, but he added: "When you have turned again, strengthen your brethren." He told Peter that beyond the present failure there was a new success coming. Second, Jesus gave Peter his companionship. They fished on the lake together, camped on its shore, climbed the peaks of Hermon. Peter was with Him when He taught and healed. Against Peter's will Jesus washed His disciples' feet. Even after the Master's arrest and Peter's denial, Jesus, unable to come to him, gave him a look of love. After the resurrection He said to the women at the tomb: "Go tell Peter." He never drove Peter away because of the failures of Simon. Third, Jesus gave Peter a job. In the very beginning He had said: "Follow me." And Simon entered the Master's leadership training class. He sent Peter out to teach, heal and cast out demons, first as one of the Twelve; later as one of the Seventy. He appointed Peter to strengthen the others after the shock of the crucifixion. After the resurrection He said: "Peter, do you love me? If so, feed my sheep and tend my lambs." Fourth, Jesus gave Peter an example. He did not say: "Do this, do that"; but watch me and follow.

And with what results? At last the old Simon let go, Jesus entered His disciple's life as comrade, captain, saviour. The new Peter was set free and flourished. There were no more denials, no more despondency. Peter became chief of the Twelve Apostles. The better you and the better me will be born when to our old selves we add Jesus in just those ways in which Simon took Him in to bring Peter to birth.

Have you lost faith in yourself? No matter, Jesus still believes in you. If you find it hard to understand just how that can be, try having faith in some other person who has lost faith in himself. Jesus believes we can live the life He has held before us. Let our answer be: "If you believe I can, somehow I will."

Seek the companionship of Christ. Perhaps you think that sounds pious and unreal. Think of it again then on the human level first. One of my close friends was Graham Baldwin, now a teacher at Phillips-Exeter Academy. For a time he was chaplain at the New Haven jail. One morning I burst rather rudely into Gray's room without knocking. It was very early, but he was up, dressed and holding a picture of a young woman in white in one hand, his New Testament in the other. Without the slightest embarrassment he said: "Come in, join us, mother and I always

begin the day with Jesus." His mother had been dead for years; but she was still a mighty power in his life. And so was the Man who shared not only words but life with him from the pages of the Gospels. A great teacher once said: "Religion is what we do with our solitude. If we are never solitary, we are never religious." Spending a little time each day with Jesus' story as set down in the Gospels will help mightily to make Him more real to us. Soon we shall find that it is not just a book, but a Person who speaks to us.

Jesus is still our example. He does not ask of us anything which He has not already given Himself. We are not blazing new trails. We are following a path over which He has already gone. Whatever those who would degrade human nature may say; the character and life of Jesus stand as eternal witness to what we may become. Man can be what Man has been!

It is Simon plus Jesus that creates Peter!

Once a violin was put up at auction. As the bidding started some one said: "Will it play?" The auctioneer drew the bow across the strings and an awful squawk resulted. Folks laughed and some one bid a dollar. With great labor it was raised to \$6.00. Meanwhile a little old man wriggled through the crowd, lifted the old fiddle tenderly, dusted it with his handkerchief, tuned it deftly, tightened the bow, and quietly began to play a familiar humoresque. No one needed to tell the crowd that he was a master artist. No one doubted when he said: "Ladies and gentlemen, this is a genuine Stradivarius. It was dirty, but as perfect as when it left Antonio. It can still release the souls of the great composers. Now bid what it is really worth." It sold for \$3,000. It was a perfect instrument, but the touch of a master was needed to reveal its beauty.

That is a parable of our human nature. We are made in the image of God. God has made our human nature capable of perfection. The touch of the Master will reveal it. For there is a Peter in every Simon of us. The old Simon does drag down the new Peter and discourage him. But God has planned that as Jesus grows within us the new Peter shall be triumphant.

SUNDAY SCHOOL LESSON

Loyalty to Christ.

LESSON: Mark 2:14-17. John 6:66-69. Phil. 3:7-11.

GOLDEN TEXT: "What things were gain to me, these have I counted loss for Christ." Phil. 3:7.

DEVOTIONAL READING: Eph. 3:14-21.

INTER. & SR. TOPIC: Placing Ourselves at Christ's Command.

Y. P. & ADULTS: What Loyalty to Christ Means.

Call attention to Phil. 3:13. Here Paul opens the door of his heart and lets us see the secret workings of that spirit which drove him on to unprecedented success. "Brethren, I count not myself to have apprehended"—humility; "But this one thing I do"—concentration; "Forgetting those things which are before"—anticipation; "I press toward the mark"—work;—"For the prize of the high calling of God in Christ Jesus"—sub-

mission and loyalty to Jesus Christ. To King Agrippa he said, ". . . I was not disobedient unto the heavenly vision" (Acts 26:19)—Obedience.

In writing to the Philippians he was writing to a city full of old veterans in a province already famous for its military spirit, for the camp, and the battlefield. These, therefore, supply his imagery. He sees once more "the man of Macedonia" in full armor and exhorts his converts to put on the breastplate and helmet. These Philippians were his "fellow soldiers" who had "fought with him for the faith of the Gospel." (Phil. 1:27 and 2:25.) He cheers them by the good news that the grounds of his imprisonment are already known favorably through the whole camp of the Praetorium guard at Rome. (Phil. 1:13.)

They had public games and chariot races at Philippi, and these he uses to urge them to zeal in running for a heavenly crown. (Phil. 3:12-14.) They had Roman citizenship and were proud of it. He reminds them that Christ has made them citizens of the Heavenly Jerusalem, which is far better. (Phil. 3:20.)

EVENING SERMON

THEME: *Destiny of Faith.*

FRANCIS C. VIELE, D. D.

TEXT: Luke 18:8.

HYMNS: "Who trusts in God, a strong abode"—*Constance*. 87, 87. D.

"My Spirit on Thy care"—*St. Michael*. S. M.

This is an old question, but it has lost none of its meaning with the passing of years. While an affirmative answer is not found in the records of that day, we know by the work of the disciples that they believe in the ultimate success of their mission. The success that followed is one of the miraculous incidents of all time. Divine blessing was incentive enough to insure their faithfulness in the performance of their most arduous duties.

With whole-hearted devotion to the memory of their immortal leader, the Apostles believed in the message they delivered to the world. Their confidence in all that Jesus had meant to them as a teacher was one of the great secrets of their labors. And to this faith in Christ may be added their consciousness of the directing authority of the Holy Spirit which inspired them on all occasions to convince their hearers "that they had been with Jesus." Their example of fidelity to the cause of righteousness continues to be the perennial source of present day faithfulness.

The average experiences of our faith in the prevailing authority of things divine should enable us to detect the most obscure evidences of a gracious providence. The Lord does not always draw conspicuously near to us in many of life's common tasks. It is at such times that we are expected to be on our guard against the possibility of placing too much emphasis on the importance of material success. The conservation of faith in God and the fulfillment of His promises in the life work of Christ has nothing to do with our temporal prosperity. Neither does the preservation of our faith in God and the Christian way of life depend upon saving the higher

forms of modern civilization, but upon the work that is necessary to interest men in keeping in touch with the will of God.

In these days we need to keep in mind the question that Jesus asked in the presence of His disciples. We are living in an age that needs the judicious application of the virile ideals of Christian living. There is nothing to indicate that men are now lacking in the disposition to recognize the bare formalities of faith, and if this condition is allowed to continue indefinitely we will some day find ourselves hopelessly enmeshed in meaningless ritualistic repetitions.

If the Master were to return now to claim His own, the faith that He would find among men would not be in proportion to the opportunities with which His avowed friends have ever been blessed. The privileges for rendering vital service in the name of Christ were never so numerous as they are at the present time. We are too easily satisfied with both the type and amount of work being done. And this is likewise true of the work that is going on in the churches. If the activities that are now descriptive of church life were to be confined to the original objectives of Christian discipleship, we would witness the saving power of God in the immediate conversion of multitudes of people and mighty changes would be effected in the social and economic betterment of society everywhere. It is a vain undertaking to try to solve the problems incident to the current condition of our government in the absence of official recognition of God in our halls of legislation. To open our legislative assemblies with prayer does not meet the demands of the hour unless the devotional observance is heeded. Prayer in most political gatherings is a vain religious observance. The essential growth of the gospel appeal to men demands the exercise of faith, not only in the ability of God to answer our petitions, but the presence of a working faith in our own hearts that all that is sought "in the name that is above every name" will become examples of fulfillment in our lives. It is not alone what is asked, but the spirit in which it is requested that brings coveted results. The demonstration of the divine power in our lives depends upon our willingness to respond to the urgent call of duty.

The question we are now considering is momentous in all its bearings upon life. There is no phase of life that will not be affected by the answer to this query. It was not addressed to the disciples merely to arouse their curiosity, but to awaken their interest. It would have been possible for a plan of world-wide salvation to have been perfected that would not have necessitated the co-operative labors of men. But it would have ruined the dignity of human life, and would have meant the loss of all incentives for doing good, and virtuous living. It is true that there are people who believe that redemption embraces the whole meaning of salvation. But redemption and salvation are not synonymous. All men are unconditionally redeemed, but they are saved only by confessing their sins and acknowledging Christ as their atoning Lord and Master. This is one of the provisions of the gospel plan that is being neglected in these days. The refusal to express appreciation for the extraordinary achievements of this age is a betrayal of the powers that distinguish man from the other forms

of creation. When thinking of the distinctive features of this century we ought to say: "What hath God wrought." But the most enthusiastic testimonials in support of the belief that the divine hand can be seen in the progressive character of this age cannot take the place of a personal experience. And yet it is important to bear in mind the direct relationship between the higher forms of modern civilization and the religion of Jesus Christ. But it endangers the moral stability and stifles the sense of spiritual discernment to believe that the highly developed features of civic life can be maintained indefinitely without the sustaining influences of applied Christianity. Yet notwithstanding the historic examples of nations that have been ruined by the combined forces of material achievement, and making sports a major interest, men continue to make these things the ruling objectives of their lives. When such interests are made to contribute to the well-being of mankind, they are worthy of being included among the needs of life. But when millions believe that they represent the primary essential of their lives it is imperatively urgent for Christian people to enlarge their sphere of action and seek to make the church the attractive center of divine power.

The popular attitude toward sin is a condition that demands the exercise of wisdom and the zealous presentation of the incontrovertible fact that "Christ died for our sins according to the scriptures." It makes no difference what may be done to minimize the stark reality of sin, the results of defying the laws of God continue to enlarge the records of human suffering and death.

Christ used the question of the text to remind His disciples that as long as sin remained in the world it would be necessary for His followers to be vigilant in all their labors to insure an unbroken line of Christian accomplishments until He should come again.

Genuine examples of Christian faith and service ordinarily attract and seldom exert a repellant influence in the lives of irreligious men. Whatever exceptions may be noted tend to make prominent the general rule. Some members of Congress have been called the "yes men" of the administration, whose policy is to agree with every suggestion of partisan leadership. And there are "yes men" in the moral and religious spheres of life who will agree with every proposition that is intended to magnify life's spiritual values, but who are irresponsible and worthless as active representatives of anything pertaining to the practical side of life. Formal belief and mental assent will never complete the task for bringing this sin-ridden world back to God. Sin in the lives of men is abnormal. Man was not created to become a sinner, but be a worthy example of righteous living.

None of the modern advantages reach the heart of life's universal need. This thought needs to be treated with special emphasis in these days when people are so easily persuaded to believe in the superiority of everything that bears the stamp of modernistic authority. All who are so easily infatuated with everything that is classified as modern progress are not backward in declaring it an improved form of religion, and are not inclined to concede the importance of a Christian experience. And the evident loss

of this practical relation to Christ as the Saviour of men, is one of the ordinary observations of this age. All of which allows us to think of the church as having failed as the conservator of Christian faith.

Some people will use the choicest language imaginable with which to express their appreciation of Christ's life, but who question the practicability of His teachings. There are others who recognize Him only as an example for the inspiration of mankind. But these appraisals of Christ are lacking in everything relating to the divine significance of the gospel message and man's eternal destiny. The text is suggestive of something that reaches far beyond the confines of life's most impressive relationships. Christ had in mind the working faith of practical service and not merely the formal examples of tolerance and belief. "When the Son of man cometh, will he find faith on the earth?"

MIDWEEK SERMON

THEME: *God is Real.*

TEXT: Hebrews 11:6.

God unreal to many people, vague, undefined and undefinable. Do not get rid of God, relationship to God, by shelving question.

God In Nature: Many believe they are conscious of God and His works. See God in natural forces and elements. Psalm 104:14. "This is my Father's world."

God In The World: Believe God has purposes for men and women in this world; has been working out these purposes. Foolishness, thoughtlessness, evil ambitions, lustful desires, vile passions, delay purposes of God but do not stop or finally thwart them. Millions able to see clearly and to think soundly of great possibilities of mankind; believe God working in world. God has not deserted world but waits patiently for evil, headstrong human wills to destroy themselves.

God In The Soul: "Spirit may be defined as the capacity of persons to recognize, to appreciate, and to give themselves in service to values." Too often think of the spiritual in terms of church-going, quoting of Scripture, psalm-singing, pious phrases. Outcome of spiritual qualities rather than spiritual qualities themselves. Galatians 5:22-23.

Making God Real: See forces at work building up, constructive, making this a good earth, fruitful and beautiful—a garden of God.

Open hearts fully to truth, beauty, goodness discoverable in nature and in men. More we open our hearts to these values, more there is to come into our hearts. In opening hearts we discover the reality of God.

God gave Jesus Christ. All that men ever dreamed of God is revealed in Jesus Christ. We grope after God in dreams of truth, beauty, goodness, and find Him in Jesus, the way, the truth, and the life.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Why is Baptism Important? Matt. 3:13-17.

LUTHER LEAGUE: Y. P.—The Two Sons. Matt. 21:28-32.

WALTHER LEAGUE: October Topic—Work. 2. Purpose of Work.

OCTOBER, THIRD SUNDAY

CALL TO WORSHIP: "Ascribe unto Jehovah Glory and honor. Ascribe unto Jehovah the glory due unto His name: Bring an offering and come into His courts. Oh worship Jehovah in holy array." Ps. 91.

PSALM: 29.

PRELUDE: Au Convent—*Bordoni*.

ANTHEM: Come Unto Me—*Coerne*.

OFFERTORY: Prayer for Thanksgiving—*Kremser*.

POSTLUDE: Song of Vikings—*Fanning*.

OFFERTORY SENTENCE: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Matt, 22:21.

OFFERTORY PRAYER: We acknowledge our indebtedness to Thee, and we pray Thee especially to accept our love and gratitude for the love with which Thou hast blessed all mankind. Direct our various lives so that we may be worthy of this great and divine gift. Accept our offering today as evidence of our gratitude. Bless it to Thy use. Amen.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMONS

THEME: *Conversation at Midnight.*

J. ALEXANDER DAVIS

TEXT: Matt. 1:21.

HYMNS: "Faith of Our Fathers"—*St. Catherine*. 8 8 8 8 8 8.

"Strong Son of God"—*St. Crispin*. L. M.

Because of the dark uncertainty, and the human impossibility of comprehending all the factors in such a time, historians refer to periods like this as *midnight on the cosmic clock of human events*. Like thoughtless Cinderellas, we have accepted our blessings, not as gifts of God, but as from a fairy godmother; and have played and danced the night away; with the midnight hour beginning to strike, we begin to rush hither and thither, frantic lest our fine clothes and luxurious coaches turn to dust and pumpkins and mice before our very eyes.

It was midnight in the Roman Empire. Palestine was a subdued province in a world in which Rome was supreme. Sparks of revolt had again and again been fanned to flame, but the resistance of the Jewish people was beginning to subside. In that hour a man of Galilee, without political prestige, without any financial backing, began preaching and teaching and gathering a few faithful disciples unto Himself. A conversation took place between Him and His disciples, not at one time, but on two occasions.

I

He says to His disciples, "Have faith in God." The circumstances under which this was said are important. It is impossible to get all the details we want about many happenings in the life of Jesus. We sometimes have to bring together fragments from several places in the gospels to fill out an incident and bring it to life. Jesus and his disciples were hungry. As they walked down the dusty road, they saw a large fig-tree, which looked perfectly normal, and as it was the season for ripe figs, and wayfarers were welcome to eat from trees by the wayside, they went to the tree to relieve

their hunger. They were disappointed to find the tree barren and went on their way. When they returned the next day, they found that the tree had been cut down, the leaves were withered, and some of the branches were being burned. As Jesus and the disciples drew near, Jesus asked: "Why have you cut down the tree?" and the farmer replied: "Because it has never borne fruit." Then Jesus turned to His disciples and said: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Even now the axe lieth at the root of the trees." Their lives were barren, bringing forth no fruit. They were constantly afraid—afraid of Caesar, afraid of the procurator, afraid of the local politicians, afraid of the police. Their lives were ingrown. Their consolation was self-pity. They lived in the hope that God would send a Messiah on the clouds of heaven with hosts of angels to drive out the Roman conquerors and restore the land to its rightful owners. And when they gazed at Jesus with a pitiful, startled look, He said to them, "Have faith in God." These words in Greek do not mean merely "Believe in God." For to have faith in God implies that you have faith in His universe and in yourself, and that you are confident that God can accomplish His will in this universe through you and people like you.

Suppose, in the Europe of 1620, when the Pilgrim fathers sailed for the new world in the Mayflower—a Europe with all its national hatreds, its cultural jealousies, its class divisions, and its religious dogmas, a blueprint of the United States of 1941 could have been exhibited. Admitting its many faults, it still would have been pronounced an utterly impractical ideal for this world. Few men would have had the faith to believe it possible. Yet the Pilgrims, full of faith, settled Massachusetts, believing that a government could be set up that would rule without killing the souls of the people.

We need that kind of faith in our time, as the midnight gives way to the approaching dawn. We need the faith symbolized by the railroad engineer, who, though his headlight permits him to see with certainty only a few hundred feet up the track, knows the track is good and that it can be trusted. The Japanese people are experts at flower culture and arrangement. They even know how to dwarf trees from the forest by cutting the tap-root, so that the tree feeds only through the surface roots. How many people to-day are stunted spiritually, from feeding on the surface of life, and are afraid—afraid of death, afraid of unemployment, afraid of Hitler, afraid of Communism, afraid of our government, afraid of taxes, afraid of a crowd. If only we would discover that we have a tap-root, that has not been cut, but which we can sink deep into the very being of God, we would discover that we are one with Him, and that His resources are ours. "Have faith in God."

II

The disciples were muchly impressed by Jesus' simple but profound statement. The fearful look left their eyes, as they said to him, "Lord, teach us to pray." They had been drawn to Jesus because of the genuineness of His life. They had seen Him retire for prayer and return radiant and

refreshed. We remember how in the most trying hour of His life, when He was making the decision to submit to the cross or to try to escape, He knelt in Gethsemane. But in reality He was not alone. It was a conversation at midnight with His Heavenly Father. In agony, He said: "Let this cup pass from me, if it be Thy will." And God replied: "My grace is sufficient for thee." And Jesus arose, and surrendered Himself to the soldiers of the High Priest, ready to meet death with confidence, and to manifest a power that was to turn the tide of human affairs.

Many people are doubtful of the value of prayer. If that has been your idea, and if you have neglected prayer, let me refer you to Dr. Alexis Carrel. He says, "If you make a habit of sincere prayer, your life will be noticeably and profoundly altered. . . . Prayer is a force as real as gravity." He attributes many miraculous cures to prayer and says, "But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."

The offer of power is a most attractive thing. For one who has power can do what he wills. Every major conflict in history has been a struggle for power. The present world tragedy is due to men wanting enough money-power that they need ask favors of no one, and to nations wanting enough military-power to speak with such a voice of thunder that other nations will be afraid to reply. Power is the thing desired not alone by the great, but by the lowly. There is only one source of power which is able to establish human life on this planet on a permanently just basis and that power is the power of the God who made it, and there is but one way to make that power available, and that is through prayer. The power to rebuild a shattered world is with God. "Lord, teach us to pray."

III

In answer to their request, Jesus taught His disciples what we call the Lord's Prayer. For the third element of our conversation, I want to take the phrase from the Lord's Prayer that was the heart of His message, "When ye pray, say 'Thy Kingdom Come.' " Taken by itself these words might be thought to refer exclusively to a future kingdom, an experience beyond this earthly existence. But these words in the prayer are followed by other words that make their meaning absolutely clear. "Thy will be done on earth as it is in Heaven." The initial triumphs of the kingdom are to be on earth. The Kingdom of God is the rule of God. It is the ordering of human affairs in keeping with what is the true nature of God and man. If we would all acknowledge God's right to rule us, and if we would be guided by His spirit, we would all be healthy, happy, and profitably employed. The only kind of conversion that is worth having is to have your lives changed from living for yourself and your family's interests, to living to make God's will known to all, and God's power available to all. National emergency and international war may be because we have sinned, doing what was pleasing to ourselves, instead of asking what God wanted done.

I remember begging my father to take me on a trip to Cuba. He jokingly said: "I will take you when my ship comes in." I misunderstood him, for I thought he said we would go when the next ship came in. Has it not been the great dream of the American citizen, and has not his prayer been, "Let My Ship Come In," rather than, "Let Thy Kingdom Come." We would not have faith enough to believe that God had provided plenty in this world for every one, and that our fundamental purpose in life was to so organize life that provision would be made for all needs. Rather, we have gone on the assumption that this is the Devil's world, that he fixed it so that only a fraction could live decently, so life is a matter of every man for himself, and the devil take the hindmost.

What Jesus taught about the Kingdom was that whether we liked it or not, we are all one, and God is our Father. We are together on this planet and what helps one helps all, and what harms one harms all. We cannot sin against our fellow-man without sinning against ourselves, and when we deny men in any part of the earth, their rightful status as the children of God, and heirs to its physical resources, we are doing so at what will ultimately be a tremendous cost. The Kingdom is not a "beautiful ideal" if it would only work. It is the only way of life that will work. We have tried to evade its demands and all we get is a world where wars become increasingly more destructive. We would not obey God by permitting justice to all men, so now we find that it is difficult to get what we think to be justice for ourselves.

In this time of grave national emergency, a greater task than winning the war, is the task of building around the world the institutions that express the fundamental unity of all mankind. Man serves God in many different capacities, some in the seats of the mighty, some among the lowly. But as we think how we may serve, let us remember that in that other midnight hour, Jesus served the world best by going to a cross. He trusted the results to God, and with His resurrection came the first sign of a new dawn for humanity. Again, we are at the hour of midnight. I see no hope for the dawn of a new day unless those who wear the name of Christ, follow Him in the way of the Cross, living dangerously, refusing to tolerate the prejudices, the favoritisms, and the compromises of recent years, in the new world that is struggling to be born.

Trinity Twenty.

THEME: *Redeeming the Time.*

W. FRANKLIN HARKEY, D. D.

TEXT: "Redeeming the time, because the days are evil"—Eph. 5:16.

HYMNS: "Teach me, my God and King"—*St. Andrews. S. M.*

"May we Thy precepts, Lord Fulfil"—*Meribah. 888, 6. D.*

The singular thing about Paul's day is that it is strikingly like ours. The world has always faced evil times. From the days of Noah until now, each generation has had to face evil times. The most optimistic in our day will agree that "the days are evil."

Think for a moment of the era in which Paul lived. It was an age when most of the world was ruled over by a tyrant. Human life was cheap, and slavery was common. The powers of darkness seemed to envelop the world. Undaunted by the awful facts facing him he could write to the Romans, "for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."

It is also true that the forces of evil are aggressive. We have seen how assertive the powers of evil are in our age. Sin has a tendency to gain power and dominance over life. H. G. Wells has described our time as, "The Age of Frustration." Wherever there is frustration or discord there must be a source, a cause which baffles man in his outreach. The quest for God leads to struggle. In spite of evil times men continue to find peace and quietude.

Regaining Vision.

It is as though a father were teaching his child to walk, "Look therefore carefully how ye walk, not as unwise, but as wise." Out of the darkness of an age that had lost the vision of God comes the inspired record. "And Enoch walked with God." Apparently that was the most noteworthy thing of that generation. Whatever progress it made in the arts has been lost to us, but the fact that one man lived above the morality of that age is told. Over against the evil of this hour stands the Christian evangel. The time can be redeemed when men yield their hearts to Christ.

When Jesus was born, evil was rampant. Men sought to kill the young child, but God was expressing toward mankind, goodwill. We marvel at the serenity of Jesus. Over against the sin and evil which He faced was the mighty power of love. He went quietly on preaching, teaching, and healing. In the multiplicity of needs that are ours, none is so imperative as this call for the Christian way of life. As men walk with Jesus there follows the influence of holy living. Despair is absent from those who have caught His spirit.

Men and women who come to know Christ are never wholly frustrated. They look beyond the moment to the victory ahead. Christ died for the sins of men in an evil age. In the days that were evil He walked the earth as a perfect man. He gave mankind an ideal and an example. As bad as conditions are they are not hopeless as long as we can look to Jesus. Reinforcements through prayer and the fellowship of the Spirit are at the disposal of the humblest. Notwithstanding the fact that Paul's age was an evil one, yet he was able to preach "the unsearchable riches of Christ" to men.

Christians are called to be wise in their day. True wisdom comes from above. The demand for that type of wisdom is ever imperative. Men have come to know many things. They have searched everywhere, but wisdom has failed us because it lacked spiritual power. The forces of society have been impotent to bring us better men and women because these very forces that men have gloried in were influenced by divine power. To build a true life something more is needed than knowledge

and material things. We may feel that we have advanced far from many things which the fathers faced. But, in our advancement we have left some things that they considered vital. Nothing stands out more clearly than our lack of Christian character. Their emphasis upon prayer and the reading of the Bible has too often been neglected. How can we expect men to "redeem the time" unless these sources of power are used?

Time Presents Opportunity

What is time? The Psalmist cried, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." In view of that fact the prayer is timely, "So teach us to number our days that we may apply our hearts unto wisdom." The injunction of Paul is not dissimilar, "Buy up the opportunity." Time is given that we may build the soul. Time is redeemed for us when our purposes are purified. What are our purposes, our desires, and ambitions? All these have to do with the way we spend our time. If we can clarify these and turn our thoughts toward God we are redeeming the time. Time is bought up when we embrace the opportunity for loving service toward God and our fellowmen. Included in this dedication to Christ is our conduct as Christians. Life is more than living. Time to be of value must be lived in the fulness of Christian service. If our Lord can say of us, "I was sick, and ye visited me; I was in prison, and ye came unto me," then, our time has been well spent.

These are difficult times, and there are not a few who cry, "The days are evil." Yet, when we come to measure the days there are still many opportunities for the Christian to be helpful. The opportunity of following Christ is ours. There is always the danger that we fritter away our opportunities. Whether we face a New Year or a new day there is the insistent call to live and to live nobly. Spiritual needs are great. How to face new opportunities is always a question. The prayer of the old Breton sailors was wise, "Keep me, my God, for my boat is so small and Thy ocean is so wide." If we have confidence in the Great Pilot at the helm we can reach the safe harbor.

Heed the exhortation of the Psalmist, "In all thy ways acknowledge him, and he will direct thy paths." Men and women who have sheltered their lives behind these great affirmations will not be terrified even though the times may be evil. With them will abide the great essentials of life's conflict, hope, courage, and faith.

SUNDAY SCHOOL LESSON

Growth in Christ.

LESSON: Luke 2:40-52. Hebr. 5:11-14. II Peter 1:1-8.

GOLDEN TEXT: "Grow in grace and knowledge of our Lord and Saviour Jesus Christ." II Peter 3:18.

DEVOTIONAL READING: Eph. 4:11-16.

INTER. & SR. TOPIC: How We Grow as Christians.

Y. P. & ADULTS: The Necessity for Christian Growth.

The adult who is growing in grace is still learning, still achieving, still growing. A fallacy that adults are not capable of learning very much is now utterly exploded.

Note the formula for growth: diligence, faith, virtue, knowledge, self-control, patience, godliness, kindness, love.

Diligence means that the adult will make it his entire concern to reach spiritual maturity. He will strive for it day and night. One of the tragedies of our contemporary Christian life is the fact that so many of our Church people are spiritually anaemic,—babes in Christ.

Faith is not only illumination but character. Faith is to be used to supply the remaining element in Christian growth. A man or woman must sincerely believe that a bigger life is possible.

Virtue, as Peter uses it, means "resolution," "will-power," "stability." This is one of the fruits of faith. The man who sets out to achieve spiritual growth and maturity must have courage and conviction. There must be fine, strong steadiness of character.

Knowledge is a synonym for "intelligence." Faith must include the head as well as the heart. We are expected to use the minds God gave us. Inspiration is impossible without mental perspiration.

Self-control includes the control of body, mind, and spirit. It should not be necessary for good men and women to punish their bodies in order to reach spiritual maturity but they must discipline themselves.

Patience is primarily an achievement of the heart. It makes a person sympathetic, considerate and kind. If self-control and patience are found in an individual the result is a Christian who sees and knows his own faults, rather than the faults of others.

Godliness is a result of the effort to achieve spiritual maturity. The man or woman who has acquired the six preceding virtues has achieved Godliness. Brotherly kindness is a grace of the heart known only to those who love God. Love is the crown of Christian life. Paul gives the formula I Cor. 13. John emphasizes it, and helps men and women to see the possibility of Christian growth and to understand and use the laws governing it.

EVENING SERMON

THEME: *Sentinels On Either Side.*

HAROLD L. PROPPE.

TEXT: "... and he shall be like a tree." Psalm 1:3.

"The groves were God's first temples.
Ere man learned
To hew the shaft and lay the architrave
And spread the roof above them—ere he framed
The lofty vault to gather and roll back
The sound of anthems; in the darkling wood
Amidst the cool and silence, he knelt down
And offered to the Mightiest solemn thanks
And supplication."

—William Cullen Bryant.

Thus Bryant sang about the mood of worship cast upon the heart of the man who moves and kneels amid the groves of God.

Much of the charm of the most beautiful cities of the world consists in their wealth of trees. Think of Washington without a Massachusetts Avenue, or of Paris without a Champs Elysses, or of Berlin without an Unter der Linden. Yet these beautiful boulevards are what they are because of the trees that sentinel them on either side.

Did you know that there is a Hall of Fame for trees in America, just as there is a Hall of Fame for men, and different municipalities have been called upon to nominate trees for a place in it, and to give reasons why these particular trees have been so selected.

1. There is the **ELM** in Washington Park, Chicago, planted by General Grant in 1879.

2. There is the **HILGARD CHESTNUT** tree in front of the Agricultural Hall on the Campus of the University of California at Berkeley. It was planted in 1835.

3. There is the **JOSEPH HOOKER OAK** at Chico, California, which has a single limb 102 feet in length, and a circumference of 28 feet, 4 inches. General Sherman, looking at it, said it would shade at noon an army of 7000 men.

4. There is the **NATURALIZATION TREE** in Kentucky, under whose branches, at Camp Zachary Taylor, during the world-war, thousands of aliens took the oath of allegiance to America, and thus helped to make this tree the symbol of the American spirit. On a single day 925 of these new Americans gave their first salute to the American flag.

5. There is the **OLD OAK** in the Friends Grave-yard at Salem, N. J., over 300 years old, and under which soldiers of Washington's army drilled in the days of the Revolution.

6. There is the **RUSSO-AMERICAN OAK** that stands on the grounds of the White House at Washington. It grew from an acorn brought from Russia and taken from a tree that stands today at Leningrad. But that tree in Leningrad also grew from an acorn produced by a tree growing today at the tomb of Washington at Mount Vernon. The Mount Vernon acorn was sent to the Czar of Russia by Senator Charles Sumner of Massachusetts, and was planted by the Czar himself on the grounds of the Imperial Palace as a symbol of Russo-American friendship.

7. There is the **TREATY OAK**, planted by Washington on Connecticut Avenue in the city of Washington, and given its place in the Hall of Fame for trees because of important treaties made under its branches with the Indians 150 years ago.

8. There is the **LAFAYETTE TREE** on the battlefield of the Brandywine, under which Lafayette, after being wounded, was given first aid.

9. There is the **WESLEY OAK** on St. Simon's Island off the coast of Georgia, sacred to the followers of Methodism, for under it both the Wesleys, John and Charles, preached in the long ago with British soldiers forming their congregations.

10. And there is the **OLD GENERAL SHERMAN SEQUOIA** in

Sequoia National Park. It is said to be the oldest tree now living, probably 5000 years old. It has a diameter of $36\frac{1}{2}$ feet and a height of 280 feet.

It has been my privilege to travel amid the Redwoods of Humboldt County, California. It was one of the rarest experiences of my life. I had previously seen the big trees of the Mariposa and Felton Groves, but as I drove mile after mile over the Redwood Highway, near enough to touch some tall giant of the forest, I felt the nearness of eternity amid the groves of God.

Dr. W. L. Jepson in his "Silva of California" has said "California might have spared her gold mines, but not the resources of the redwood belt."

Four things about the big trees themselves:

1. Those big trees of California are OLD. When Moses was floating in the bulrushes they were saplings growing in what is now known as California. When Christ was born the old General Sherman tree was a tall giant, at least 1500 years old.

2. They are beautiful (Answers of children about "leaves coming out on trees.")

3. They are enduring. (Slow to decay, and almost impossible to burn.)

4. They are dependent on one another. There is no tap root. Their roots support one another. They stand because they stand together.

Trees and Civilization.

I. Literature: Virgil's tomb overlooks the Gulf of Naples, and here, according to tradition, on these wooded slopes, he wrote his immortal poems. Under the trees along the flowing Avon, Shakespeare wrote his great plays. Longfellow, under his "beloved elms" at Cambridge wrote poems, no less immortal. Of course everybody recalls Joyce Kilmer's poem, "Trees."

II. Philosophy: under the trees Socrates and Plato held discussions.

III. Romance: lovers under the trees.

IV. Health: doctors say that the presence of trees in crowded cities actually reduces the death rate among children.

V. History: great Generals of Carthage, Greece and Rome pitched their tents under trees. Trees of Remembrance have been planted in many cities to commemorate the part our boys had in the World-war.

VI. Religion: the Bible is full of teaching about trees. Cedars of Lebanon, Figs of Bethany, Oaks of Mamre, Olives of Gethsemane, Palms and Sycamores of Jericho, Pomegranates of Cana.

We start in Genesis with the Tree of Life and end in the final chapter of the Book of Revelation with the Tree of Life. The Bible intertwines its teaching about—Trees and sin. Gen. 3. Trees and goodness. Psalm 1. Trees and judgment. Matt. 3:10. Trees and the Messiahship of Jesus. Matt. 21:8. Trees and the atonement of Jesus—Gethsemane.

MIDWEEK SERMON

THEME: *God is Good.***TEXT:** II Corinthians 4:4.

Men blinded mentally by the god of this world. Men materialistic in their thinking, grasping after things of this world, not really worshipping God and Father of Jesus Christ, worshipping Mammon and Bacchus and Venus. Twisted consciences, warped minds were actually insensible to the truth and guidance in "the glorious gospel."

The Glorious Gospel: An interesting and powerful commentary on reaction in human nature and conduct. "None so blind as those who will not see." Caused by forces allowed to dominate the thinking. Some people walk in fear of they know not what. Romans 8:15. II Timothy 1:7. Based own conquest of fear on content of gospel of Christ.

Joy in Believing: Romans 15:13. Many live in world very small, small minds, petty ambitions, low standards. If believe in God, see world as God's world; see men and women as children of God; know selves as being in the hand of God; all God's purposes good. Man who believes has vision and courage; finds joy and peace and hope; strives to bring similar joy and peace and hope into other lives.

The World And The Goodness Of God: Know disaster and distress come into lives of men and women. Never a week passes but to someone comes message: Matthew 23:38. Real question, do we possess power to lift us above happenings, to enable us to keep balance? Impossible not to believe in God, and must believe in goodness. Jesus knew all facts of life fully. Continued preaching Fatherhood and goodness of God. We question goodness of God because of fears; anxiety blinds. Conscience troubles us. Need to go back to God, to sit at feet of Jesus. Need to go out with conviction of goodness and love of God. The gospel is never complete until we strive to live it in our daily lives.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—High Points in Church History. Acts 15:1-21.

LUTHER LEAGUE: Y. P.—The Husbandman. Matt. 21:33-46.

WALTHER LEAGUE: October Topic—Work. 3. Work That Ennobles.

OCTOBER, FOURTH SUNDAY

CALL TO WORSHIP: "Oh come let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with Thanksgiving." Psalm 95.

PSALM: 33.

PRELUDE: Prelude—*Merkel*.

ANTHEM: O Worship the King—*Maunder*.

OFFERTORY: Meditation—*Lang*.

POSTLUDE: Offertoire—*Grey*.

OFFERTORY SENTENCE: "He hath not dealt so with any nation; and as for his ordinances, they have not known them. Praise ye Jehovah." Psalm 147:20.

OFFERTORY PRAYER: We come to Thee in need of Thy guidance, Thy love, and Thy protection. We dedicate to Thee and Thy service this offering of our love, and pray Thee to use it in the work for Thy Kingdom on earth. Amen.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMONS

THEME: *Our Faith Tremendous.*

ERVIN C. TIPTON.

TEXT: "Neither is there salvation in any other; for there is none other name under heaven given unto men, whereby we must be saved." Acts 4:12.

HYMNS: "Jesus, my Truth, my Way"—*Lyte. S. M.*

"My Saviour on Thy care"—*St. Michael. S. M.*

In his new book, "The Rediscovery of Man," Henry C. Link, author of "The Return to Religion," says that in September of 1936 a great tragedy occurred at Harvard University. "A tragedy far more profound than the World War."

After two weeks of learned papers and discussions, the net conclusion was: that while the physical sciences had given man a miraculous control over his physical environment, they had added practically nothing to his control of his personality and social behaviour. Though men were destined by medicine and sanitation to longer life, the frequency of mental illness was growing at an alarming rate. Individuals are more at war with themselves, nations are more liable to internal strife and the world was farther from international peace than ever before. Three hundred years of science and education, of emancipation from religion and to what end? To the end that the true values of personality and character have been almost completely buried; that an educational system has become the most elaborate plan ever devised for obscuring the obvious homely facts of life; to the end that we have created a complex system of ideas which, instead of helping mankind, threatens like a parasitic growth, to kill the very civilization which has produced it.

Then, in the last chapter, "The Supreme Personality," he points out that Jesus was the Supreme Personality, and that personality and character are the most important things in life. Remember the account in Scripture when Peter and John healed the impotent man at the gates of the Temple?

"By what power, or by what name, have ye done this?" (healed this

impotent man) Peter, filled with the spirit of God, got up and said, "Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, even by Him doth this man stand here before you whole . . . neither is there salvation in any other; for there is none other name under heaven, given unto men, whereby we must be saved." And you will also remember that Jesus Himself said, "I am the resurrection and the life."

The birth of Jesus Christ declared the fullness of the divine intention toward the earth, and the verse, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should have everlasting life," is good news to those who believe in the ultimate fulfilment of the divine intention for mankind, which is the redemption of the world through the name of Jesus. Because He lived, our faith lives, and speaking of that faith, Mr. W. J. Cameron, of the Ford Sunday Evening Hours, says, "Illusions die, but faith lives on. Take your list of the darkest things there are and at the head of it write this:—the watchers on the ramparts of destiny hold an informed and imperishable faith that this vast experiment with humanity on the earth shall be triumphantly justified—put that at the head of your list, and beneath it write whatever you please . . . vapors veil our vision and vex our souls,—but something is dissolving them, something is shining through. That something is the gospel of Jesus."

Jesus Christ is the only name whereby society, the social order and the individual are to be saved. Jesus is the only indispensable man.

When Munkacsy's "Christ Before Pilate" was on exhibition a few years ago in Hamilton, Ontario, a sailor from one of the lake boats accosted the woman who was in attendance at the door with the blunt question, "Is Christ here? How much to see Christ?"

When he was told the admission fee, he growled out, "Well, I suppose I'll have to pay it," and putting down a piece of silver, he swaggered into the room. He sat down in front of the great picture and studied it for a moment or two, and presently off came his hat. He gazed upon it a little longer and then, leaning down, he picked up the descriptive catalogue which he had dropped when he took his seat. He read it over and studied the painting anew, and dropped his face in his hands at intervals. Thus he remained for a full hour. When he came out there were tears in his eyes, and suppressed sobs in his voice as he said,

"Madam, I came here to see Christ because my mother asked me to. I am a rough man, sailing on the lakes, and before I went on this cruise my mother wanted me to see this picture, and I came to please her. I never believed in any such thing, but the man who could paint such a picture, he must have believed it. There is something in it that makes me believe it too."

That was the saving power of Christ entering into the soul of the individual. That is the faith and belief of all Christendom.

"This is our faith tremendous,
Our wild hope, who shall scorn,
That in the name of Jesus
The world shall be reborn."

"For there is none other name under heaven, given unto men, whereby we must be saved."

There are two kinds of individual salvation. God saves before we sin and He saves us when we sin. His salvation saves both the Saint and the sinner. It keeps the Saint in the Way, and brings the sinner back to the Way when he goes astray. It saves the just and the unjust.

When Gypsy Smith was holding a testimony meeting once, a man got up and said, "I have been a drunkard for twenty years, and God has saved me." Another said, "I have been a coiner of counterfeit money and He saved me." Then Gypsy Smith got up and said, "Men, listen, God has done wonders for you, but don't forget He did more for this gypsy boy than for all of you put together. He saved me before I got where you men did." "For there is none other name under heaven, given unto men, whereby we must be saved."

But individual salvation is not all of the Divine intention for the world; there is also the salvation of society and the world order to be accomplished. Society can be saved only through the efforts of saved individuals. The gospel of Jesus Christ permeating every individual must also permeate society and the world order.

Dean Emeritus Albert C. Knudson of Boston School of Theology told of an experience he had on a recent trip to Italy. He said that about seven miles south of Rome, there is an almost extinct volcano. In the center of the crater is a boiling mass of volcanic mud only about 15 feet across and having a temperature of about 400 degrees. There is very little smoke to be seen. But if one takes a small bundle of twigs and lights them and holds them near the boiling mass in the crater, the smoke is doubled and tripled and spreads all over the crater until the whole thing seems to be revived. So the saving power of Christ must not only enter the soul of the individual and save him from his sins, it must also enter the affairs of nations and international affairs of the world and save the world from ignorance, crime, economic injustice, mass exploitation, race hatred, and war. And toward this end we work, for:

"This is our faith tremendous,
Our wild hope, who shall scorn,
That in the name of Jesus
The world shall be reborn."

"For there is none other name (no existing isms) under heaven given unto men, whereby we must be saved."

"I am the Way, the Truth and the Life, and no man cometh unto the Father but by me."

Trinity Twenty-One

THEME: *Evening in Philippi.*

CHARLES HADDON NABERS, D. D.

TEXT: Acts 16:30-31.

HYMNS: "Through Good Report and Evil, Lord"—*Hanford*. 888, 4.
 "Jesus Still Lead On"—*Seelenbrautigam*. 55, 88, 55.

I am eager for each of you to feel perfectly at home in the Greek city of Philippi, for we are going there on a night when marvellous things happen between midnight and morning.

Philippi lies in Macedonia, above the coastal town to which Paul wrote two important epistles. Philippi was named for Philip of Macedon, father of Alexander the Great. When he marched his clumsy, but effective phalanges into the small town, named Crenides, for the many springs or fountains in the vicinity, he renamed it for himself and worked its neighboring gold mines so extensively that three things happened: first, the town became a city; second, a thousand talents of gold were mined annually; and third, enough of the precious yellow metal was secured to place the currency of Europe on a gold basis.

But the event occurring in this city that makes it important to the student of Christianity is something far different. Paul saw, in the year 50 A.D., a vision of a man of Macedonia, saying: "Come over and help us," he journeyed to Philippi, and here was preached not only the first Christian sermon in Europe, but the first Christians to accept the Gospel were residents of Philippi.

Philippi is no more. After its few brief bids for fame, it sank into obscurity and death. Today its site has nothing other than ruins of a few houses and an amphitheater which stood there in Roman days.

But when Paul reached the city, assuredly believing that the Lord had drawn him thither, he preached the Gospel with all his strength and skill, and that message was carried to prepared hearts by the Spirit of God, and Lydia, seller of purple from the city of Thyatira who was among the group which gathered on the river-front for prayer on the Sabbath, was converted, and invited Paul and Silas to be her guests during their sojourn in the city.

The group was on its way to the place of prayer another day, when a poor afflicted girl, being exploited by greedy and unscrupulous men who used her affliction to make much gain, saw them, and cried out: "These men are the servants of the Most High God, which show us the way of salvation."

Paul cured the poor girl. When the girl was cured, she could not be used as a source of wealth to the exploiters, and they grew angry, caught Paul and Silas in the market place and drew them before the rulers, crying before the magistrates, "These men, being Jews, do exceedingly trouble the city, and teach customs which are not lawful for us to receive, neither to observe, being Romans."

What happened? Well, a tax-payer has his business hurt by some

foreigner who has blown in from somewhere, an obnoxious Jew, and we must protect our own folks. Beat the fellow up, throw him into prison, and teach him a lesson. Our citizens must be protected in their business; and we shall teach all crusaders for religions the Emperor has not approved, to give this city a wide berth in the future.

The incident was closed. The magistrate went to supper, talked over the affairs of the day with his family, told them how he had protected the city from outsiders, made business his friend, and then took them to a theater where they could have a happy evening watching gladiatorial games.

The exploiters of the cured girl began to look about for another person they could use selfishly and sinfully, slipped a nice present into the hands of the magistrate which more than paid for the evening's show, and he felt that he had made his contribution to the safety of the city, and was entitled to a few resolutions of thanks from the Chamber of Commerce for working for the good of Philippi. The jailor, ordered to keep the men safe, had a duty to perform and he did it, by thrusting them into the inner prison, and went to bed, knowing that two more men would require breakfast in the morning, and these names would be on the monthly bill to Rome whether they got breakfast or not.

By eleven o'clock everything was quiet. There wasn't anything to lose any sleep about, and nobody expected to lose any sleep. "All is quiet; the city sleeps." So went life from eleven at night until midnight.

At midnight there was a prayer meeting. Strange time for a prayer meeting—midnight! It was held in jail—strange place for a prayer meeting! It was a service of song and praise—strange sort of a service to be held by men who had been badly beaten and sorely kicked about earlier in the evening, and whose feet were made fast in the stocks! It wasn't a quiet prayer meeting. Paul and Silas didn't pray under the breath. They shouted forth prayer and praise, and the prisoners all heard them.

Most prayer meetings end quietly with a benediction; this one closed with a mighty earthquake. Not unusual for folks to pray when there is an earthquake—we probably find more praying then than at any other time—but here the thing is reversed. Instead of the modern manner of praying to get rid of an earthquake, these men prayed and brought on an earthquake. "The foundations of the prison were shaken; all the doors were open, and every prisoner's bond was loose."

When the jailer burst out into the wreckage of a perfectly good Roman prison, he drew forth his sword to commit suicide for his life was forfeit, should a single prisoner escape.

But they were all present. When the roll was called among the splintered timber and the dislocated stones, in the midst of piles of débris and rubbish, strange as it may seem, the words of Paul were proven true: "Do thyself no harm; for we are all here!"

The jailor, facing something bigger and deeper and higher than he had ever before encountered, came trembling, and fell down—think of it! A

Roman jailor falling prostrate before a despised Jewish prisoner! He brought them out and said, "Sirs, what must I do to be saved?"

Paul and Silas had the answer ready. "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

He took the remedy, and applied it immediately. Paul preached the word to the household of the jailor. The jailor washed with healing and soothing ointment the wounds inflicted earlier in the evening, and he and his household were baptized, straightway.

Well, nineteen hundred years have almost passed since this story of an evening in a Macedonian city became an incident in Christian history. The city itself has disappeared, and its name is kept alive only in Christian literature.

But the question asked by the troubled man that night is a question which every man faces in any day of trouble, "Sirs, what must I do to be saved?"

It is the question of age when most of the years have been squandered foolishly, when most of the talents have been wasted extravagantly and when most of the energy has been spent on things of self, if not on things of Satan.

It is the question of the bad man who wants to be good; of the good man who wants to be his best; of the weak man to get strength; of the indifferent man to get zeal. "What must I do to be saved?" It is a personal question, and no man can crib an answer from his neighbor's examination paper. The answer is as real and as eternal as is the question: "Believe on the Lord Jesus Christ, and thou shalt be saved."

To save it from destruction and chaos, the world needs faith! faith! faith! When a national leader speaks words that sound good and reassuring, we listen, and then out of disillusionment, we sadly say to each other, "We cannot believe him. You can't pin your faith on anything he says." And it is true.

But I know One Whom you *can* believe. I know One Whose promises have *always* proved true, promises of salvation from sin, promises of peace with God the Father, and with our fellows, promises of power in place of weakness, promises of that which eye has not seen, nor ear heard. He gives salvation from death and from sin and from self and from weakness and from all other things that pull downward. He gives salvation for life, that ye may have it abundantly, freely, eternally, richly, conqueringly, for Him and with Him.

SUNDAY SCHOOL LESSON

Steps Toward Solution of the Alcohol Problem.

LESSON: Eccl. 10:17. Amos 5:21-24. Romans 14:19-21. II Cor. 6:17. I Peter 4:1-5.

GOLDEN TEXT: "Let justice roll down as waters, and righteousness as a mighty stream." Amos 5:24.

DEVOTIONAL READING: Isaiah 1:16-20.

INTER. & SR. TOPIC: Ways of Tackling the Alcohol Problem.

Y. P. & ADULTS: Steps toward the Solution of the Alcohol Problem.

One of the most vital steps toward the solution of the alcohol problem lies in education,—persistent, skillful, scientific, widespread education. People must be taught what alcohol does.

1. It makes one drunk. When a man is drunk his emotions are out of control. Alcohol has thrown out of gear certain restraints which ordinarily establish conventional behavior. The man who is drunk makes a fool of himself. As drunkenness proceeds, inhibition is lowered. The fore-brain is affected most of all. This part of the brain is the seat of our finer discriminations. From it are directed those activities which are among the later achievements in the long evolutionary process. Intellectual and moral standards are governed in this delicate and precious part of the human anatomy.

2. Alcohol seems to provide an escape from the problems of life. They no longer seem to exist or else are seen through a rosy glow. When people discover that this can be done and they have no reason for not doing it, or no self-control against its allurements, they are in danger of becoming alcoholics. They may not become so as long as all goes well, but when life brings a crisis, when they meet a situation which is too much for them, the memory of how alcohol gave them at least a temporary escape rises up and tempts them. We need to teach people that while, on occasion, some form of escape is necessary and advisable, there are other avenues of escape. One of the chief of these avenues is religion.

Spread the truth about alcohol. Promote a sane and wholesome living as a basis of counter-attack upon alcohol. We can help solve the problem in building well-organized characters. We can bring people to understand how a deep and genuine personal religion—faith in Christ and devotion to Him, is one of the best safeguards against alcoholism. We must keep up a continuous struggle to restrict and discourage the sale of alcoholics. It is contrary to the best public policy to encourage people to create an appetite and market for alcohol. False and seductive advertising and the association of alcohol with other alluring and often perfectly proper elements in social life is contrary to the welfare of a community and must be steadily and intelligently opposed.

EVENING SERMON

THEME: *The Good Old Days.*

ALVIN E. MAGARY, D. D.

TEXT: Eccl. 1:9-10.

HYMNS: "Thou art the Way; to Thee alone"—*St. James. C. M.*

"Lord, to whom except to Thee"—*St. Bees. 77, 77.*

Most of us would agree with the man who wrote, "We have fallen on evil times and the world has grown very wicked. Governments are corrupt and even children are no longer respectful to their parents." I'm not going to ask you to write to that man and tell him you agree with him, because he's dead. He died about five thousand years ago and his

manuscript, written on a clay tablet, is in a museum in what used to be Constantinople. One can imagine this old fellow stroking his whiskers and holding forth on the good old days when politicians were all immaculate and children all polite.

The wisest of words were said by a preacher at a Roman Catholic Cathedral. "We are living," he said, "in one of those interludes of history that come upon us every few hundred years. It is a time between times."

I like that because it takes a long view. These are not the words of a man in a hurry. Much of the trouble from which we suffer is due to jerry-building, to the feverish hurrying up of social processes. A want of patience is the sign of a want of wisdom. Faith is never in a hurry and men who can wait do not resort to violence.

But, we ask, has there ever been a time of war like this? The Thirty Years War, in the 17th century, left behind it the most appalling exhibit of the consequences of war in history. Nations were ruined. There was no security for rich or poor. Whole districts were converted into rubbish heaps. In Bohemia, alone, where Nazi soldiers patrol the streets to-day, 25,000 towns and villages were destroyed. The moral effects were equal to the material. Hate, lawlessness, recklessness and mad extravagance were everywhere. Terror drove people into the bitterest intolerance. Fantastic superstitions took possession of the minds of millions. It is said that, in Wurzburg alone, 9,000 people were burned at the stake for witchcraft in two years. (All the people ever put to death for witchcraft in this country would not amount to more than thirty. In Europe tens of thousands were burned. When you hear people talk about New England witch hangings, tell them that.)

Think of the good old times when the struggle was going on in England between the Puritans and the Royalists, or the good old times when Napoleon was bestriding Europe like a Colossus, filling the fields with the blood of those who chose to defend their liberties.

The world is in a bad way now. But the world has been in a bad way many times before now. And if history teaches us anything, it teaches us that man has illimitable powers of recuperation. Great disasters come, and it may seem that all is at an end; but the darkness passes, better times come again, the insanity of war exhausts itself, and nations chastened with the sufferings they have brought upon themselves, set about the building of a better way of life.

Lincoln's words, in his first inaugural, have always been true, "You cannot fight always"; he said, "and when, after much loss on both sides, and no gain on either, you cease fighting, the identical old questions as to terms of intercourse are again upon you." That is a commentary on the madness of men; but it is also an assurance that the madness of men cannot go on forever. The bad leaders at last destroy themselves or exhaust their power, sanity returns, and men build up again what has been destroyed and—here is the point—*build it better*.

It was just 195 years ago that Charles's tired and famished little army came back to Culloden and early next day the battle with Cumberland's

troops was fought, and lost. And afterward the glens were swept, and men were ruined, and hopes that had been cherished came to nothing. But Scotland did not die. Out of those mad times there came an age of reason, when Scotsmen turned from the clay—more to the book, from the battlefield to the university, and the courage and hardihood that Scotland had bred into her sons were turned to the uses of peace and progress. Men can't fight forever!

The good old times? Well, listen to this, written some 2500 years ago. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old."

That looks back to the times when the people of Israel were in bondage in Egypt, as many a nation is in bondage today, and when the great leader, Moses, led them into freedom. But, they said, there was more than a human leader in those events which gave liberty to an enslaved people; there was the intervening providence of God.

Jews all over the world celebrate the freeing of the people more than thirty centuries ago. They strengthen themselves in courage and faith, not by mourning the good old days which have departed, but by recalling that out of the bad old days, worse days than the present, they were led to liberty and the *promised land*.

History repeats itself. As the writer of Ecclesiastes says, "The thing that hath been is that which shall be. Is there anything whereof it may be said, Behold, this is new? It hath already been of old in the time which was before us."

That is one of the comforts that come from reading history, and particularly from reading the Bible. We learn that the trials we undergo are nothing new and that men and women before our time have borne them and conquered them. We learn to take long views and to be patient. We learn the lesson the impatient prophet, Habakkuk, had learned when he said, "I will take my stand upon the watch tower. For the vision is yet for an appointed time. It shall speak and not lie, and though it tarry, wait for it, for it will surely come."

"We have heard with our ears, O God, the things thou didst in the times of old." In Charles Reade's great novel, "The Cloister and the Hearth," the hero picks up as a companion a soldier, a cheerful fellow, whose courage is inexhaustible and who laughs at trouble and says, "The devil is dead." We are not saying that today. The devil seems very much alive. But there are multitudes of people who seem to think that God is dead. Edna St. Vincent Millay says, "Man has never been the same since God died." Only a poet who believed that would write, as she has done, an "Epitaph for the Race of Men." Cheer up, Lady, it's bad, we know, but it's not so bad as all that.

"The time is out of joint," cries Hamlet, "O cursed spite that ever I was born to set it right." All right—the time is out of joint. We agree with all the sermons in which we are told that this is a terrible time; but let us remember that Jesus said, "Stop worrying! Sufficient unto the day is the evil thereof." Those were bad times in which he went up and down the country preaching the "good news," bad times in which he

said, "The Kingdom of heaven is at hand"; "Lift up your eyes, for the field is ready unto the harvest," and in which he undertook to teach men how to live in peace in the midst of an "untoward generation."

"Where sin abounded," said Paul, "grace did much more abound." That's the word of a man who took long views. "I reckon," he said, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." That's the utterance of a faith that rests on the experience of mankind. To speak lightly of the perils and sufferings of this time would be optimistic folly; but it is no less folly to forget that every great advance in history has been preceded by times in which only they whose faith was steadfast could walk with confidence and look forward with hope.

MIDWEEK SERMON

THEME: *The Forgiveness of Sins.*

TEXT: Acts 13:38-39.

The pivotal doctrine of Christianity, the forgiveness of sins through Jesus Christ.

The Sense Of The Need Of Forgiveness: Found in the hearts of all. The things we hide: Adam and Eve. Not that it is present to the point of confessing guilt and need. A realization that there has been wrongdoing, and life that much the poorer. When God is brought in, sin becomes "exceeding sinful." Jesus and the Lost: Sheep; Coin; Boy: Luke 15. What man's sin means to God. That, and that only, will bring us to God seeking forgiveness.

The Fact Of Forgiveness Of Sins: Central in Christianity. No gospel, but the gospel of the forgiveness of sins through Jesus Christ. Christian experience without it is not complete. The lack of it may be the explanation of much in church life and work. Old man in Pacific Garden Mission in Chicago, watch in hand: "Six years, seven months, fifteen days, four hours and six minutes ago I was converted sitting right in this very place." Many grow up in Christian homes, in the church, and do not have "conversion" in that sense. But there comes a moment when they face the fact of needing a power outside themselves to overcome evil and set them definitely to the good.

The Joy Of Forgiveness Of Sin: Because Christianity insists on the reality, the sinfulness of sin, it is often depicted as a gloomy thing. But it also offers the forgiveness of sins, and that only will lift the gloom. Sin is not gotten rid of by ignoring it. Health, happiness, homes, lives—can these be restored and renewed when broken and destroyed by sin? Our text. It is God, and only God, who is able to restore and stabilize life. This is His offer. This is what we preach.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Great Persons in Church History. II Cor. 11:23-28.

LUTHER LEAGUE: Y. P.—U.L.C.A. Topic (Social Missions).

WALTHER LEAGUE: October Topic—Work. 4. Our Real Work.

NOVEMBER, FIRST SUNDAY

CALL TO WORSHIP: Psalm 150.

PSALM: 93.

PRELUDE: Blessing, Glory—*Rachmaninoff*.

ANTHEM: Dream of Paradise—*Gray*.

OFFERTORY: Liebesfreud—*Kreisler-James*.

POSTLUDE: Postlude—*Rogers*.

OFFERTORY SENTENCE: "According as each hath received a gift, ministering it among yourself as good stewards of the manifold grace of God." I Peter 4:10.

OFFERTORY PRAYER: None can approach the gift of Thy Son, because His gift was measured by His greatness and love, but Thou hast commanded each to give according to his power, and we have come with our gifts. Bless them to Thy honor and service, and increase the charity in our hearts in accordance with Thy great love.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMONS

THEME: *The Bread of Society.*

HAROLD E. CARLSON, D. D.

TEXT: "Seek ye first His kingdom. . . ." Matt. 6:33.

HYMNS: "Thou art the Way: to Thee Alone"—*St. James. C. M.*

"Lord, to whom except to Thee"—*St. Bees. 77, 77.*

I

These words strike the keynote of the teaching of Jesus in the Sermon on the Mount, and that keynote is the sovereignty of goodness. Real goodness is the foundation of all true life. On it rests prosperity, and the progress and stability of society. Nothing will take the place of real goodness. It makes no difference how pious men may be, how punctiliously they may attend church services, how religiously they may pay generous amounts to the support of the church, or how they may delude others into believing that they are spiritually pure gold, sooner or later the test tells whether or not it is gold or brass. The brass trinkets long since have proved useless when the gold jewelry has scarcely begun to wear.

There is many a man whose goodness is only formal piety, perfunctory church attendance, ostentatious generosity and correct moral conduct. But all that glitters is not gold. Take that goodness—seemingly so perfect in the bright light of respectability—out into the drab and commonplace world of solid wear! Here it is we sooner or later find that such goodness is only goodness that "seems," and not goodness that "is." When you see such goodness in personal relations it lacks all those little services of love that make life for others so sweet and strong that nothing is too hard for them to endure. Such goodness now and then performs some striking deed of kindness, but it is not being uniformly kind. It is too often a goodness that is fit for Sunday quiet and rest, but not for blue Monday washing or dull business days.

Genuine goodness carries the spirit of goodness into every relationship of every day: There is a story about St. Anthony, famed for fastings

and scourgings in the desert. One day St. Anthony heard a voice in the desert saying, "Anthony, thou art not so perfect as a cobbler that dwells at Alexandria." St. Anthony went straightway to this cobbler and said, "Tell me, sir, how thou dost spend thy time." "Sir," said the cobbler, "I have no good works. In the morning when I rise, I pray for the whole city where I dwell. And then I go to my labor and spend the whole day earning my living. When I make a promise I keep it and perform it truly. And thus I spend my time poorly with my wife and children. This is the sum of my simple life." That was the sum of the Alexandrian cobbler's goodness. Who shall not say that it was greater than St. Anthony's advertising himself a good man without producing good to others? Goodness is good that does good. Someone has well said, "Goodness is love in action." And love in action is the bread of Society.

It is not always true that that is good which does good. The devil may do good but we would not call the devil good. What may seem to be good may be only selfishness in action. The late Walter S. Atheran used to relate an experience. Lecturing in a small town in Iowa he made the statement that one might imitate unworthy heroes like the famous Frank and Jesse James, the notorious bank robbers. After the lecture that day a woman came up to him saying, "I tell you that Frank and Jesse James were not bad men. A number of years ago we came out here from Ohio and bought this little farm. We borrowed money of an old man. We had poor crops the first years and could not pay him back. One day he came to us and said that he would give us three days of grace and then the money must be paid him or we would lose the farm. We begged for an extension of time but he refused to listen. We tried to borrow from the folks back in Ohio and from the banks, but we could get no money. On the last day of grace two men on horseback stopped at our farm. The men put their horses in the barn and came into the house. I gave them dinner. After dinner, seeing that I was troubled about something, one of them said, 'You seem to be in trouble. Is there something we could do for you?' I told them the story and that we owed the money that was due that very day. They asked me where the old man lived whom we owed and how much was the sum. I showed them where he lived and said that the sum was exactly \$3184. They left immediately and paid the man with bills of paper from their own pockets and brought a receipt to me. Those men were Frank and Jesse James. You can't tell me that they were bad men."

Dr. Athearn agreed with the old woman that that was, indeed, an instance of overwhelming good-heartedness. But the trouble was that the old woman did not know the rest of the story. Of course her farm was paid for and she and her husband lived contentedly on it ever afterwards. But in another town, on his lecture, Dr. Athearn had learned the rest of the story. After one of the James brothers had paid the old man the sum of \$3184 in bills he started promptly for the bank to deposit his long-awaited money. As he was going down the road along

came the other James brother on horseback at high speed, held up the old man and robbed him back of the sum of money.

There is a sense, of course, in which the payment of the debt for the old couple may be called an act of goodness. But which of us would be content to affirm that that is always good which doeth good? The James brothers performed an act, not of goodness, but of kind-heartedness toward the old couple. And kind-heartedness is a matter of sentiment; goodness is an emotion of righteousness. Kind-heartedness consists merely of feelings of sympathy and tenderness; goodness consists not so much in the outward things we do as in the inward thing we are. A good man must be kind-hearted; but a kind-hearted man is not necessarily always good.

II

When it comes to the final conception of goodness, we must go to the personality and teaching and spirit of Him, who, as Ralph Waldo Emerson trenchantly has said, "has not so much written as plowed His name into the history of the world"—Jesus of Nazareth. According to the teaching of the Master, goodness asks not only the assent of the tender emotions and the assent of the mind, but the consent of the whole life. True goodness, therefore, is the fruit of a good life.

Goodness, Jesus taught, is the thing of absolute worth in this world. It is the Bread of Society—the staff of human life. What bread is to the individual human life, goodness is to the human world. On bread the individual lives; on goodness, society lives and makes progress.

We regard bread—as essential food—not as equal to other foods, but as superior to all other foods for the support of life. Jesus regarded goodness, not merely as important but as sovereign in the realm of the spiritual. He did not take issue with the Pharisees on the ground that they ignored goodness, but that they put it on the level of a multitude of ritualistic observances so that it no longer stood out as the thing of absolute worth.

A glance at history is evidence enough that goodness is the Bread of Society. It is not for lack of intelligence, nor for want of sentiment that civilizations have decayed and died. They have starved to death for lack of the eternal Bread of goodness in the midst of time. That is what Byron meant when he said once, in the midst of a period of dissipation, "Virtue, as I begin to see it, is the only thing that will do in this damned world." And Byron was right. Goodness is not a delicacy—a spiritual dessert; it is the Bread of God which "comes down from heaven and gives life to the world." When a person attains to the simplicity of righteousness in the eyes of God he knows that it is goodness in the human heart that is the only force great enough to bring about the salvation of the world. Without sensitive souls who love righteousness and follow after goodness, society rots and racks amidst its modern wealthy cities. Where there is no vision of goodness, men perish trying to live on greed and lust.

In seeking the righteousness of Jesus Christ, men feed on the Bread

from which comes boundless life and power. Upon what Bread did Lincoln feed that he became such a power for good in the world? It remained for Tolstoy to tell us, "Lincoln was a Christ in miniature." And this is what it means:—When the goodness of God has been diligently sought and followed, the power of God will come as the night follows the day. It is for us to seek first His Kingdom and His righteousness. The last sentence in Arthur W. Robinson's little book, "The Sermon on the Mount," is fittingly the last sentence here, "What it all comes to is this—Christianity, true Christianity, is the only thing that will work, and the only thing that will last."

Trinity Twenty-Two.

THEME: *Our Need of the Church.*

W. GLENN ROBERTS.

TEXT: Matt. 18:20.

HYMNS: "Come, let us Join our Friends above"—*Lancaster. C. M.*

"One Sole Baptism Sign"—*Derwent. 66, 66, 88.*

The most terrifying sensation in the world is that of being left utterly alone. In the story of man's very beginning, this fact is recognized, and it was written, "It is not good for man to be alone." The little child fears nothing more than to be left alone. The schoolboy, coming in from his classes, and not seeing his mother about, feels as though the whole house were empty; he is disconsolate and unhappy until mother appears, upon which all is immediately well again. His first attachment to human society is through mother, and that attachment must remain firm and constantly available to him until he has grown up and made other attachments.

We all remember the terror that still lived in the eyes of the Ancient Mariner, as he fixed his stare upon the stranger and told his story of how he had been "alone, alone, all, all alone, alone on a wide, wide sea." The terror of that aloneness so haunted him that at times he could not rest until he had found some new friend to whom he could relate the horror of it, as though he could not believe there were men about until he found one who would listen to him.

We have all heard of, or perhaps known, men who were supposed to be of the strong, silent type, who seemed to be utterly self-sufficient and in need of no one. Perhaps it was about such a man as this that the saying arose, "No man is a hero to his own valet." There are always a few indispensable intimates of the most aloof person, intimates who know his human needs and weaknesses, and who smile knowingly when they hear others speak with bated breath of the great one. Men have tried to be alone, but they have become freaks. The miser will warp his need of men into a need of hidden gold to gloat over. Simon Stylites, living on a pillar in the desert, did not fail to realize that a pillar in the wilderness would be a good publicity stunt and would bring thousands to his feet. Even Diogenes, the Greek epitome of the strong, silent man, took a lantern and went hunting for an honest man.

There was great wisdom in the plan of the Creator, who decreed that man could not be content alone. If we had been made so that we might live happily alone, many of us would do so, shunning human companionship. What growth could have been possible under such conditions? What inducement would there be for a man, living alone, to try to excel at anything?—to more than keep alive and reasonably comfortable? It is because we need each other that we do our best to make ourselves acceptable to one another. And it is because of the urge to be acceptable that we strive to be useful, to discover new ways of being comfortable and happy. Man's creative work depends upon his driving need of being useful so that he can find plenty of human companionship. From the "show-off" who tries to attract attention to himself in rather infantile ways, to the scientist seeking new ways of making life more livable, men strive to make themselves indispensable to others.

Thomas was not with the other apostles when the Lord first appeared to them after the Resurrection. He was a man of proud intellect. When Jesus, before His death, had talked of dying, the others had simply protested it. Thomas had understood that Jesus really meant it, that Jesus had some foolish notion that He could rise again. Thomas knew that such a thing could not happen. He tried to prevent the Master's going to inevitable death in Jerusalem. Now that it had happened, there was nothing to be done about it. Why wait around with the others in hiding, thinking the idle tales of the hysterical women who went to the tomb Sunday morning might have some meaning to them? They said they had seen Jesus; Thomas knew better. He went off by himself, thinking his own company in solitude better than that of the deluded apostles.

Such men as Thomas have always been with us. Their minds have assured them that there could not possibly be a God who could enter human flesh and live among men. The idea of immortality has never been accepted by them because there is no tangible proof of it. We will believe, they say with Thomas, only when you show us the living evidence. But how alone are those who stay outside the Church. There is a deep spiritual yearning in a man which cannot be destroyed. It bobs up to destroy his peace of mind at the most inopportune time.

Thomas tried to understand the apostles from the outside. But finally his longing for companionship drove him into their presence. And then the Lord came in, and Thomas could cry out his great discovery, "My Lord, and my God."

No man can judge the Church from outside. Condemning one's self to solitary confinement, so far as spiritual comradeship goes, means spiritual insanity. There can be no spiritual health in such a man. The meeting for worship is not merely a place to teach. It is a place where men may gather together in the presence of God. Jesus insisted that God would manifest Himself where even two or three came together in His name. Those who find God are those who, even in disbelief, seek the comradeship of other seekers after Truth. And there they find God.

Of course a man may find God without benefit of the meeting for worship, but he never does unless he is denied the meeting for worship.

A man who honestly seeks God always seeks those who also seek God. The man who remains away from church, when church is available to him, is not seeking God and cannot find Him.

It is human companionship that makes you do things which are worth while. This divinely ingrained need for comradeship is your most indispensable asset in finding God. Unless you choose to give yourself an impossible handicap in finding Truth, you must avail yourself of the appointed meetings for worship.

SUNDAY SCHOOL LESSON

The Christian View of Marriage.

LESSON: Gen. 2:27-28; 2:18-24. Jer. 29:4-6. Matt. 19:3-6. John 2:1-5.

GOLDEN TEXT: "Let marriage be had in honor among all." Heb. 13:4.

DEVOTIONAL READING: Psalm 128.

INTER. & SR. TOPIC: Planning for a Christian Home.

Y. P. & ADULTS: The Christian View of Marriage.

To youth in the teen age, when social tempests occur frequently, years, months, and days, move slowly. Then it seems the time for marriage never arrives. This is a part of impetuous, impatient youth, slowly learning lessons of life.

Physical development, mental and vocational growth, and many adjustments to the facts of life, are all a part of this era in individual life. The greater the love, the more necessary to make such adjustments before marriage. Courtship is a part of all this, and should be idealized and regarded on the same high plane as marriage, both belong to the building of a home.

Marriage is a divine institution. One man and one woman, God's declared intention for man, is written all over the Bible; it is stamped upon man's physical, intellectual and spiritual growth; upon it rests the continuation of civilization, the brotherhood of man, and the Church.

All important questions about money, religion, mental attitudes, recreation, responsibility, moral questions, should be settled prior to marriage. Costly and extravagant weddings are barbaric and vulgar. Marriage needs the blessing of God as its foundation, and barbaric display of money forces the thought of a holy alliance into the background. The ceremony itself is very, very important. Here are two people pledging, before God, to keep certain promises to God and to one another, "until death do us part." All thought in planning the ceremony should be built around this fact.

EVENING SERMON

THEME: *Forgiveness.*

CHARLES HADDON NABERS, D. D.

TEXT: Matt. 18:21.

HYMNS: "O Brother Man, Hold to Thy Heart"—*Ilona*. 11, 10, 11, 10.

"O Holy Saviour! Friend Unseen"—*Flemming*. 8, 8, 8, 6.

The importance of forgiveness can never be stressed overmuch. The forgiveness of sin is God's biggest problem. To forgive the sin of man, He who knew no sin, became sin on our behalf, and bore in His own body the sins of men, of many men, of each of us. The only way that God solved this problem was by the Incarnation, by the humiliation of Christ, by the agony in Gethsemane, by the crucifixion on Calvary, and by the laying of the body of Jesus in the cold dark tomb. It was not done without expense to God; the expense was the sacrifice of the Son of God, by the free offering of the Lord of glory on behalf of sinning man.

Forgiveness of our fellows is our biggest problem. Probably as often as once a day, the modern Christian stands before his Lord in meditation and prayer, musing on the multitude of wrongs he faces, studying the ways and means of ridding the life of them, and in spirit at least re-asks the question of the disciple, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Have I got to combat the same old meanness, the same old littleness, the same old hatred, the same old strife, the same old knifing in the back, again, and again, and again? Shall I stand it, if I can, seven times? Lord, isn't that all You expect of me? And if I do that, and not brag about it too much, would I have quite a number of unusually bright stars in my crown? How about it?

Well, it is rather humiliating to our self-complacency to be informed that the divine requirements have not been toned down for modern man. Christ expects as much for the modern man in the world of radios, concrete highways, Empire State Buildings, and University graduate schools, as He did of an untutored Jew who spent most of his years fishing on a small Galilean lake. Civilization, mechanical invention, travel, scholarship and humane culture have not made the matter of forgiveness one whit easier for us than it was for Peter, son of John, small merchant dealing exclusively with fish in the first century.

The bigness of the problem of forgiveness is seen in a study of the evil effects of unforgiveness.

How terrible is a failure to forgive others! Either once, or three times or seven times, or any additional number. The person who has an unforgiving spirit finds life a constant series of aggravating disappointments. Our personal happiness depends altogether upon forgiving those who do us wrong. If a person wounded me, and I kept the wound open, talked about it frequently, and showed it to anybody who would look, it would not heal; it would keep on hurting, more and more, the poison would go deeper and deeper; and I would be a fool. So with the unforgiving spirit towards our fellows.

It is likewise true that an unforgiving disposition presses hardest on the tenderest and sweetest relationships of one's life. Where does the spirit of retaliation and of getting even with others show itself most? Among those with whom we spend the most hours, and among those we love the most. We cannot be mean and little towards anybody at all without causing our dearest friends and closest loved ones acute suffering.

Another result of our failure to forgive is that this failure reacts upon us like a deadly boomerang. When we fail to forgive those who wrong

us, those whom we wrong naturally fail to forgive us. The unforgiving spirit dries up the springs of unselfishness within the heart and the springs of love within the soul to such an extent that we no longer appreciate gentleness and high ideals in others, leads us to think that everybody is trying to get the better of us, and draws us a long distance from God and from those who walk in fellowship with Him.

The bigness of the problem of forgiveness is seen also in the nature of real forgiveness. Like every other good thing, the markets of earth are flooded with false substitutes for the true product. One of them is a willingness to forgive, but a determination never to forget. To forgive *is* to forget. Another is a feeling that we may forgive but the person wronging us has ruined himself with us forever, for we shall never again trust him. To forgive *is* to trust again. True forgiveness begins in the deep chambers of one's soul! As one thinketh in his heart, so is he. When we muse on an injury, the flames of hatred and bitterness burn brighter within us, but forgiveness in thought leads to forgiveness in the very tones of one's speech and in the buoyancy of one's step. True forgiveness, like that which Jesus bestowed upon Zaccheus at Jericho, Matthew at the seat of customs, or Mary Magdalene on her knees, always helps the person being forgiven to better things, and makes the soul of the one forgiving glow with a warmth very Christlike.

What do you suppose will help us to be more forgiving than we have been?

Sometimes we would forgive more if we knew more about the other man's problems and difficulties and sorrows. The ancient prophet helped Israel because he understood Israel. He wrote, "I sat where they sat." When we enter the life of another, we appreciate the trouble that lies at another door far better.

I am sure that we would forgive easier and more often if we stopped to realize how greatly we stand in need of forgiveness from our fellowmen. We do. In one of the earliest public speeches ever made by Calvin Coolidge, when he entered public life, he said, "Expect to be called a thief, but do not be a thief; expect to be called a demagogue, but don't be a demagogue; expect criticism, but aim to be above criticism." Along this same line was a sentence written on the flyleaf of a book I once borrowed from a university professor, and this sentence was much more helpful than anything within the text of the volume: "Be thou as chaste as the lily, be thou as pure as the unsullied snow, thou canst not escape criticism." Because we are carelessly or intentionally wounding others all the time, and need their forgiveness, we should be quicker to grant forgiveness to those who do us wrong.

Of course the supreme consideration, tending to make us forgiving, is a memory of the forgiveness of God which we enjoy through Jesus Christ our Lord. In the story of the prodigal son we have the measure of God's forgiveness, and in the death of the Master on Calvary we have a full sweep of the divine compassion. And our daily prayer is definitely, conditionally tied to Calvary and to our attitude towards those who wrong us: "Forgive us our trespasses as we forgive those who trespass against

us." "For if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." And must I keep it up four hundred and ninety times, for the same offence, towards the same person? Hard, but I must, for I do not want God to keep a close record of the times that I stand in need of His forgiveness.

MIDWEEK SERMON

THEME: *The Adventure of Life.*

TEXT: Hebrew 11:8.

"Our interest's on the dangerous edge of things." Abraham presents qualities that make an adventurer. A strange road before him—an unknown land at the end of it. Sets out without knowledge of end but with vision, courage, endurance and faith.

The Adventure Of Living: Adventurous element in daily living. "Any baby that can walk is a splendid and typical adventurer." In quieter things than flying bombing planes. Pasteur hunting illusive microbe in native habitat; Compton charting mysterious cosmic rays; Banting discovering insulin—is the thrill absent? Element of adventure in business. Putting knowledge, skill, judgment, courage into national defense. Adventure in erecting of home; two brave young hearts with faith in each other, willingness to work together, readiness to face together unknown future. Adventure in all of life if we have vision to see, courage to undertake, endurance to see it through.

Man the Adventurer: Man most significant thing we know. Most remarkable thing about science is scientist. Without him no science. To intelligence of man nature surrenders her secrets. So I give you man, the adventurer. Greater than his adventures; infinitely greater than any trophy brought back from his adventures.

Tackling The Adventure: No adventurer seeks line of least resistance. Take "snap courses," may get a diploma but won't get an education. Goes on trail with certain definite convictions about life and its meaning. Basic cause of failure of "yes-men": never had sense of adventure. Sought only appeasement and ease. Sense of spiritual values. Adventurer needs God and needs Him badly. Abraham went out with God and with God entered Promised Land. Greatest adventurer in life was Jesus. His realm was the spiritual being of man. Across the centuries He continues to call to spiritual adventure and promises His presence, His experience, His wisdom on the road.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Christian Bases for World Peace. Isa. 2:2-4.

LUTHER LEAGUE: Y. P.—Our Church. Eph. 4:11-16.

WALTHER LEAGUE: November Topic—Living In The Church—Your Church and Others. 1. Which is Original Church.

NOVEMBER, SECOND SUNDAY

CALL TO WORSHIP: "Make a joyful noise unto the Lord, all ye lands serve the Lord with gladness; come before His presence with singing—enter into His gates with thanksgiving and into His courts with praise.' ' Ps. 100.

PSALM: 93.

PRELUDE: Sabbath Calm—*Christian*.

ANTHEM: O Let The Nations Be Glad—*Kinder*.

OFFERTORY: Meditation—*Lefebvre*.

POSTLUDE: Praise Ye The Lord—*Ashford*.

OFFERTORY SENTENCE: "And he said unto them, Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

OFFERTORY PRAYER: Give us grace to imitate Thee in Thy care of Thy children on earth. None is too small for Thee to observe and single out for Thy love and protection. We dedicate our earthly possessions and ourselves to Thy cause, and ask Thee to bless us, in the name of Thy Son, Jesus Christ.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMONS

THEME: *A God of Love and a Suffering World.*

S. EDWARD YOUNG.

TEXT: Zechariah 13:8-9.

HYMNS: "Lo! He Comes, With Clouds Descending"—*Kensington New*. 87, 87, 47.

"God the All-merciful! Earth Hath Forsaken"—*Russian Hymn*. 11 10, 11 9.

"In all the land," saith the Lord, "two parts shall be cut off and die but the third part shall be left and I will bring that third part through fire and will test them as gold is tested until they shall call upon my name."

Certain it is that the thoughtful Christian today finds a vast gulf between the God of love he believes in and the world of tragic suffering he sees about him. He sings in Church, "There's a wideness in God's Mercy like the wideness of the sea, there's a kindness in his Justice which is more than liberty. For the love of God is broader than the measure of man's mind. And the heart of the Eternal is most wonderfully kind." Then he goes out into the world and reads the headlines splashed large with news of pain, sorrow, hunger, death.

Indeed, our generation is at stark grips with the problem of a God of love and a suffering world.

One reason for the acuteness of the problem is that we moderns have emphasized one aspect of God to the exclusion of all other aspects. We speak of His love, His mercy, His compassion and forget that God is also a terrible and righteous Judge. Listen to the Deuteronomist—"The Lord thy God is a mighty God and terrible." Listen to Paul—"The wrath of God is upon the children of disobedience." Listen to Jesus—"He that believeth in the Son hath everlasting life, but he that believeth not shall not see life, but the wrath of God abideth on him." God is love—that's true, but God also is a Judge, so terrible in His righteousness that the fear of the Lord is the beginning of wisdom.

In our lesson this morning from Zechariah, a prophet is foretelling a dire future for Israel. "In all the land," he hears God saying, "two parts therein shall be cut off and die." So, two thirds of Israel will God destroy! That's a stern and fearful God indeed.

Too much of our modern Christianity leaves out this stern note. It constructs a God of unlimited indulgence who no matter how men pervert their souls, turn their minds to evil and sin against Christ's teachings, forgives men, pampers, pets and coddles men like some unwise and foolish father. "God of mercy, God of grace, show the brightness of thy face. Shine upon us, Saviour, shine," so goes the hymn and how comfortable is such a God! One would not minimize that aspect of divinity. But we ought to sing more often, "God the Omnipotent," which used to be rendered, "God the all Terrible." "God the all Terrible king who ordainest. Thunder, thy clarion, the lightning, thy sword."

Our fathers used to hear powerful discourses about the wrath of God, about hell-fire and fearful punishment. Behind their theology was a prodigious fact we can ill afford to forget. The penalties of God's broken laws fall fearfully and unfailingly upon men and nations.

A traveler writes that the most beautiful forget-me-nots he ever saw were in the high Alps, running their blue glories to the very edge of the snow. So, forget-me-nots in the foreground but lift up the eyes and see towering above, the austere altitudes of the rugged Alps. We modern Christians have too often dallied with the forget-me-nots—the gentle aspects of God and failed to lift our eyes to the austere altitudes of His justice and His judgments. "God of mercy, God of grace," yes, but a God who can say this also—"In all the land two parts therein shall be cut off and die."

The Hebrew prophet never forgot that God was a stern and righteous Judge. Were Amos alive today, one suspects that this would be his interpretation of this tragic hour. It is God's judgment upon the world. For two thousand years the gospel of Christ has been preached; for two thousand years men have known the way, the truth and the life. While here and there great saints have risen up in response and while millions of humble and sincere Christians have tried in their individual lives to follow their faith, no society and no nation has tried to organize itself as if Christ were right. It was T. R. Glover, I think, who first said, "It is not that Christianity has been tried and found wanting, but that it has been found hard and never tried!"

The one thing that stands out about the behaviour of all the nations, this past quarter of a century, is their selfishness, their deceitful politics, their materialism. We had the chance twenty-two years ago this Armistice Day, to set up a Christian world and we miserably and inexcusably failed it. For forgiveness we substituted, vengeance, for kindness we substituted retribution.

If ever nations and peoples deserved punishment in a morally ordered world, we democracies deserve it. It would be a queer and unintelligible world indeed if, after sowing the seeds we sowed that first Armistice Day, we did not reap our present harvest. If our Christianity has be-

come so innocuously sweet and sentimental it has no room for that stern fact, we had better rebuild our faith from the foundations up. In a world that would not try Christianity when it had the chance, what is more inevitable than that there should now be Hitlers and Stalins, evil days and killing? The need to defend ourselves against the brutal forces loose in our modern world must not hide from us our guilt in the creation of those forces, and the deep and desperate need for repentance on our part.

Of course some one is thinking, yes but the innocent suffer with the guilty. To which I answer, that is inescapable. Law and order almost invariably involve the innocent suffering with the guilty. We send a prisoner to jail for his crime and that is just, but his wife and children suffer, too. We are faced with a choice, either send no man to prison and have no law and order or else send him to prison even if it causes some innocent to suffer. Society has made the latter choice and no one questions its fundamental wisdom.

Deeper still, central in our faith, is the Fatherhood of God and the brotherhood of man. We sing about it, we preach it—we name the brotherhood of man as the ultimate fact about human relations. But see, when the brotherhood of man is demonstrated in fact, poverty *somewhere* dragging the world down *everywhere*, war *somewhere* endangering the world *everywhere*. Some men's lusts contaminating *all* society. When the brotherhood of man is demonstrated in fact, then we turn around and complain of God's injustice that the innocent should share a common lot with the guilty.

Now we can have this matter one way or the other—no brotherhood of man and no hope for a stable, peaceful world built upon the common acknowledgment of man's interdependence and common lot, or the brotherhood of man and just suffering spilling over upon the innocent. But we cannot have it one way when it is to our advantage and another when that other serves us better.

In the second place suffering belongs in the scheme of a God of Love for God is fearful in His judgments for the sake of improving mankind. "Whom the Lord loveth, he chasteneth—" so chasteneth because He loveth. Isaiah hears God saying, "I have chosen thee in the furnace of affliction."

Now, up to this point, we have not stated our full text. "In all the Land," saith the Lord, "two parts therein shall be cut off and die," but—and this is the kernel of the matter, "but the third part shall be left and I will bring that third part through fire and will test them as Gold is tested until they shall call upon my name." Yes, trouble and tragedy, not for the sake of vengeance, but that Israel may be refined as gold is refined.

We have been saying that for our sins, our generation is being punished, but the purpose of God's punishments is not to penalize, rather to correct. When we had peace and comfort, we refused to build a Christian world. Now perhaps in sorrow and tribulation we will learn that we must build a Christian world.

God's judgments, corrective and not penal—how often that is the result of His judgments. A hard time and the human soul grows on it, becomes finer, better, greater. For years the Church of England was largely stagnant, stuffy, innocuous. Came the war, bombings, pain, sorrow, and what happened? The Church of England came to life, held a Conference at Malvern and brought forth a new vision, a new purpose and a new loyalty to Christ, that made Christendom around the rest of the world rub its eyes with incredulity. Out of the furnace of affliction came a purer gold. Two parts destroyed, but the third part now calls upon the name of the Lord with a new passion.

On the day that France fell under the German blitzkrieg, a reporter from the New York Times visited a famous vineyard outside Bordeaux and talked to its elderly owner about the catastrophe that had overtaken France. And this is what the old man had to say. "There are very hard times before us. May God, in His Mercy, make us fit to bear them. It may surprise you, sir, to hear an old Frenchman invoking God, since we have been hither-to an avowedly Godless state. That is indeed one of the causes of our misfortune. We have lacked an ideal. We came to imagine that the proper duty of man was to arrange an easy way of life—selfish. We saw no further than the parish pump." So, "hard days before us. May God in His Mercy make us fit to bear them"—you see, two parts destroyed, "but," saith the Lord, "I will bring that third part through and will test them as gold is tested, until they shall call upon my name."

America, sad to say, has not yet suffered enough to turn from her selfish materialistic ways. This Armistice Sunday, when America should be taking moral leadership in the world, demanding for the post war-world freedom, dignity and equal rights for all nations, victor and vanquished, she is, instead, making the moral world the more confused and worse confounded.

And when we ought as a people, to be sending our missionaries to the ends of the earth to preach the love of Christ and the brotherhood of man, we are more interested in what some of our leaders are saying about America dominating the post-war world, our fleet policing the seven seas for a hundred years, as Secretary Knox has promised, America never again disarming. God forgive us! Must we, too, suffer as other peoples have suffered, before we change our ways, and make our nation Christian?

Suffering belongs in the scheme of a God of love because man is a creature of such great possibilities. A good father turns with unfailing indulgence to an idiot child. The child is not responsible for what he does and no punishment could make him better. So too, if men were solely evil by nature—altogether sinful, then God, to be a loving God, would have to be indulgent no matter what they have done.

But when a child has tremendous possibilities, love implies exercising the discipline needed to bring out those possibilities. You see, the more valuable we see human personality to be, the more sacred, the more we must recognize that corrective suffering belongs in the scheme of a God

of love. When there is gold among the dross, it should be refined in the furnace of affliction.

Finally, how we interpret our suffering actually measures us, what kind of persons we are. For if we improve under hardship, meet it with a will and a faith that makes us victor over it, then in retrospect, we interpret that hardship as a Wiser God than we, out of His abundant mercy, giving us that hardship to grow on. Writes Longfellow, "How sublime a thing it is to suffer and be strong!" So, if, as a consequence of suffering, we are strong, we see that suffering as a blessing. But if, face to face with some dark hour, we go all to pieces, then we think adversity cruel and the God who permitted it a cruel and merciless God.

A man cries, "Life is hard, unjust, merciless, 'the slow, sure doom falls pitiless and dark' upon us all. I can't find anything kindly about this grim struggle of life." Well, one thing we know about that man. He was conquered by his hardship instead of being conqueror over his hardship. He lacked the inward strength to be victor. His complaining really measures him.

Writes Martin Niemuller, from solitary confinement in a German concentration camp: "I think my imprisonment belongs to the Holy Humor of God. First the mocking laughter of the Nazi when they put me here. 'Now we've got that fellow,' they said—and what are the consequences? Full churches, a praying community. For me to get bitter about such things would be shameful ingratitude." What? Ingratitude not to thank God that he had been put in a concentration camp? Indeed it is a strange and wonderful fact how a man can so grow in his adversity that he sees the love of God in his adversity.

A loving God and a world of suffering? No, that is not such a contradictory statement as we first supposed. Suffering belongs in the divine scheme of a loving God, because justice must be done, a morally ordered world insists that we must reap what we sow. Suffering belongs in the divine scheme of things because suffering teaches us, who have such prodigious possibilities. Of all religions the Christian faith deals most realistically with the fact of suffering for it begins with a cross, a cross so symbolic, not of the brutality, mercilessness or injustice of God, but of the love of God that we sing of it, "O cross that liftest up my head."

Let us pray.

Grant we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears, may, through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of Thy name, through Jesus Christ our Lord. Amen.

Trinity Twenty-Three.

THEME: *Whom the Lord Shall Bless.*

ORVIS F. JORDAN, D. D.

TEXT: Isaiah 19:25.

HYMNS: "Peace, Perfect Peace"—*Pax Tecum.* 10, 10.

"God of Our Fathers"—*National Hymn.* 10 10, 10 10.

The hand of God is in human history, and the old book reminds us that God can make the wrath of men to praise Him. But we do need to find our way around in this second World War, and particularly do we need to realize that it is possible for us to win a war and lose a peace. After all, the professed objective of even the most bellicose of men is peace. The church does not have much to contribute to the conduct of a war, perhaps nothing, but it has much to contribute to the making of peace.

The first man that I know of that worked at this task in a big way was the prophet Isaiah. He thought the task of a little nation like Judah was to be that of conciliator. Judah was to be "third" not first, but it was she that was to re-establish the highway between Assyria and Egypt. Over this highway was to pass not only the commerce of the world, but also the arts and the infant sciences and all that makes the spirit of man noble. It was the dream of this great prophet that all the world should pray to one God. This idea is still alive in the minds of some of our greatest thinkers as is evidenced by a recent book, Hocking's "Living Faiths and a World Faith."

Were any nation in 1942 to fall in line with Isaiah's conception, it would be content to be "third" that it might be the conciliator. If any nation ever does become the peacemaker nation it may be "third" for a time, but in the succeeding records of mankind it shall be exalted to the position of "first."

It is not too early for us to look forward to the world's next great Armistice Day. No war can last for thirty years any more, as did the one that devastated Europe three hundred years ago. At the end of the last war the Germans laid down arms by accepting the principles of President Wilson's Fourteen Points. One does not need to hold with Wilson in everything to realize how hard he fought for a peace that should be based on the Fourteen Points. When he found a spirit of vindictiveness and cupidity entering into the peace negotiations, he went to Europe to contend, face to face, for his principles.

There is only one way to fight a mistaken idea, and that is with the truth. When we failed to hang the Kaiser, the next big idea was to wreck Germany so she never could come back to threaten the peace of Europe. She was stripped of territory in Europe, and her colonies were taken away from her. The heaviest indemnities ever imposed in history were placed upon her. Thoughtful English economists, like J. M. Keynes, warned of the evil consequences of this so-called peace policy.

An infant republic had been born and sought the fellowship of the other democratic nations of the world. She was treated as a step-daughter in the democratic world. At last the great inflation in Germany made money so worthless that a wheel-barrow load would hardly buy a loaf of bread.

The German people suffered more from the peace than they had ever suffered from the war. What wonder that the spirit of resentment filled the German soul. The cry for revenge spread among the people. Secret rearming went on protected by the silence of an oppressed people. In a normal Germany Adolph Hitler would have been as big a joke as he

is to us. But to a Germany stripped and ruined he came as a saviour. He knew how to utilize the psychology of people to advance his own ends.

This picture should give us some negative counsel with regard to the next Armistice. This peace must be made in such a way that there will not be left behind a call for revenge. So long as there is hate left behind, there will be no device that will prevent another war and another.

The church has a duty, these days, to call attention to this history which might be forgotten amidst the stirring events of war, and the bitter emotions that accompany it. Somebody must continue to think rationally, and in Christian spirit about the problems of the world. The church has the opportunity to do just that.

Perhaps there are a few things for the church to do before the Armistice comes, and they are things that will also help make a better peace. Former President Hoover has given much of his time to an insistent agitation that food shall be gotten to the neutrals who are under blockade. He has made but few political speeches. As a Quaker his big "concern" has been the half-starved women and children in parts of Europe under the conqueror's heel.

Adolph Hitler has defined his war aims. He proposes to unify all of Europe under the hegemony of the German people. All but Nordics are inferior races to him, and are to do the manual work in the future unified Europe while Germans shall have the rule. He is right in his idea that some type of federal unity for Europe must be achieved in order to prevent future wars. An Englishman has proposed to break down tariff barriers and to establish a uniform currency. But he is wrong in his racial ideas and in his conception that only a totalitarian state run by a master race can do this job. This master-slave political order in Europe, I would oppose with all my strength.

When the time for the next Armistice comes, the church should stick to her own job. There is no kind of political wisdom among parsons that would enable them to tell the political experts of the world what to do. The church has just one thing to contribute to the political make-up of the world and that is religion. The church has lived on under autocrats, under feudalism and under capitalism. The church could live in Russia with only a little reform and in Germany with only a few changes in policy. It is no question of making the world safe for the church. It is a question of so organizing society that the big things of the human spirit shall be made safe, including freedom of personal initiative, sound morality and equal justice. What is needed in the new economic system is a greater concern for the welfare and happiness of the whole human brotherhood.

More definite than this is the task of the church in up-rooting the hates which are the basis of war. The minister of Christ who becomes a preacher of hate has joined up with anti-Christ. Some of us have a sorry memory of our part in the First World War. Our task now is to maintain those humane attitudes that shall lead our people to think justly of every people. Who is it that our publicity agencies propose shall be pilloried in the public mind? If it be Germany, let us remember that not all

Germans are like the Nazi secret police. Germany is the land of science, of art, of music and of religion. To Germany we look when we recount the story of our Protestant faith.

Is it Japan that we are invited to hate? Let us remember that there is the Japan of the militarists, and the Japan which has produced a Kagawa.

In the post-war period when a new Armistice makes its appearance, the church may well ask for some new support for morality. It is significant that the present leaders of France propose to rebuild their land by a moral and religious reformation. Some of us who carry the weight of years know that the America of today is not the America of our fathers. Our alcoholism has reached new heights. Our gambling, our night clubs, our domestic discord and our sexual immorality, all bear testimony that it is a new and a worse world. After the last Armistice, five premiers of the British Empire joined in a statement that the hope of the world was in the re-establishment of Christian ideals in the world. Their voice was but a whisper in the whirlwind of evil that was around us.

The church also has the task of rebuilding again a sense of the infinite value of human life. This idea underlies all that Jesus taught, and it is the basis of the finest things in Christian civilization. We dare not let our world grow callous to the destruction of human life. We are not callous when we count our losses in automobile accidents. We organize safety organizations and undertake to cut down the losses on our highways. By what strange quirk are we to become apologists for the killing of millions by the horrible arts of war?

The world needs the voice of the church in behalf of human freedom. Einstein, the great German Jewish scientist who was made an American citizen recently, recounts his disillusionments, and his new faith. He saw editors betray freedom in Germany, and teachers, and literary men. He saw socialism transformed into the world's greatest threat to freedom. Only one agency remained true, says he, and that was the German church. For that reason this man who has never been interested in churches now holds them in high regard. He is not a convert in the narrow sense but the world's greatest scientific mind now holds the church in a new esteem. Many of the world's leading minds have been alienated from the church in this generation. A church that will endure hardship in behalf of the freedom of the human spirit will find new friends and supporters, and find a new blessing from the throne of heaven.

After the last Armistice the world sought security behind works of concrete. The Maginot line was believed to be impregnable. This belief lulled France to sleep. She trusted in a Maginot line rather than in the things of the Spirit. After the next Armistice, may the world put its trust in something better than concrete.

The other day there was unveiled at El Paso, Texas, the second largest statue of the Christ in the world. It is the work of a Mexican artist. It reminds us of the Christ of the Andes that guards the peace between Argentine and Chile. The artist who carved this monument for El Paso remembered a hundred years of bad relations between the United States

and Mexico. He hopes that Christ will guard the peace of these two peoples henceforth. The highest of all the statues of Christ is at Rio de Janeiro guarding the peace between Brazil and Argentine.

We need another and a greater Christ to be erected on the Rhine. This Christ should guard the peace between France and Germany, between Germany and Britain. This Christ should shame evil men from acts of tyranny and injustice. He would speak in a kind of a universal language of the great spiritual values of which he is the symbol. After the next Armistice may it not be a new Siegfried line nor a new Maginot line, but the Christ of the Rhine who will heal the hurts of all Europeans, and of all men everywhere.

SUNDAY SCHOOL LESSON

Christian Nurture in the Family.

LESSON: Deut. 6:4-9, 20-25. II Tim. 3:14-15.

GOLDEN TEXT: "Train up a child. . ." Prov. 22:6.

DEVOTIONAL READING: Prov. 4:1-9.

INTER. & SR. TOPIC: My Part in Family Religion.

V. P. & ADULTS: Magnifying Religion in the Home.

Land, stones, brick, mortar, lumber, plaster—all these are necessary for the construction of a house, but all put together fall far short of making a home. It requires love, character, honor, patience, forgiveness, sympathy and many other virtues, to make a home. Catalog things needed for making a Christian home. Discuss position and responsibilities of the wife, husband, mother, children, to one another, to the home as a social unit, as an economic unit, as a Christian unit; to responsibility to the community, the school, the church, the nation. Stewardship: of family income for proper living, for children's education, for the church, for recreation and cultural projects.

Discuss the family attitude toward moral questions, the Bible, prayer, thrift, education, community, school, toward teachers, civil officers, debt, taxes. Discuss relation of parents to children, parental respect for personality of children, obedience and respect of children toward parents. Attendance at Church and Sunday School, willing service to both.

EVENING SERMON

THEME: *To the Law and the Testimony.*

ALVIN E. MAGARY, D. D.

TEXT: Isaiah 5:1-30.

HYMNS: "God is Love"—*Stuttgart*. 87, 87.

"What Shall I Render To My God"—*Chesterfield*. C. M.

In the day of the Prophet Isaiah the Assyrian army was a terrible power. It was highly disciplined, completely equipped. As the prophet says, "They come with speed, swiftly; none shall be weary or stumble among them, none shall slumber nor sleep, not one of them shall have even a

loose belt nor a broken shoe-lace, their arrows are sharp and their bows bent, their horses' hoofs like flint and their chariot-wheels like a whirlwind."

The prophet imagines the consternation of the people as this army advances toward Jerusalem. The news will come and will make the hearts of the people flutter like leaves on the trees. "Assyria is on the march. He is come to Aiath," they cry. "He hath laid up his baggage at Michmash. They have gone over the pass. They have encamped at Geba. Rama is in panic. Gibeah is evacuated. Today he is halting at Nob and shaking his fist at the hill of Jerusalem." Bulletin follows bulletin and fear fills the land.

So did the news come in Poland, Norway, Finland, France, Russia, and America. In such a time people seek for any chance of help that offers. In Isaiah's day the politicians were no less fertile in expedients than they are today. And some of the most influential were saying, "We must make a bargain. We must compromise. This thing is too strong for us. We'll join with the confederation and then we'll be safe." Of course, it would mean the abandonment of all their nation had stood for; but what else could they do?

Isaiah told them what to do. "Your council will come to nothing," he said. "Your confederacy will be broken in pieces. The Lord said to me, Do not walk in the way of this people; do not fear with their fear; but sanctify the Lord of Hosts himself and let him be your fear."

There were others who said, "Let us consult the oracles. Let us see if by some magic we can avoid this peril." And the prophet answers, "When they propose to go unto wizards and be guided by their mutterings, ask yourself this question: Shall not a people seek unto their God? To the law and to the testimony! If they speak not according to this, it is because there is no light in them."

I do not need to point out to you how suggestively all this, written some 2700 years ago, applies to certain aspects of our own time. There are whole passages in these prophecies which, with changes of a few details, might refer to the news of the day. History does repeat itself. The physical poisons that were used by the Caesars and the Borgias will produce the same effect today as they did then, and the moral poisons that brought ruin in Isaiah's day produced precisely the same symptoms in the 20th century. There have been many changes in this world in 2700 years, but greed and ambition never change, and sin is the same despite all the progress we have made.

Isaiah foresaw that the Assyrian would over-reach himself. That he had a mighty army there was no doubt. But, after all, said Isaiah, they were only men, not gods. This new Assyrian leader was getting over-confident. "It is in his heart to destroy many nations," says the prophet. He thinks one country is like another. "Is not Calno as Carchemish," he asks, "and Samaria like Damascus, both prostrate under my feet? Shall I not do to Jerusalem as I have done to them?" He has said, "I did it all by the strength of my hand and my cleverness. . . . I changed the boundaries of nations. . . . And my hand hath found, as a nest, the

riches of the people, and as one gathered eggs have I gathered all the earth, and none dared to move a wing, or open the mouth, or peep."

The Assyrian boasted once too often, says Isaiah. "I will punish the arrogant heart and the haughty looks of this ambitious man. The day will come when his army shall be swept away and become so insignificant that a child can count it."

About 160 years before the birth of Jesus a powerful dictator set out to exterminate the Jewish faith. The temple was ruined. Feasts and sacrifices were forbidden, the scriptures were burned. They could deny their faith and be rewarded; they could uphold it, and die. They were driven from their homes, their property taken from them, their business closed. Thousands were killed, men, women, and children. Yet, here they are today, celebrating their ancient feasts among us. If the Jews had not defended their faith then we should have no Christian faith to defend today. Our greetings to them.

I say, history repeats itself, because men continue to be men and the law of God continues to be valid. That is why these pages are as fresh in their application to human affairs today as they were centuries ago. That is why prophecy is fulfilled.

These men of the Bible had a philosophy of history. They did not believe that, while the physical world was ordered with mathematical precision, the moral world was just a higgledy-piggledy mess. Once an Old Testament poet wrote,

The heavens declare the glory of God
And the firmament showeth his handiwork.

He went on to describe the order of the universe. The stars are silent, he said, yet their message proclaiming the Creator's power goes throughout the earth. But, he said, there is also a moral power at work. "The law of the Lord is perfect," he said, "the testimony of the Lord is sure." The moral law is as absolute and unbreakable as the laws that govern the stars in their courses.

There is a personal application of this truth. Mr. Lewis Mumford begins his recent book by saying that today every human being is living through an apocalypse of violence. Fear enters the door with the daily paper and the radio report. "Even the most miserable beggar during the lazy stretch of Victorian peace," he says, "had more security in his life and better chance of escaping rancorous violence than those who now command fortunes and great enterprises." And, he asks, how can we stand this; how can we endure?

The answer is the answer of Isaiah. It is the answer of faith. Moreover, it is the answer of experience and history. There is an eternal validity in the law of God on which we can depend. The course of history is more haphazard than the course of the earth around the sun. When the Apostle insists that we walk by faith and not by sight, he sums up human experience in eight short words. When Hamlet says, "There is a divinity that shapes our ends, rough-hew them how we will," he states precisely the same truth. Back of all the myriad forces of nature, back

of all the vicissitudes of history and the changing fortunes of your life and mine, is the same supreme, eternal will, or law, or providence—call it what you will. Isaiah knew well that pacts and agreements and treaties are only as good as the honor of those who make them. We were told, twenty-five years ago, that a treaty, after all, was nothing but a scrap of paper, to be torn to fragments at convenience. But you can't tear up the eternal law of God.

What then? Shall we try to evade the issues of life by some cowardly bargain or compromise? Shall we resort to the purveyors of magic, as if there were some cheap way of escaping life? Or shall we go back to the law and the testimony, back to the wisdom of the ages, back to the experience of man?

Do you remember the eleventh Psalm in the Old Testament? It was written for a time like this. The poet hears men saying, "Run away! Fly like a bird to a mountain! Evil waits in the darkness, to destroy the righteous. What can good men do when the foundations are destroyed?" And the poet answers, "Why give me such advice? God is not blind; he sees and he rules. I put my trust in him." As the old father of the Maccabees said, "The whole nation may betray the covenant, but I and my sons will uphold the faith of our fathers."

"Fear enters the door with the daily newspaper," says Mr. Mumford. "There is no spot on earth where the innocent may find refuge. What shall we do about it?" When the disciples of Jesus were asked that question, they answered, "Lord, to whom shall we go? Thou hast the words of eternal life." When the same question arose in the heart of the Psalmist, he said, "When my heart is overwhelmed within me, lead me to the rock that is higher than I." There is, as Matthew Arnold said, a power not ourselves which makes for righteousness. There is a law higher than that written in the statute books. There is a testimony that is truer than the prattle of the hour, a testimony borne by the ages of man's experience.

I say, whatever else we do, let us build on that. If trouble is upon us, if our hearts flutter with fear like the leaves on the trees, if we do not know which way to turn, then hear the call of the Prophet, "To the law and to the testimony! Shall not a people turn unto their God?"

MIDWEEK SERMON

THEME: *How to Lay Hold on God.*

TEXT: Job 23:3.

No scientific proofs of existence of divine being. Astronomer does not see God; stars, planets in universe vast beyond comprehension. Student through microscope does not see God on slide; forms of life too minute for unaided eyes to behold. Yet cannot prove it, nor can I. I believe it and all of you believe it.

Our Experience of God: Question really: "How lay hold on God, How experience God?" Need experience of God confirming faith. As have

contacts with good and evil, as pass judgment upon good and evil, may be conscious of God and experience Him. Must look inside our own hearts. Same mixture of good and evil. Pass upon ourselves impartial, for moment, impersonal judgment. All have experiences in which feel God took hand to help, spoke word to strengthen. Where need help is in interpreting experience.

How to Lay Hold on God: No man can tell another definitely, positively, how to find God. Tell how he himself found God. Helped in interpretation of experiences by giving thought to many things within grasp. Book of own lives. See ourselves and others as spiritual beings. When have ideas of man as spiritual being not difficult to take further, higher step and grasp fact of God as spiritual being infinitely higher, not necessarily alien to mankind. Not far from us in qualities of spiritual life and being. Not beyond grasp of minds and hearts. Bible tells story of God in dealings with men and women. Must use Bible more. Must come to some understanding of message and meaning. Find it growing larger, stronger. Seek to experience God, will not let evil and misunderstanding on part of others stop quest. Bible introduces us to Jesus who is, according to Paul, the picture of God. Prayer is door before us all. Entering that door, in presence of God. We have found Him whom our souls are seeking.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—What Can We do to Promote Peace? Matt. 5:38-48.

LUTHER LEAGUE: Y. P.—Our Homes. Psalm 128.

WALTHER LEAGUE: November Topic—Your Church and Others. 2. Your Church.

FOR THE BULLETIN BOARD

No room for faith where disobedience is tenanted.

Strive for a faith that bears rather than conquers.

Logical conclusions give way to intuitions of faith.

Faith's expectations are beyond all expectations.

No obstruction can stop the progress of faith.

Faith gets God's largest contracts.

Great fear means little faith.

Every move you make demands faith of some type.

Faith draws the poisoned sting from every grief.

No theology better than mere faith in God.

Anyone can stand in a crowd. Dare you stand alone?

Often faith is most difficult when most needed.

Do when alone what you would do before witnesses.

There is greater danger in hitting the mark than in missing it.

NOVEMBER, THIRD SUNDAY

CALL TO WORSHIP: Psalm 15.

PSALM: 65.

PRELUDE: Oriental Sketch—*Bird*.

ANTHEM: There Is A Blessed Home—*Huerter*.

OFFERTORY: Prayer to St. Clement—*Sears*.

POSTLUDE: Heavens Are Declaring—*Beethoven*.

OFFERTORY SENTENCE: "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." II Cor. 4:18.

OFFERTORY PRAYER: Give our hearts the glow of worship that is due Thee, help us to catch the true meaning of the sacred rite we commemorate today in this Thy Holy Temple, and grant us the privilege of carrying with us into our daily lives something of the reverence we feel for Thee in our Worship hour here. Accept our offering as a gift of love to Thee, in the Name of Jesus Christ.

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMONS

THEME: *The Salt of Society.*

HAROLD E. CARLSON, D. D.

TEXT: Matt. 5:13. John 14:6. John 18:38.

HYMNS: "I'm Not Ashamed to Own My Lord"—*Dedham. C. M.*

"O for a Faith That Will Not Shrink"—*St. Leonard. C. M.*

Of all the old-fashioned virtues that will never perish from the earth, truthfulness is paramount in its value to society. It is the Salt of Society, and as such, it is no vague and unmeaning term. What would life and our world of today be if all who profess Christ as personal Lord really lived up to the light which they have received from His Gospel? A large part of the peoples of the earth profess Christ by word of mouth, but a comparatively small number confess Christ by actual deeds of life.

Truthfulness is, indeed, the Salt of Society. Only the truth can preserve society from corruption and decay. Just as salt is the preservative which keeps food fresh and therefore valuable for health, so truthfulness is the spiritual substance which preserves social relations and gives the quality to society that keeps it wholesome.

The whole Christian world of today is an illustration of the lack of the Salt of Society. Our generation has put a premium on Christianity according to word and form, that has resulted in pretense and sham that would make a decent pagan blush. The Versailles Treaty gave birth to a child with death in his being—national and racial enmity and hatred. Instead of Christianity having been a reality—although faulty—by which men and nations achieve understanding with each other, it has been relegated to the position of virtual unreality and kept only in outward acceptance. Our generation has claimed to represent Christ, who said that He died not for one nation but for all mankind, and then in the name of Christ each nation has blessed its bombers and sent men out to kill their brothers instead of relying upon the Sword of the Spirit of our God in controversies. If Christianity is only a culture to be used in days of calm and nominal peace, then why not admit that materialism is the

god which we should worship? Professor W. N. Whitehead said that it would be an incalculable tragedy to our civilization if the Christian tradition should perish, and it would require a thousand years for mankind to regain so rich a religious heritage. True religion is not an expedient; it is the salt that prevents decay of all that mankind holds dear. We have arrived at the forks of the road in history. Either the principles of Jesus must be taken at face value, and civilization continue, or they may be discounted, and mankind slip into dark ages.

Bishop Edwin Holt Hughes used to tell the story of the pious village deacon. He was the proprietor of the town store. In the mornings, before opening the store for business an occasional early customer could over-hear a conversation which suggests the untruthfulness on which business was conducted in those days. The town merchant living on the second floor of his store building would call down to his son doing the early morning chores, "Have you watered the vinegar?" "Yes," would answer the son. "Have you dusted the pepper?" "Yes, some." "Have you sanded the sugar?" "Yes, a little." "Have you chickeried the coffee?" "I'm just going to." "Well, when you are through, come up for family prayers." Out of such conditions before the year 1906 the hunger on the part of the American public for truthfulness in business became so acute that Congress was forced to legislate truthfulness by passage of the Pure Food and Drug Act. Just as the body requires salt, so society demands the spiritual salt of truthfulness for its existence. What has been said concerning impure food and drugs might also be said about the unscrupulous methods of speculation in stocks and bonds and real estate, during the past decade, which went by the name of "individualism" or "ambition" and resulted in the depression. It called for a renewed conscience in American business life.

Slowly men and nations learn that when they seek to free life from sham and pretense and know only the welfare of their fellowmen, they find the only force great enough to bring about the salvation of both individual and world. Science may build the environment, and art and culture may beautify that environment, but in order to make this world a place where men may develop their souls and enjoy life, they are of necessity forced to rely upon that elemental force of character which is the Salt of Society—truthfulness.

There is no abundant life for the individual who does not live true to conviction of all that he knows is right and honest before God and men. Edward Everett Hale, in his story, "A Man Without a Country," has dramatized the fate of a man on the plane of civic loyalty who lived false to the welfare of his own country. Philip Nolan, in a fit of anger, said that he wished he might never again hear the name of United States. His wish was granted. All the rest of his life he sailed upon a vessel of his own country, free to do as he pleased so long as he never mentioned the name of his land of birth nor stepped upon her shores. At length, the thing that he had desired became his direst anguish and life for him became wretchedness and misery. To be false to the highest and best we know, eventually becomes a boomerang.

The verdict of experience which has demonstrated the fullest satisfaction and benefits to men is allegiance to Him who said, "Follow Me." Following Him is truthfulness for He could say, "I *am* the truth." And following Him is not lip homage nor conforming to the conventions of respectability. Following Him does not mean professing His name and denying Him. Following Him is not merely living a life of legalistic goodness. Following Him is not following the crowd. The most subtle evil on the horizon in every age has been crowd-morality. Following Christ is simply incarnating the Cross, the Sermon on the Mount, and the Golden Rule in the actual commerce of life.

Just as the craving of the body for salt may be an indefinable hunger for something not associated with it, so is the hunger of men and nations for the Salt of Society. In individuals, that hunger sometimes manifests itself in revolt against limitations and authority, and in nations it expresses itself in revolution and war. But as the craving of the body for salt can be satisfied only with salt, so the acute hunger of men's souls for truth can be met only with the Salt of Society—the simplicity and realism of following Jesus in word and spirit and deed. For men and nations must ultimately follow Jesus or suffer the pangs of the elemental need for abundant life.

Trinity Twenty-Four.

THEME: *The Most Interesting Subject Known.*

FRANK Q. CROCKETT, D. D.

TEXT: "What is your life?" James 4:14.

HYMNS: "Not What These Hands Have Done"—Barnby. S. M.

"Take My Life and Let It Be"—Patmos. 77, 77.

We are told that the most pleasant sound that ever falls upon human ears is the sound of one's own name. There is nothing in the whole range of human thought more interesting to the individual than a discussion of his own life and problems. This is due to a self-interest that is innate and a strong desire on the part of most every person to make life count for the largest possible return in possessions, achievement, usefulness and happiness.

1. *A Question in Biology.* Life is simply the adjustment between organism and environment. When this interaction ceases we face death. If it were not such a serious matter any pastor would be a bit amused, daily, to observe the large place that the aches, pains, operations, diets, doctors, hospitals and such have in lives. Youth is keenly interested in the body, not so much as the vehicle of the soul as a channel through which some new thrill may come. A veritable obsession on the part of many is further evidence of the fact that our generation is in no small way body-minded. Here first of all the Christian must face the question, "What is your life?"

2. *The Economic Man.* This phase of life was in the mind of the inspired Apostle as he raised our question of the moment. Here was a

man who was making large plans about moving into such and such a city and opening up new business ventures, saying what he is going to do with little or no thought of God. James reminds us that at best our life is but a vapor, something that is fleeting and uncertain.

The preaching of the Gospel of Christ broke up the business of the silversmiths at Ephesus. The burden of the clamor against the Apostles or Missionaries was that they were ruining the sale of the small silver replicas of the Temple of Diana. The Gospel ruined the slave-trade. We saw it once put the liquor traffic out of legal channels. We hope to see again, "In our time," a measure of social responsibility on the part of druggists and others. Man is still his brother's keeper. How a man makes his money has a marked bearing upon his character and destiny. What is your life in the field of economics?

3. *A Question in Sociology.* We pass from the field of bread and meat to the closely related one of man's contacts with his fellow man to ask again, What is your life in this realm? Landlord and tenant can be a question in sociology as well as economics. Perhaps just here arise many of the problems in our modern corporate structure with its non-resident ownership of industry. The cook in your kitchen can give a remarkably accurate answer to the question, What is your life?

4. *Recreation.* Here we face delicate issues. Many people mean by worldliness how one amuses himself. Certain forms of enjoyment and pleasure are fenced off as being of "the world" and therefore out of the field of consistent Christian living. When I was a boy I heard people telling of older folks they had known who knew that the devil was in the fiddle. I can remember when a violin was felt out of place in a house of worship, in the minds of some. In the New Testament, worldliness was a spirit in contradistinction from the spirit of Christ. Church activities can even be carried out in a worldly spirit.

The fact remains that how we amuse or entertain ourselves has a vital bearing on character. One rainy afternoon in the Prohibition Era I asked a young man at a soda fountain how one might spend the afternoon. He offered but two choices, hanging around a beer-parlor or going to a movie to see Peaches Browning "in person." Are we here willing to face James' question, What is your life?

5. *Intellectual or Mental Life.* There is no getting around the fact that what we think determines what we are and become. The Liberal Arts colleges in general and the small denominational schools in particular are facing some trying days. The big universities are determining the thought-patterns of our day and of tomorrow.

Writing as a sociologist in a great university Professor Elwood attributes much of the distress of the present day to the fact that many of our educational institutions have been leading the thought-life of our world away from Christ rather than toward Him. Since the Mental Life is the very control-room of our being, we can ill afford to ignore the question, What is your life?

6. *Church Life.* Shifting social trends and currents have brought about a marked lessening of the influence of the church in the lives of our

generation. This is particularly true of the middle and upper classes. The Labor Movement is not in the hands of Christian influences. Much of it appears to be Anti-Church in its trends. We seem to have lost sight of the fact that our Master was the Carpenter of Nazareth. But the fact remains that there are still many to whom the Church means much. There are those who say that it seems a long time between Sundays. "The Church needs you and you need the Church." Just how satisfying is your church life at present?

7. *Home Life.* It is here that we "stay," as the Southern negro says. If our home life is unhappy, life is poisoned at the fountain. Christian homes have ever been the bulwark of our nation and the day the home wanes the nation begins to decay. The Englishman says that a man's home is his castle. An efficiency apartment or a trailer cabin do not tend toward a castle-like stability. Around these can scarcely twine the sentiments that make the home of our dreams. Of course home is where love is. It may be in a castle or out under the shining stars.

The preacher can well sympathize with Moses in his song, "Lord thou hast been our dwelling-place." A pastor's wife said that the moving van should be the symbol of our calling, as truly as the square and compass serves as an emblem for the Masonic Lodge. The important thing is of course not how long we live in a house but the spirit that has made of the house a home. Many shall have to hang their heads when in the home circle they face the question, What is your life?

8. *The Inner Life.* The seven lives thus far mentioned are all, after a fashion, external, in that they have to do with our environment and our actions therein. We would now turn the Apostolic searchlight upon the inner reaches of our spirits and ask, What is your life?

The familiar distinction between character and reputation come to mind. The latter being the estimate of our fellow man, our standing in the community; while we think of character as being what we are, as we know ourselves—or better still as God knows us. What is your inner life?

9. *Spiritual Life.* We face here the conclusion of the whole matter. Another Apostle reminds us that in God "we live, and move and have our being." He is the great, all-enveloping or universal environment, whether or not we realize it. Life at its best is a conscious adjustment or fellowship with the Eternal.

The Apostle James follows his query with this statement. "Ye ought to say, If the Lord will, we shall live and do this or that." He reminds us that we shall never see life at its best until we live it under a species of eternity. If we walk with God on the simple terms of the Gospel—repentance and faith, we may know Him, whom to know is Life Eternal.

What is your life?

SUNDAY SCHOOL LESSON.

Things That Mar Family Life.

LESSON: Gen. 4:1-12, 27:1-45. Deut. 24:1-5. Mal. 2:13-16. Matt. 5:31-32. Mark 7:10-12. Luke 12:13-15. Rom. 7:2-3. I Cor. 7:10-16.

GOLDEN TEXT: "Bear ye one another's burdens, and so fulfil the law of Christ. Gal. 6:2.

DEVOTIONAL READING: Col. 3:18 through 4:1.

INTER. & SR. TOPIC: Things that Spoil Home Life.

Y. P. & ADULTS: Sins That Mar Family Life.

Some things that add to the joy of family life are—

1. *Parenthood.* Human nature attains its best through parenthood.
2. *Child-training.* The book of Proverbs is the oldest book on Pedagogy in the world. Almost every word of Proverbs 22:6 is a sermon. "Train up a child. . . ." In order to train children, parents must understand clearly what they expect to teach. Example is next to understanding. Environment comes next in importance, what the child sees, hears, and does.

Love, respect and obedience on the part of children is a primary essential in the relationship between parents and children, and is the only foundation for sound character-building. Discipline in the home is necessary, for both parents and children. Respect for individual personality is necessary for expression and growth. No two children are alike. Recognizing that methods used with one child cannot be used with another is the first step toward achieving cooperation and response, basic facts toward character growth.

The parents and children are partners in the most worthwhile and highly specialized enterprise in the world: the building of Christian citizens to carry on Christ's Kingdom-building program. Prayer is a necessary function to make this partnership a success.

Money and ownership of property are important subjects in the Bible. Stewardship, the right use of money, property, and abilities, is more often mentioned in the Bible than faith or prayer. Stewardship involves the proper use of every possession claimed by every individual member of the family, both money and talents. Thrift is a primary virtue, and applies to abilities and talent as well as to money.

EVENING SERMON

THEME: *Thoughts on Gratitude.*

EDWIN HAMLIN CARR.

TEXT: "And when they heard, they lifted up their voices to God. . . ." Acts 4:24.

HYMNS: "Praise to God, Immortal Praise"—*Gott Sei Dank.* 77, 77.

"Praise, O Praise Our God and King"—*St. Basil.* 77, 77.

Five times, in the first chapter of Genesis, God calls the world He made "good," and it has required thousands of years for mankind even to begin to believe God, and to be thankful.

Linnaeus, the great naturalist, placing his hand upon the earth said, "There is enough under my hand to engage a man's thought for a life time." The world is finding out that every thing is beautiful, providing the eye has the right focus.

It is always harvest time on the earth somewhere, and how thankful

we should be that so many of the earth's material blessings have been brought to our shores.

Think a moment of the list compiled by John Hancock Satchell: peas are of Egyptian origin; the radish is a native of China and Japan; the quince came from Crete; cucumbers from the East Indies; walnuts and peaches came from Persia; spinach from Arabia; the pear and the apple from Europe; parsley was first known in Sardinia; rye came originally from Liberia; oats originated in North Africa; the citron is a native of Greece; celery from Germany; the onion from Egypt.

These "Vegetable Immigrants" are symbolic of a great cosmopolitan city where men and women from all parts of the globe live together in fellowship; and, likewise, of that day when all mankind shall live in and by the great inheritance given us by the Father, the age of the Thankful-Hearted; a day when we realize that our heavenly Father owns all of the world, and by this thought we solve all of our economic problems.

We interpret life by the mind we take to it. Emerson told of seven men who went through a field. One was a farmer, he saw only the grass. The astronomer saw the horizon and the stars; the physician noticed the standing water and suspected miasma; a soldier who saw in a moment how troops could be disposed; the geologist noticed the boulders and the sandy loam. The real estate broker, who thought how the line of the lots should run.

The Christian must use the mind of Christ to interpret the world. Jesus rejoiced in nature. He took the right mind to its interpretation, so must we. He was always giving thanks for the glorious possibilities of the physical world under the rule of the Father's spirit; He was always recipient of the Father's inheritance, He was always in right relation to nature. So must we be.

When His disciples were tossed by the storm and were alarmed at the manifestations of nature, they sought Him. He calmed the sea and the wind, and said, Why are ye so fearful? How is it that ye have no faith? Why are ye afraid of nature, it is the Father's inheritance left for you. Why do you not have more faith in nature, and in Me the Ruler of nature. You, too, are to become the masters of nature. You are to subdue the earth. You are to conquer the physical world. You are to make nature your servant by dealing with it in the spirit of the Father who loves as you should love.

I am not averse to being called "a rank materialist." I understand God better by His spirit in relation to things than I do in any other way. I live in a wonderful physical world, and I expect here and hereafter a large and splendid unfolding of the material universe to my mind and in my experiences.

We can spiritize ourselves away, not to everlasting bliss but to everlasting nothingness.

All things must be considered of the Father and by the Father and in the Father. As Maltbie Babcock says,

NOVEMBER, FOURTH SUNDAY

CALL TO WORSHIP: God be merciful unto us, and bless us; and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations. Ps. 67.

PSALM: 67.

PRELUDE: At Dawn—*Shackley*.

ANTHEM: Cast Thy Burden—*Mendelssohn*.

OFFERTORY: Pastorale—*Ludebuehl*.

POSTLUDE: Offertoire—*Grew*.

OFFERTORY SENTENCE: “. . . even as the son of man came not to be ministered unto but to minister, and to give his life a ransom for many.” Matt. 20:28.

OFFERTORY PRAYER: Freely hast Thou given unto us; freely should our gifts flow back to Thee. Thou hast taught us that we shall receive in proportion as we give for Thy service. Grant us the grace to use all Thy gifts in praise of Thee. Amen.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMONS

THEME: *Going On With God.*

CHARLES HADDON NABERS, D. D.

TEXT: Deut. 6:23.

HYMNS: “Jesus, Still Lead On”—*Seelenbräutigam*. 55, 88, 55.

“Guide Me, O Thou Great Jehovah”—*Pilgrim*. 87, 87, 47.

We live in an unfinished world, and we are incomplete men living lives as incomplete as ourselves and as unfinished as the world about us. Every day is a segment of time in which, sometimes, some building blocks are laid in place in accord with the plan of God for the world and for ourselves, and in which, sometimes, bits of rubbish are cleared away to reach down to a solid foundation on which sound stones shall later be laid. Sometimes on a very unusual day there is both clearing and building.

Every day something like this occurs in the world; every day something like this happens in our lives. Any true interpretation of today ties it closely with both yesterday and tomorrow. In a world like this no man liveth unto himself and none dieth unto himself; and no day liveth or dieth unto itself. In order to orient ourselves in any day, we need see that day in relation to other days, the days behind, and the days before.

The book of Deuteronomy consists largely of a series of addresses by the mature Moses, to the people of Israel, on the philosophy of the events during his period of national leadership. He recounts with spiritual emphasis, the high lights and the deep shadows on recent days, and throws the spotlight upon the salient features of their history.

Years before, when Israel slept in tents at the base of Sinai, the moral law had been given the nation; but now Moses repeats that law, emphasizing its spiritual meaning, and pleads for them to keep it inviolate. It is an Old Testament equivalent of the first verse in the twelfth chapter of the letter which Paul wrote to the Christians in Rome. Eleven long chapters are given to a clear delineation of the spiritual history of man, the justification by faith in Christ Jesus that saves from death, the glory of adoption and sanctification, and then Paul pleads: “I beseech you

therefore, brethren, by the mercies of God (by the ties which these blessings received from God make upon you) that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The plain meaning is this: You were slaves in Egypt, hewers of wood and drawers of water; makers of brick without straw; and you were wholly, utterly helpless; you poor slaves! Then God worked mighty deeds, threw the throne into a panic, the land into distress; and you were led forth grandly. As the price of your deliverance, you were given these laws, and told to keep them. You are eating off the table that God provides—otherwise you would starve. You are protected by the goodness of God—otherwise you would be killed, as you might have been at the Red Sea. You are not going to bite the hand that feeds you, are you? You are not going to turn from the plainly stated wishes of the Lord who rescued you from bondage, are you?

I do not believe that this has any more application for the multitude encamped on the edge of the Promised land, or for the Christian community in Rome, when Nero was tuning his fiddle, than it has for every man alive in this muchly muddled modern world.

God has led us out of danger many times. God led us out from death when we received Christ for our Lord and Saviour. God led us out of many difficulties so intricate that we could never have escaped in our own strength or wiggled out in our own wisdom. To fail to show recognition of our blessings by a life approved by God would be to fall into the category of the serpent rescued from freezing and then biting the person who effected the rescue, as Aesop's fable depicts the lowest depths of ingratitude.

God led us out that He might lead us in. God has delivered us from danger in order that He may present us before the presence of His glory with exceeding joy. It is the question of going on with God, or else . . .

We must go on. We have to keep moving to keep from being swept backwards by the swift currents of life flowing around us. Go on with God; we must do it out of sheer gratitude to the God who has led us all the way and poured His blessings without stint, into our lives. We must place ourselves within the plan of God. We need no other explanation for the lives we are challenged to live except the explanation which Moses suggests that these Hebrews make to any and every questioner: It is the will of God. We must be faithful to God because of God's great goodness to us.

Of course there are only three possible courses which a man can take to the plan of God. He can oppose it. Instead of going on with God, he can go in the opposite direction. A man can be neutral in reference to the plan of God. He can do nothing about it. He can take no part in any movement for the betterment of his own life or for the salvation of an individual or of a community. He can sit, and sit, and evince no concern for either the good or the evil. He can issue a mental proclamation of neutrality in the eternal warfare between heaven and hell, and see that his forces are kept out of the war zone.

The third position possible for a man to take in regard to the plan of God, is to enter into it heartily, support it eagerly, and crusade for it vigorously, to work for its fulfillment with all his mind, and all his heart, and all his strength, and all his soul. This means Christian living. Christian living means obedience to the commandments of God progressively, following them closer all the time, as the implications are understood, and as one step leads to another. Christian living means witnessing to the power of God in Christ for the salvation of the soul, and for the enlistment in the task of making the glory of God shine into other lives.

The plan of God—we can oppose it, we can be neutral to it, we can favor it wholeheartedly. One is the policy of the bad man. One is the policy of the weak man. One is the policy of the good man; the man made good through the imputed goodness of God, manifest in Christ through the Holy Spirit.

There really isn't any choice about it. Every man goes to his own place. If he is content to hold the rating, "Bad," he can break himself in opposition to the plan of God, and he will break.

If he is content to hold the rating, "Weak," he can sit still while the divine recruiting agent is hunting for men to take part in the greatest conflict the universe can ever know, a veritable spiritual Armageddon. If you are weak enough to want to sit around and pick trophies from the field after the fighting has come to an end, you *are* weak, and you might be interested to know that there are trophies only for the fighters for God.

It ought not to be hard to decide. If we would only really believe what the Bible and human experience demonstrate more times than man can count. Our best interests coincide with the will of God, and the hand that guides us is a hand of wisdom and love as well as of strength and knowledge! Get the glad, positive, triumphant note of Christian evangelism in your voices, and you will live better and serve truer.

Trinity Twenty-Five.

THEME: *Is America a Christian Nation?*

HENRY H. BARSTOW, D. D.

SCRIPTURE: Luke 17:20-37.

TEXT: Luke 18:8 Lc.

HYMNS: "God Bless Our Native Land"—*America*. 664, 6664.

"God of Our Fathers"—*National Hymn*. 10 10, 10 10.

To some minds it may seem unpatriotic even to raise the question of the theme. The wide differences of opinion as to America's duty have made it necessary for us to look more deeply than ever into the implications of either a nation or a person being Christian.

A friend went so far as to affirm that "there is no such thing as a Christian nation." There is no nation that doesn't do un-Christian things and follow un-Christian policies. The same is a fact concerning all Christians. Even the best of us have our faults, and if a nation must be labelled non-Christian because it has uncorrected faults then there is no such thing as either a Christian nation or Christian person. A more

reasonable statement would be that there is no such thing as either a faultless Christian nation or person.

There are today anti-Christian nations, just as there are anti-Christian people. Fortunately for all concerned it is not our duty or privilege to pass final judgment on particular cases. The most we can do, as a person or a nation, is to adopt Christian standards and endeavor unceasingly to bring our policies and actions into harmony with those standards.

Christ makes a clear and helpful distinction. He declares (Luke 17:20, 21), in answer to a misguided question by the Pharisees, as to "when the kingdom of God cometh," that the coming of that great situation is not an observable or dateable event but a condition of the inner spirit of man, either as an individual or a group. It is "within you" as a dominating influence or it is not.

The question of the text, "When the Son of Man cometh shall he find faith on the earth?" shows the world-wide scope of the subject. Christ is not concerning Himself with the selfish ambitions of the Jews for world power but with the need of the world as a whole, all peoples and nations, for acceptance of the rule of God in their affairs.

In the light of these truths the question of our theme becomes understandable and definite: Are the fundamentals of our American system and its active policies, in general, harmonious with Christian standards? To apply the text definitely, "When the Son of Man comes will he find faith in America?"

Two other questions must be faced. First, Faith in what? It certainly means something more than an intellectual belief in God as the all-Father, in the Bible as a divinely inspired volume, in Christ Jesus as His Son and our Saviour, or the Christian religion generally as a theological point of view. Important as these may be, mere intellectual beliefs are never so vitally important as practical policies and actions based on these beliefs and their all-mastering force in daily living. That point applies just as truly to national as to individual standards. It raises this second question: Do our governmental policies show practical faith in Christ's teachings? Do the people in general support the government in basing its policies on His teachings? These are the acid tests of the theme question.

A brief review of a few historical facts may help us in finding a clear answer. First, note the contrasts that marked the early immigrants to this continent from Europe: Pilgrims and slave traders; Puritans and renegade gentry; Quakers and soldiers; saints and criminals; trained leaders and aimless followers; intellectuals and imbeciles; plutocrats and paupers—the list is as comprehensive as a modern city telephone directory.

There have always been two sets of forces battling in the United States for power: righteousness and evil; intelligence and ignorance; patriotism and self-interest; earnestness and indifference; idealism and stupidity. The struggle of these forces reflects, on a national scale, the struggle in every individual seeking to live the Christian life, especially, in this case, as a comprehensive expression of the Christian faith. It is equally true that there are some nations in which there is not the faintest effort to maintain Christian standards individually or as a nation. There are also

many in which Christian missions from America have established real Christianity.

In addition to these contrasts and their obvious lesson there also have been many definite victories in America for human betterment both as to practices and institutions. Witchcraft, persecution for religious differences, duelling, human slavery as institutions, have been definitely and finally removed. Prison reform, educational improvement, denominational cooperation and, of late, unification, along with many other reforms, have widely prevailed. These all bear the marks of Christian influence and teaching and in the history of their establishment illustrate definite Christian activity.

No study of the theme, however, could be complete without a consideration of present day problems. Four great delusions have more or less prevalence today: that poverty is incurable; drink insoluble; war inevitable and the church inadequate. Certainly none of these problems has yet received a complete Christian solution in America to say nothing of non-Christian countries.

But that fact was also true in the past concerning all the above mentioned problems that have been solved. Never has there been in our history a more serious governmental effort to relieve poverty and assure all a job, than in the last twenty years. Methods and policies may not always have been wholly wise or successful, but there is no question that a sincere effort has been made, and that from motives and leadership generally of the most genuine Christian character.

The enactment of national prohibition and its later repeal merely mark the first semester of a reform battle that is certain to be renewed and is even now entering a second semester of steadily growing strength and spreading area.

At present writing, war appears to hold completely the attention and participation of nearly every country on earth; that is bound to be the cause of its ultimate rejection by the world as a means of settling international issues. More and more it is being recognized among Christian people as fundamentally un-Christian, although it seems to be the only present possible governmental method of settling international dissensions. Today it engulfs the world, not a little part of it. It was not the Christian forces in any country that started it. But never before have those forces, the world around, been so awake to its fundamental and inexcusable evils.

Many who share that awareness are not Christians but, as a matter of enlightened self-interest, realize that it means only making matters worse for all they hold most desirable.

The fourth great delusion, that the church is inadequate, simply needs this answer, practically every genuine reform of human conditions in America has had the church as its birthplace, its nursery, its kindergarten and its college. It has been the patient, persistent, prayerful work of church people that has initiated, fostered and accomplished every forward step. Nearly all of the genuine apostles of reform have been persecuted for their activities, but awakened public conscience and enlightened self-interest have finally adopted the changes born in the church.

It is related that in 1851 a strange lady entered a Congregational church in Brunswick, Me., at which communion was being served. Something in the service or the sermon gave her an inspiration. From that inspiration was born "Uncle Tom's Cabin." Harriet Beecher Stowe, from an hour in a remote little church, got the impulse that had as much to do, probably, with the final destruction of human slavery in America as any other one thing. As one historian has put it, "Lee surrendered to Harriet Beecher Stowe."

Is America a Christian Nation? Multiply that instance by untold thousands of similar ones in American history and the material on which to frame an intelligent and accurate answer is easily available. Yes! America, as a nation, is just as truly Christian as thousands of her citizens are, as individuals. Both have uncorrected faults. Both also are struggling constantly with evil influences and tendencies. Both sometimes fail sadly to live up to the Christian standards. Both sometimes allow evil influences to mislead them. In great crises both sometimes fail to meet the Master's claims, even as Peter did. But fundamentally, like Peter, the heart is right in both. They seek that which will abide rather than that which will perish.

Everyone of their great hymns, both national and personal, express and impress the Christian faith; and today as never before, with a world vision rapidly forming, America is putting new emphasis on the message of a century old hymn, that sets the planetary Christian goal for her in the closing stanza:

"Lord of all truth and right,
In Whom alone is might,
On Thee we call;
And may the nations see
That men shall brothers be,
And form one family;
God save us all."

SUNDAY SCHOOL LESSON

Motives That Strengthen Family Life.

LESSON: Ex. 2:1-4, 20:12. Josh. 24:14-15. Prov. 31:10-31. Luke 2:41-51. Eph. 5:22-33, 6:1-4. Col. 3:18-21.

GOLDEN TEXT: "Love never faileth." I Cor. 13:8.

DEVOTIONAL READING: Job 1:1-5.

INTER. & SR. TOPIC: What Makes a Happy Home?

Y. P. & ADULTS: Ways to Strengthen Family Life.

Sources of strength as a foundation for happy family life are, determination to live the Golden Rule, to forgive graciously and often, to make use of every agency available for character development, to be thrifty in the use of time, ability, and money, to keep clean both mentally and physically.

Loyalty to members of the family cannot be over-emphasized, and is basic to loyalties to Church, community and Nation. Confidence and Christian sympathy underlie all cordial relationships and fellowships.

EVENING SERMON

THEME: *The Living Book.*

GEORGE MCPHERSON HUNTER, D. D.

TEXT: I Samuel 9:27.

HYMNS: "Holy Bible, Book Divine"—*Aletta*. 7 7, 7 7."A Glory Gilds the Sacred Page"—*Downs*. C. M.

"The word of God abideth forever." No book surpasses the Bible in charm. It has the bloom of immortality, the freshness of dawn, for the light of the Son of Righteousness shines through its pages. This continuous glow we know by experience because through its words the believing soul has fellowship with God the Father and Christ, the Redeemer.

About its excellence, fitness and power we single out facts—

Bible Men Are Living Men:

I stop the first lad between fifteen and twenty-one. The name of the leading sportsman of today, he knew. I could ask any girl of the same age about the flaming, glamorous girls of the movies and they could tell me without hesitating. A few weeks ago a radio commentator mentioned a noted actor declaring that youths in their twenties never heard of him. Yet his name was on all the billboards and newspapers from the Atlantic to the Pacific. His face was probably better known than the President of the United States.

These men and women disappear. Like the meteors in the sky they flash for a season and then vanish forever out of mind. Time wipes away the names of men in American history. Who knows what Dewey said in Manila Bay? Even Dewey, I am afraid is forgotten. But Bible characters live on through the ages.

Call the roll. Abraham, Isaac and Jacob are known the world over. Millions of children have been named after them.

Joseph, the dreamer; David, the Shepherd Psalmist; Samson, the strong man, with big muscles and weak morals, has his counterpart in our day; Daniel, who dared his lions, made millions dare to do what was right in face of all opposition, strengthened by his example; Isaiah, the seraphic singer, statesman and seer, remains the ideal man for public life; Blundering Peter is the mirror into which millions have looked, gone away and said, "If that man could make a comeback, so can I."

Then in the Bible we have the portrait of the world's Redeemer, Jesus of Galilee, prophet of God. He foretold the wide sweep of His influence and the horrors of His death which resulted in His pouring into a new humanity His own life blood.

They are in the scriptures because they were human strugglers in the arena of life. They have felt the heat of life's battle.

These Bible men had explored sin, experienced salvation, and God whispered peace to their souls and their lives are written in Holy Scriptures as beacon-lights of redemption. "They trod these paths in sorrow that we might tread them in joy."

Book of Living Truth:

Our souls, like our bodies, must have something to nourish them. The living Book is the sustenance of our souls. The truth about ourselves we only learn from one book in the world, this word of God. Our christian faith, to be real, worthy and personal, must be born out of contact with God.

But you say, "I have no faith. Life has been a robber, stripped me of all the faith I have had since my childhood. I am like the man who went down to Jericho beaten and robbed by adversity, and I lie helpless by the roadside. An eclipse has come. I cannot discern what is true and what is false. There is no guiding light."

Then, like the sailor, you go by dead-reckoning. When the sun is obscured, stars are visible.

You take the Bible, look at it and say,

"Our fathers trusted in Thee
They trusted, and thou didst deliver them."

Their faith, which is not yours, but belonged to another generation, was anchored on the Bible. Take it, then, as that sailor did when a submarine hit his ship off the cold coast of West Ireland. Alone in the water, buffeted by cross-seas, benumbed by cold, faint with struggling to keep his head above the sucking tides, he seized a spar, put his arms round it, clung tight, held on. It kept him afloat, alive, and gave him strength to shout, "ship ahoy!" and the passing steamer stopped and saved him.

Take the faith of your fathers in the integrity, the authenticity and the power of God's word of truth. Hold on to it, cling to it, for it will save you alive, bring you off more than conquerors.

"Faith of our fathers! God's great power
Shall win all nations unto Thee
And through the faith that comes from God
Mankind shall then indeed be free.
Faith of our fathers, holy faith,
We will be true to thee till death."

Book of Living Joy:

This living Book recognizes that the great things of our common life are much the same. The distinctions and variations between us are small. "Scratch a Russian and find a Tartar," is an old saying. Scratch a college bred, cultivated gentleman and you find a savage.

"Judy o' Grady and the Colonel's lady
Are sisters under the skin."

These two and all the rest of us are seeking something only the Bible can give. What all the world is seeking depends on the times. At present the peoples of the world are seeking peace!

This Book tells us the pursuit of riches never leaves a man happy. In

the life of William Booth, I read that he took Cecil Rhodes, the multi-millionaire, down to see one of his farm colonies. On the way home on the train William Booth asked Rhodes, who had at his command the diamonds of South Africa, "Are you happy?" "Good God, no! I never was happy." Millions have sought happiness in wealth, failed, and cursed their luck. A few have succeeded only to find themselves disillusioned.

This living Book has strings of "blesseds" and blessed means happy. Jesus, in the living Book, answers the world-old question, "Who is happy?" Jesus gave the formula, "In me you shall have joy."

Read the joy-giving Book. If you read fiction you get an escape from the realities of life into an unreal world of romance. But in the Bible you are face to face with the realities of a work-a-day world and you find an escape into the higher joys and abiding life which God has prepared for them that love Him.

"Where will you find strength?" The answer comes out of the Book. "The joy of the Lord shall be your strength." "Rejoice, your joy no man taketh from you."

What America needs more than gold, more than battleships, more than airships, more than a defense program, is a generation of Bible-reading men and women with a sense of personal responsibility to God, that gives that noblest of all virtues a sense of destiny.

May the God of all hope fill you with all joy in believing, reading, learning, marking and inwardly digesting the Holy Scriptures.

MIDWEEK SERMON

THEME: *In Touch With the Infinite.*

TEXT: James 5:16.

May speak of prayer as natural function of man's life, not artificial addition to it. Isaiah 26:16.

Difficulties in Prayer: Intellectual difficulty. Universe is orderly. Perhaps key found in remembering "natural laws" are God's laws and God is good. Setting in operation of other laws will bring needed answer. Moral difficulties. Prayer in war time. Prayer not as escape from duty, but as source of power. Laziness, selfishness, inattention, carelessness; living for self rather than for others; pampering of lower qualities; selfish desire for satisfaction in present rather than building for future and for eternity; weakness of faith—difficulties that lie within ourselves. Must be realized and overcome if prayer effective.

The Function of Prayer: Prayer is the avenue by which reach God, come in touch with Infinite. Idea hold about prayer depends on idea of God; if Gospel picture, prayer will be communion with God. Pray in faith, God will answer as is best. Habit of prayer brings large measure of appreciation of world in which living. No one sees beauty and wonder in this world like Christian who keep in touch with God. Brings fellowship with God more intimate, satisfying than any human friendship.

Furnishes supply of energy: strength in weakness, wisdom in ignorance, health in sickness, joy in midst of sorrow, righteousness in sinfulness; if in right spirit, dare to believe may have thing for which ask. Discipline: keeps vision of highest, strengthens will to follow.

Method in Prayer: Must take time for prayer: busiest can have moments of quietness and solitariness. Need to be thoughtful. Orderly expression of inmost thoughts. Imagination; should be seeing God. Silent at times. Without prayer no communion with God. In prayer realize nearness of God. Through prayer, power for living, power in living.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—Youth's Call to Youth. Rom. 15:1-7.

LUTHER LEAGUE: Y. P.—Stewardship of Our Gifts. I Cor. 14:1-27.

WALTHER LEAGUE: November Topic—Your Church and Others. 4. Practical Differences.

FOR THE BULLETIN BOARD

To be up on your toes, you can't be down at the heel.
 If there is an end to your rope it is where you cut it off.
 Contrary winds make soaring possible.
 Being afraid to begin is even worse than quitting.
 Courage runs out for the losing warrior as often as munitions.
 Don't bury an axe with the cutting edge exposed.
 Many a modern Adam has lost a backbone instead of a rib.
 It is easier to pardon than condemn.
 If all were known would you merit forgiveness?
 Cowards rarely forgive.
 Do you forgive as you would be forgiven?
 Those in need of forgiveness should be active in it.
 Being unforgiving destroys the road over which you must pass.
 It is more glorious to forgive even than to be forgiven.
 Adversity is the balance in which friends are weighed.
 Promises lure friends, performance holds them.
 Sin never yet cemented permanent friendship.
 Give "perpetual care" to the lots where you bury the faults of others.
 One can't give his friends away and keep them too.
 If you die with a dime in your pocket you are just ten cents out.
 What we have left means more than what we have given.

NOVEMBER, FIFTH SUNDAY

CALL TO WORSHIP: "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us. The God of Jacob is our refuge." Ps. 46.

PSALM: 5.

PRELUDE: Reverie Interrompue—*Tschaikowsky*.

ANTHEM: There Is A Gentle Voice—*Bird*.

OFFERTORY: Minuet—*Handel*.

POSTLUDE: Diapason Movement—*Williams*.

OFFERTORY SENTENCE: "He that is faithful in a very little, is faithful also in much; and he that is unrighteous in a very little, is unrighteous also in much." Luke 16:10.

OFFERTORY PRAYER: We thank Thee, O Lord, for the bounties Thou hast bestowed upon us. We have health, and abundance of food and clothing, adequate shelter, and more important than all these, a place to worship Thee, and ministers to preach Thy word to Thy people. Our abundance of all that is necessary to worthwhile life, causes us to rejoice in sharing our plenty with Thee for increasing Thy Kingdom on earth. Amen.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMONS

THEME: *Alas for the Day!*

TEUNIS E. GOUWENS, D. D.

TEXT: Joel 1:15.

HYMNS: "In the Hour of Trial"—*Penitence*. 65, 65. D.

"Thy Way, not Mine, O Lord"—*Ibstone*. 66, 66.

In a day of calamity, Joel said to his people, "There is a real connection between your desperate plight and your godlessness." As the prophet reflects on the situation, he sees clearly that only a genuine repentance, which goes to the sanctuary and cries, "Alas for the day!" can avert a more severe catastrophe.

The prophet's lamentation is appropriate to our time. When all concessions have been made and all benefits and merits acknowledged, it must still be confessed that our sins are largely responsible for our disaster.

Neglect of Courtesy: In recent years, various trends toward a hardening of heart have been observable. The world war, with its long display of cruelty, its campaigns of hatred and its disregard for human life, numbed the feelings of multitudes. The feverish quest for material things during the decade after the war led many to neglect the courtesies which add grace and dignity to human fellowship. We are living in a world of secular interests, and its paganism has made us callous and selfish.

In the excitement of the present war, many feel justified in issuing slanderous words not only in regard to foreign aggressors but to some of their own fellow-citizens with whose views they do not agree. A newspaper editor said concerning one of his countrymen, he "is becoming a minor national pest, not as bad as grasshoppers," that is, not as bad as the locusts to which Joel refers, "but," he continued, "worse than the dogs cluttering our city sidewalks." The sensibilities of most of us are offended by such language. And yet, if the object of the attack is changed,

we may not hesitate to utter statements equally unkind. Scurrility is having its day. Words are cruel and irrevocable instruments, and human beings should not set aside ordinary politeness in order to indulge in the questionable pleasure of calumny.

Lowness of Moral Standards: One of the alarming features of our day is the fact that hosts of our people have no spiritual background and no margin of virtue. Their conception of life is derived largely from motion pictures. Many of the shows they attend are clean and educational. Many are cheap and sensational. Recently a seventeen year old girl shot and killed her nine year old brother. According to her own statement, she did it to see what would happen to her. Her parents explained that she had been "seeing too many movies and reading too many detective stories."

Last spring, London began a campaign against certain lewd war-time entertainments. A writer in Public Opinion says, "The pitch to which an insidious and demoralising tendency has at the present moment attained, is a national disgrace." The hope was expressed that the moral descent would be stopped before it reached the very low level to which it fell during the last war. The people of Great Britain are convinced that, even if Hannibal is at the gates, Christian morality is still imperative. But the danger is vast and subtle. The same peril exists here and, as the excitement of the war grows, the depravity will tend to increase.

Recently, when the Mayor of Chicago had stopped the play based on the novel, "Tobacco Road," Judge Holly gave an injunction permitting it to resume. He offered as his reason the simple statement that times had changed. Here was a judge who sanctioned a vulgar production on the ground that our standards have been so reduced that rottenness is no longer condemned by us. It is at least possible that the times may become even more unstable. Shall that turmoil then be accepted as a sufficient excuse for a further corruption of our entertainment? There are enough people of good taste in our land to resist and prevent such demoralization. But the task will not be easy.

This immoral amusement is in itself a real menace to our common life, but it is, at the same time, a symbol of a deeper and more extensive corruption which threatens the inner spirits of men. The seat of degradation is in the human soul. Our own evil passions are our worst enemies. Our wrong desires are more effective in undoing us than any external foe. Chaldea would not have threatened Judah, if Judah had not sinned. He who is wise will subject his heart to the closest scrutiny. Especially will he inquire into the goal of his quest. Let us remember that if we get what we want in life, whether it be good or bad, we shall not obtain it without becoming different persons in the process of winning it.

What ravages have been wrought in human life by impurity! What iniquities have been visited on children unto the third and fourth generation! What anguish has been endured while the soul in its own secret remorse has cried, "Alas for the day!" Science may prevent contagious disease and put the stamp of hygienic safety on sensualism, but it cannot restore chastity to the heart that has consented to violation.

In the midst of Eden stood a tree which from several points of view was desirable. Its fruit was good for food: this was the physical appeal. The tree was pleasant to the eyes: this was the allurements of beauty. It held the promise of wisdom: this was an attraction for the mind. But concerning that tree, God had said, "No." That was the moral imperative. And in the disregard of it, man fell. Alas for that day! And alas for the day in every human life when a like disobedience to the moral ideal starts the descent of the soul.

We have been exceedingly busy mastering the forces of nature and adding to our comfort and ease. It has not occurred to us that in our pursuits we needed either guidance or power from God. But today our apparent successes are turning out to be failures. We were not as clever as we had supposed. We learned to direct the forces of gravitation and electricity, but we lost control of our own lives in the process. Our power has once more been demonstrated to be weakness, and our wisdom, folly. Experience has taught us what the wise man knew thousands of years ago. It has reminded us that he who ruleth his spirit is a better man than he who taketh a city. We have manufactured terribly efficient instruments, but we have not developed souls fit for the responsibility of using them. We have taken the resources which the Creator has supplied, but we have not administered our affairs as stewards of God. Increasing efficiency controlled by unregenerate desire makes an awful world. Advancing cleverness exercised under low or sinking ideals leads to ruin. No small measure of our current disaster is traceable to the fact that our power of executing our purposes has outrun the purification and improvement of our desires. As has been said, "We are men in technique and infants in apprehension."

The peril of our self-sufficiency is seen today particularly in our attitude to democracy. We eulogize this form of government, but we slight the religious principles on which alone it can securely rest. There are values in our common life which no navy can defend and of which no foreign power can deprive us, but which, nevertheless, we may lose by our own neglect. Among these are character, liberty, love, faith and worship. It is foolish to suppose that we can defend abroad by force what we do not consider worthy of culture at home. Democracy, with its emphasis on the worth and freedom of the human soul, is precious to every American. It is part of our life. But let us not suppose that democracy alone can save us, nor that we alone, without God, can save democracy. Alas for the day when our people depart from the religious faith of the founding fathers!

We are a singularly fortunate land, but we have been despising our birthright. We have been following the world in its apostasy from God. Our chief peril lies in the fact that we have permitted our sense of sacredness to dwindle. As a token of our secularism, consider our disregard of the Lord's Day. "Remember the sabbath day, to keep it holy." We have almost entirely rejected that commandment. Multitudes do not even know what Sabbath desecration is. If the Lord is not worshipped on Sunday, it is not likely that He will be revered at all. And make no mistake about the fact that the nation which ignores God is on the way to collapse.

When Joel faced a similar situation of godlessness in his day, he said, "call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day." It was an appeal for a genuine spirit of repentance. The prophet, in perfect accord with every true spokesman of the Most High, saw that the very first requisite for setting an evil world right was a humble confession of sin before the throne of Everlasting Mercy. As an ancient comment on Scripture has it, "The earth shook and trembled and would not rest, until God created Repentance—then it stood fast." So it will be with your own soul. So it will be with our country and our world.

There is in this universe a moral law which our disregard cannot repeal. It operates whether we like it or not. It works whether we accept it or reject it. And yet God has so constituted His world that to say any course is irreparable or irrevocable is to make a statement which is not true. If left to itself, behavior will bear fruit after its kind, inevitably. But this is not only a universe of law; it is also a world of grace. Of that grace the cross of Christ is the supreme symbol. The cross of Christ is a part of history, and it reveals a forgiving love which is an essential element of the heart of God. No matter how terrible your sin, the power of God can break its hold, setting your soul free once more and turning it toward the higher life. But nothing less can do it. Nor is anyone so secure in the good life that he has no occasion to cry, "Spare me, O God, for in Thee do I put my trust." "Therefore also, now, saith the Lord, rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness."

The prophet called his people to the house of God, the proper place of repentance. If you and I, today, in response to that ancient appeal, will humbly turn to the Divine Redeemer, some new blessing will issue from this turmoil. The world will not be able to understand this. But you and I understand it, for we are Christians. You and I, and our fellow Christians everywhere, if we are true to Christ and take our obligations seriously, can once more change the life of the world for the better. We can take this regrettable day, which by our carelessness and sin we have permitted to dawn, and by our fidelity turn it into a day of new hope for mankind. I am sure that is what God expects us to do. And by His grace we can do it.

Advent Sunday.

THEME: *Well-Dressed.*

WILLIAM S. BOWDEN, D. D.

TEXT: "But put yet on the Lord Jesus Christ." Rom. 13:14.

HYMNS: "Soldiers of Christ, Arise"—*St. Ethelwald. S. M.*

"God of Pity, God of Grace"—*Irene. 777, 8.*

A garment in Scripture is the symbol of character. It is used metaphorically in speaking of character. The figure is used of God, Himself. (See Ps. 93:1. Ps. 104:1-2. I Peter 5:5.)

A garment in Scripture is also the symbol of righteousness. (See Isa. 64:6. Rom. 3:22. I Cor. 1:30. Phil. 3:6-8.)

A garment is also metaphorically used in speaking of one's conduct, or manner of living. This is especially true of Paul—

I. The Armor of Light. (Rom. 13:12) Numerous references are made to *light* in connection with the Christian. Hosts of evil forces surrounding the believer bring need of protection through "armor of light."

II. The Whole Armor of God. (Eph. 6:11)

Read verses 11-18. Description of armor is interesting. It is likely that Paul received his suggestion for the imagery from the Roman armory. As we force the forces of evil, we need the whole armor of God. Armor is mentioned for every part of the body, but the back. We are never expected to retreat, nor to flee from the enemy.

III. Put on the New Man. (Eph. 4:24. Col. 3:10. Rom. 6:11)

The new man is not the old man patched up. Paul refers to a new creation by means of a new birth. Conversion imparts new nature, but there always exists the necessity of fighting against the demands of the old. Conversion is a wonderful experience, but let not the new convert think that the battle is ended when he is conscious that God has imparted a new nature. The battle has just begun.

IV. Love and other Christian Graces. (Col. 3:12-14. I John 4:12)

These are a heart of compassion, kindness, courtesy, humility of mind, meekness, long-suffering, forbearance, forgiveness.

Love is like a girdle round the loins. It completes our spiritual dress and adds general grace to the entire outfit. "Love is the bond of perfectness."

V. Put on the Lord Jesus Christ. (Rom. 13:14. Col. 1:27. Gal. 2:20. Col. 3:9-14. I Tim. 2:9. I Pet. 3:3-5. Eph. 4:22)

In the days of the early church, when a heathen professed faith in Christ and desired to be baptized, he put aside his ordinary clothing to signify his putting off the old, and having been baptized, he put on a white garment to signify his putting on the new life. His change of garment made him appear as a *new man*. The indwelling Christ manifests Himself in the character and outward conduct and appearance of the one in whom He dwells. Putting on the whole armor of God, armor of light, love, and the new man, is to give Jesus Christ the right of way in our lives. The manifestation is visible and outward, even as clothing.

Yearly, a vote is taken by the stylists to determine who is the best dressed woman in the world. The best dressed woman is described in the Scriptures. Before this honor may be claimed, we must put off anger, wrath, malice, blasphemy, filthy thoughts and tongue, and jealousy. Some try to put on the new, before putting off the old. This cannot be done, spiritually, any more than you can put on a new dress over a ragged and dirty one, and expect to stand among your fellows as a well-dressed person.

We *put off* lying, and *put on* truthfulness; we *put off* impurity and drunkenness and *put on* chastity and sobriety. It is the God-given privilege of every human soul to be well-dressed.

"Dressed in His righteousness alone,
Faultless to stand before the throne."

SUNDAY SCHOOL LESSON

The Mission of the Church.

LESSON: Matt. 18:15-17. Acts 1:8, 2:42, 6:1-4, 11:27-30, 13:1-3. I John 1:3.

GOLDEN TEXT: "As the Father hath sent me, even so send I you." John 20:21.

DEVOTIONAL READING: Gal. 6:1-10.

INTER. & SR. TOPIC: What is The Church For?

Y. P. & ADULTS: How the Church Contributes to Christian Life.

The mission of the Church is two-fold—

1. To minister in the name of Jesus Christ to the world, discovering Christ's people and bringing them into relationship with Him.

2. To build them up in faith and comfort, after their discovery.

How does the Church discover Christ's people? By the use of four great methods—1. Preaching. 2. Prayer. 3. Friendship. (love) 4. High Example.

One of the chief functions of the Church is nourishing and developing Christian people. We are surrounded by anaemic Christians, by men and women whose Christian stature is dwarfed.

It does little good to exhort people to pray. People must be taught *how* to pray. There is a regular grade of progression in the School of Prayer. First there is the Kindergarten. This is represented by prayers of petition, the burden of which is "give me." Then there is the Grade School of prayer. This is confession—"make me." Then there is the High School of Prayer. This is the stage of thanksgiving. Then there is the College. This is intercession for others. Then the Post-Graduate Course which is represented by the attitude of habitual prayer. Multitudes of Christian people have never advanced beyond the Kindergarten stage in the School of Prayer.

The Church is not primarily a social-service organization, though it does much of that work. Nor is it primarily a benevolent organization. It is the parent of benevolence. The Church is the only organization in the world founded, sustained, and propagated by the Holy Spirit. It is the Bride of Christ. (See Revelation 21:9).

MIDWEEK SERMON

THEME: *God and His People.*

TEXT: Exodus 3:12.

Moses on Horeb: a people in need; heart of a man stirring and yearning; God whispering. A definite call from God.

God With Moses: Hesitancy of Moses; understandable. A sense of insufficiency that is not an "inferiority complex." A realization of the greatness of the task and its demands. God aligns Himself with His worker. The living, covenant-making, covenant-keeping God. Signs of power divine. Promised the word for Pharaoh. "When done, ye shall serve God upon this mountain." "He that doeth . . . shall know."

God And His People: Bearing the burdens of church enterprise. Paul:

"And then there is the pressing business of each day, the care of all the churches." Individual, personal burdens. Letter to minister after radio sermon from a business man, a Jew: "You seemed to be speaking of my own experience. I came down to business this morning feeling a great deal lighter of heart than I have for many years." Minister had tried to bring to all such an assurance of God, of His love and care, of His power to be had by them.

God With Us: Not something to be achieved in light, airy fashion. That breaks down in real crisis. Hebrews 11:6. The existence of God and the moral nature of God: holding to these two things, cast yourself on Him. Interpret your life in the light of these two things, and there will come to you the assurance of God's presence and power. You may know God through Jesus Christ. "He is all we have a right to expect God to be."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—That Inner Voice. Luke 15:17-20a.

LUTHER LEAGUE: Y. P.—Our World. Psalm 65.

WALTHER LEAGUE: November Topic—Your Church and Others. 5. Task of Your Church Today.

FOR THE BULLETIN BOARD

It always costs more not to give than to give generously.

The soul often shrivels in exact proportion to the growth of the bank-account.

Not until you feel glad about it have you begun to share.

False friendship rots the wall on which it climbs.

You can only get your wealth to heaven by sending it on ahead.

You can't love without giving.

The givers of Time are the wealthy of Eternity.

Charity spends itself into riches.

Many who are rich are worth nothing.

There is a difference between well-wishing and well-doing.

Love and little do more than selfishness and much.

Riches is valuable only in its distribution.

Charity does not mean returning publicly what you have received privately.

If all give until it hurts, many will not give at all.

Riches cannot be gathered and kept without sin.

Keep close to God rather than be close with Him.

Desire for riches ruins as many a soul as riches itself.

There can be no such thing as an unphilanthropic believer.

DECEMBER, FIRST SUNDAY

CALL TO WORSHIP: "O sing unto the Lord a new song; for He hath done marvelous things. His right hand and His holy arm hath gotten Him the Victory." Ps. 98.

PSALM: 19.

PRELUDE: Long Day Closes—*Sullivan*.

ANTHEM: Praise The Name—*Norden*.

OFFERTORY: Ave Maria—*Arcadelt*.

POSTLUDE: Jubilate Deo—*Silver*.

OFFERTORY SENTENCE: "For where your treasure is, there will your heart be also." Matt. 6:21.

OFFERTORY PRAYER: Holy Father, all the days are Thine, made holy by Thy light and Thy love, but this day set in the midst of our hurrying life, let us dedicate to Thy praise. Accept the gifts of Thy children in the name of Thy Son, Jesus Christ. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMONS

THEME: *The Bible*.

IRA WEMMELL HENDERSON, D. D.

HYMNS: "A Glory Gilds the Sacred Page"—*St. Etheldreda. C. M.*

"Father of Mercies"—*St. Agnes. C. M.*

Consider the Bible! It is the richest written heritage of humanity. Originally spoken and written in Hebrew and Aramaic, preserved afresh in the Greek and Latin tongues, this Book speaks to us in our mother tongue. Lord Macaulay said of our English Bible, "It is a Book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

The source of this Book resides in God, whose mind fashions, and whose eye beholds all things and us. Out of the secret core of the Divine Spirit this inspired volume marched forth across the continents. Moving down the centuries, and adding wisdom and majesty as it moved, it has illumined all lesser wisdoms with a divine "Sun that one and all of them enkindled." Little should we wonder, as we understand the source of the Scriptures, that multitudes have exclaimed, and still declare, "Thy word is a lamp unto my feet and a light unto my path."

Three hundred years ago, George Herbert called it "the book of books, the storehouse and magazine of life and comfort." Over three centuries ago Sir Francis Bacon, one of the supreme minds of all time, was not ashamed to advise his fellows to "study the Scriptures." "Search the Scriptures," likewise, said John Seldon in the same age, for this counsel has "undone the world."

Abraham Lincoln praised this volume in these words, "It seems to me that nothing short of infinite wisdom could by any possibility have devised and given to man this excellent and perfect moral code. It is suited to men in all conditions of life, and includes all the duties they owe to their Creator, to themselves, and to their fellow-man." William Lyon Phelps, long ago, asserted concerning it, "everyone who has a thorough knowledge

of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute."

Under the inspiration of the Bible a torrent of masterpieces in all the arts has rushed down the Christian centuries to bless and beautify the intellectual and emotional life of the race. Thus we are uplifted by the "Magnificat," the "Stabat Mater," the "Te Deum Laudamus," thrilled by the majestics of the "Messiah" and "Elijah," awed by the glory which speaks from the technical proficiency of Fra Angelico, the Madonnas of Raphael, the marbles of Michaelangelo. A thousand canvasses and walls bear witness to the power of this Word which has imparted increasing light to men through crowded millenia.

Because of the urge of this Book, students dig upon ancient sites to justify its history and resurrect the past of which it speaks; scientists seek, look, listen, and labour with unending patience to discover the intricacies of Truth in the created universe. While some have delved beneath the ground other men have built above it, because this Book's heroes and precepts have stirred their hearts. Therefore we possess the marvelous domes of Sancta Sophia, Saint Peter's, Florence, St. Paul's, London; the golden walls and polychromes of St. Mark's, Venice; the forests of statues which embellish the pinnacles of the Daomo at Milan. These, and unnumbered other architectural gems, both massive and small, stand forth as monuments to the impact of this Book upon creative minds.

Under the influence of the Bible the free mind and the spirit of charity have gone out unto the ends of the earth. Witness the universities, colleges, schools, ancient and modern, that have arisen to enlighten humanity upon every continent. Witness the hospitals and social charities it has evoked. From Bologna to Oxford, Harvard, and on through the long list of their scholastic successors, the light kindled by this volume has gone forth. Generations of children began their earliest studies of their written mother-speech with the repetition of the names of the heroes and of the precepts recorded in this character-moulding Word. St. Luke, St. John, St. Mark, St. Mathew, St. Paul—how many hospitals bear the names of these spiritual leaders to whose zeal all eleemosynary institutions owe vast debt. Truly, like the voice of Jehovah, the lines of this Light have circuited our planet.

The Bible is not simply the world's best seller among books, as it rolls from the presses in more than a thousand different tongues; rather is it the choicest treasury of literature humanity has known. The Book over which Luther toiled is the genius of the speech of the cultured German. The King James version imparts the simplicity and rhythm from which all polished English speech takes time. Many a savage tribe never possessed a written language until missionaries enshrined their spoken forms within the divine Word.

Statesmen and orators quote it. Lincoln used it to nail political ideas firmly in the flexible minds of his countrymen. A quotation from the book of Proverbs: "Though thou shouldest bray a fool in a mortar with a pestle, yet will His folly not depart from him," turned the ears and eyes of the

nation upon one of our elder statesmen only a few decades ago. Theodore Roosevelt stretched his arm toward the scriptures and repeopled Armageddon.

What a luminous volume it is! It begins with a vision of God; it ends with a vision of God. It begins with light that is born of Light. It ends in a blaze of celestial radiance. It begins with a God who glorifies, woos and sustains man; it ends on the same high theme. It begins with a watered garden. It ends amid the sound of many waters nourishing the roots of the tree of life. From cover to cover it abounds in Life;—God's life and man's;—abundant life, in multitudinous hues, surpassing the brilliant hues of a Palestinian sunrise when the light which rules the day rushes up out of the eastern desert.

What a Book it is! Libraries have been written to unfold its exact inner meanings. Ancient libraries, many dusty shelves and rubbish heaps have been searched,—with more diligence than men ever used to capture hidden treasure,—that a new version of this supreme Light should again illumine the world. In a hundred excavations the spades still delve, in the hope that an original parchment may be brought forth. A common soldier found the keystone to the obelisks. A day laborer in Palestine may enrich the world with an earlier gospel than we know.

Two sentences in the Bible sublimate all the vital Truth of all the ages and crystallize the bases of all human action everywhere and forever:—"Love God and your neighbor." These ideas are as old as Truth. The Bible empowers them with an unparalleled transcendent dynamic. Therein is the world's cure and hope. The neglect of these admonitions is the cause of the age-long miseries which the masses have undergone and continually undergo. A sincere application of them offers the only solution for a happy and prosperous society.

The Bible provides us with a deeper philosophy than Plato's; with searching psychology that ante-dates Freud and Jung and Adler; with aphorisms more trenchant than those of Franklin; with significant history that we should do well to examine with care. No other volume provides us with simpler, more elementary or more universal law; none with nobler poetry, drama, public speech. Jurists acclaim Moses; glad hearts everywhere sing the Shepherd Psalm; dramatists despair to rival Job; orators study Isaiah and the Apostle Paul to learn the art of convincing address.

Consider the realism of this Book which relates the faults, failings and wickedness of its heroes. It glosses neither David nor Peter. Consider the simplicity and directness of its history in the story of Micaiah who faced a king who was about to die through his own perverseness; the exalted visions of the prophets; the brief and persistent wisdom of the Proverbs; the appeal and beauty of that fairest of all stories, "The Prodigal Son." It is something more than a library. It is a bulwark. It is a compliment to the Koran to say that it contains a handful of sentences worthy to be compared in beauty, conciseness and content with the Scriptures.

No Christian can ever escape the heavenly sunshine of Him who proclaimed, "I am the Light of the world." The Bible finds its consummation

in the spiritual aurora of His presence. If the Bible has any final powers upon this earth it is because He enfleshed its truths. His life gives fullest meaning to its entire context. The complete Christian will be fashioned in the likeness of Jesus, the Nazarene, who is the glory of Israel, a mighty prophet among the Moslem hosts, the strength and solace of Christian hearts. The luminous Bible discloses the source of the Light perpetual which is radiant in Him. The Bible preserves His resplendent figure for the ages. Without the Light that is in Him the flame of our illuminating Word would be distinctly dimmed.

Before this Book we all must bow with reverence and intelligence. Our moral foundations rest upon it; our spiritual aspirations spring from it. Prayer, personal or vicarious, is inspired by it. Read it, study it, appropriate it; meditate upon it with humility and understanding; above all practice the truths this book proclaims.

Second Sunday in Advent.

THEME: *God Wants Us to Find Him.*

RALPH WELLES KEELER, D. D.

TEXT: Isa. 55:6.

HYMNS: "Come Thou Fount of Every Blessing"—*Nettleton*. 8. 7. 8. 7. D.

"O Spirit of the Living God"—*St. Leonard*. C. M. D.

The cry of the ancient Isaiah at the gate of Jerusalem, "Seek ye Jehovah while he may be found," is echoing in no uncertain terms at the door of the hearts of men today. But like those Isaiah urged to "call upon Him, while He is near," multitudes now are wise in their own conceits and give but scant heed to this most important matter of finding God. Not just a mere creedal confession of belief in Him, but as a personal Heavenly Father.

Yet never in our times has there been greater need that men should find God and complete their spiritual nature by a genuine filial relationship to the One to whom all turn in the hour of trouble or despair. The present race of men will never bring order out of this chaotic world until they endeavor to do God's will. And they cannot know His will until they find Him, each for himself, and strive to understand His beneficent purpose for His earthly children.

The minds of men and women are torn asunder with war news, diplomatic conniving and greed for profits from ammunition and war armaments. We profess a desire for God, but seem to be seeking Him through the noise and confusion of self-interest and national interest. We have become unmindful of the experience of Elisha when he discovered that God was not in the devastating earthquake, nor in the destructive wind storm, nor in the blazing fire, but that "after the fire a still small voice." If this is borne in mind, God will be sought in quietness of mind and humbleness of spirit. And those who thus seek Him will find Him.

For quietness of mind enables one to think. And only by careful thought may one distinguish between truth and what seems to be the truth. Con-

fusion leads to wrong decisions. Wrong decisions bring disaster. Disaster tends to raise questions as to God's concern for the children of earth. Nevertheless, the truth still stands. And the way to God is marked clear and certain for all who are willing to stop, listen and think. And having thought, to do something about it.

In his "Recessional," Rudyard Kipling has erected a most helpful guidepost along the path that leads to God when he writes:

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and contrite heart."

For, after all, we do not find God as we find some material thing that is lost. That we discover with our sight or our touch. But God is found by our spirit. We must be spiritually in tune to get very far in our searching. We have the handicap of spiritual blindness and spiritual deafness. We lack sense of direction. We must travel through unsatisfactory conditions of heart, mind and spirit. Pride and selfishness have to be done away with. There must be an honest desire to find God to worship Him in spirit and in truth.

A humble and a contrite heart enables us to recognize this condition. It stimulates faith that we can change our approach to God. And once we have reached this conclusion we are able to find new and helpful teachings and experiences which set us daily farther along our way. Each step that brings us closer to God increases within us the desire to sing with Fanny Crosby:

"I am thine, O Lord, I have heard Thy voice.
And it told Thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to Thee."

Life is only half fulfillment unless God is in it. It is God's purpose that we find Him and make it complete. He offers the opportunity. Let us take it.

SUNDAY SCHOOL LESSON

The Meaning of Church Membership.

LESSON: Acts 2:37-47, 4:13. I Cor. 12:12-31. Col. 3:1-17.

GOLDEN TEXT: "Now ye are the body of Christ, and severally members thereof." I Cor. 12:27.

DEVOTIONAL READING: Romans 12:3-13.

INTER. & SR. TOPIC: What It Means to be a Church Member.

Y. P. & ADULTS: Giving Meaning to Church Membership.

Church Membership should be urged for the following reasons:

There is no better way of confessing Christ. He died for us publicly and Christian believers confess him publicly. It is necessary for Christian believers to witness for Christ, as He has left no other witness, than His

love in the hearts of believers. This witness is most effective when made publicly. Men estimate the growth and strength of the Church in the world by counting those who profess their faith in Christ publicly. It is necessary for the glory of God, and the good of mankind.

Believers in Jesus Christ are willing to assume the responsibilities which that faith implies, and which Christ has placed on His followers. Church membership helps members to form habits of prayer and worship to safeguard them in hours of weakness and temptation, and the example to others will add strength in time of danger from evil. More than that, Jesus Christ instructed His followers to assemble themselves. His loving promise is to be with them, "when two or three are gathered together in His name." Church membership is the greatest safeguard to any intelligent citizen against that which besets the human race in its forward march.

EVENING SERMON

THEME: *God Seeks a Busy Man.*

WILLIAM R. SIEGART, D. D.

TEXT: "Follow me." Matt. 4:19.

HYMNS: "Awake, My Soul, Stretch Every Nerve"—*Christmas. C. M.*

"Forth in Thy Name, O Lord"—*Winchester. L. M.*

One never really begins to understand or appreciate the Church of God until he is willing to give something for it. By giving I mean time, effort, service, money or anything which costs. Folk never really learn the finest living until they learn to give.

It is not money about which we would speak, but service. What service have I rendered God? What have I done for Him? What work can I do in the Kingdom of God?

At the first let us clear away certain misconceptions which often arise. The chief of these is typified by the question, "Why call on me? I have a lot to do. Why not get somebody who is doing nothing?" The other is expressed by the statement, "I haven't the ability. Get some one who is more able."

Look at Moses. He was a great and capable man, but never knew it. God called him. He protested. He could not speak. One objection after another was raised. But he forgot something of prime importance—God. Take off thy shoes. Recognize me. What difference does it make if you cannot speak; Aaron can speak for you. Go.

There was Isaiah. "O Lord," he said, "I am a man of unclean lips." "But," said God, "I can clean them." So the argument went until he took God into his heart and soul.

There is the crux of the whole matter. It is not in the latent ability of man that his successful service consists, but in his relationship to God. This is fundamental, The Lord hath spoken; who can but prophesy! God is in my heart; I cannot be still!

Now for the first objection, "Get some one who is not so busy." Before we go further let us make this blank statement: God never calls a lazy

man, or a lazy woman. Lazy people are always looking for some one else to do something for them. But busy people want to do things. It has become an axiom that if you want something done call a busy person.

Recently some one made a survey of 1,000 successful men, and this is what he found.

300 started as farmers' sons.
 200 started as messenger boys
 200 started as newsboys
 100 started as printers' apprentices
 100 started as manufacturers' apprentices
 50 started at the bottom of railroad work
 50 had wealthy parents to give them a start.

Only 50 out of the entire 1,000 had wealthy parents to give them a start. The rest had to work from the bottom.

"A lazy boy did not invent the telephone. A lazy boy did not learn how to control steam or invent the steam boiler. A lazy boy did not discover the power of gasoline, or learn how to harness the falls of Niagara."

Examine the Bible and consider folk whom God called to follow Him. Moses was busy with the flock at Horeb. Gideon was busy threshing wheat. Saul was searching for his father's beasts. David was caring for his father's flocks. Elisha was plowing with twelve yoke of oxen. Nehemiah was bearing the king's wine cup. Amos was about his usual business. Peter and Andrew were fishing. James and John were mending nets. Matthew was collecting taxes. Lydia was busy with her dyeing.

When Jesus sought workers He went to the busy marts of trade and toil. God always seeks a busy person.

These men did not immediately jump into prominence. Preparation went before that. Just as in any profession preparation is necessary, so it is with God's work. We must have that preparation, and we must be willing to be trained. No person can sit idly by and hope to achieve with God. My father worketh hitherto and I work. God always calls a busy person.

Take my life, and let it be
 Consecrated, Lord, to Thee;
 Take my moments and my days,
 Let them flow in ceaseless praise.

MIDWEEK SERMON

THEME: *The Glory of Goodness.*

TEXT: Exodus 33:18-19.

The desire of Moses: "Show me thy ways, that I may know thee."—v. 13.

The Revelation To Moses: "Show me thy glory, majesty." What did Moses anticipate? Used to the pomp and glory of the court of Egypt. "Solomon in all his glory." "I will make all my goodness pass before

thee." Then the Goodness of God is His glory. "This revelation of God's essential nature puts the emphasis not on power but on goodness, not on splendour but on kindness, not on the blazing halo, but on the soft light of love."

The Revelation In Christ: "God shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Corinthians 4:6. From the Cross back to the Cradle. We have been asking God to reveal Himself to us. We have been looking for Him in the great happenings, been watching the skies for signs and wonders. All the time we have been missing His glory in the simple goodness manifested to us every day in all the ways of life. Christ "went about doing good."

The Glory In The Sacrament: It was love that prompted the sacrifice that the Sacrament symbolizes. It was yearning love that asked for its perpetuation. "This do in remembrance of me!" Let us think more of God's goodness and not less of His majesty. It will help us toward an understanding of true goodness, and will help to make us truly good.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—What Happens When We Worship Together.

Matt. 18:19-22.

LUTHER LEAGUE: Y. P.—How To Use The Bible. Psalm 119:97-104.

WALTHER LEAGUE: December Topic—Living in the World—Your Amusements.

1. Motive for amusements.

FOR THE BULLETIN BOARD

Stinginess is hard to forgive, even among the stingy.
 Substance is called for as well as sentiment.
 Wanting less is often better than having more.
 The unmindful of Heaven can hope to get there.
 You can't know Rome the day you arrive there.
 You cannot lose Heaven unless you consent to it.
 No one ever wanted heaven who didn't get there.
 Loving home you are safe to go abroad.
 The real home is more than a super-filling station.
 Most human virtues issue from the home.
 He is happiest who has peace at home.
 Your home should face toward the Father's house.
 Home is the ground floor of Heaven.
 Be prompt to pay your bills and slow to pay your grudges.
 Many are better known by their mortgages than by their deeds.
 Simplicity is the badge of honesty.
 A man goes straight only when he is on the level.
 All wealthy men should be honest for they have no "need" to cheat.
 Simple integrity will baffle duplicity.

DECEMBER, SECOND SUNDAY

CALL TO WORSHIP: "Oh give thanks unto Jehovah, call upon His Name: make known among the peoples His doings. Sing unto Him, sing praises unto Him: Talk ye of all His marvelous works, Glory ye in His Holy Name." Ps. 105.

PSALM: 21.

PRELUDE: Liebster Herr Jesu—*Bach*.

ANTHEM: O Thou Eternal—*Ludden*.

OFFERTORY: Forward Be Our Watchword—*Shelley*.

POSTLUDE: Postlude In A Minor—*Calkin*.

OFFERTORY SENTENCE: "Moreover it is required in stewards that a man be found faithful." I Cor. 4:2.

OFFERTORY PRAYER: Our heavenly Father, in Thee we live and move and have our being. We thank Thee for continued mercies and blessings. We thank Thee that for tithing of both time and money, Thou dost bless, both spiritually and temporally, according to our several abilities, to carry forward Thy Kingdom on earth. Keep us faithful through Christ, our Redeemer. Amen.

BENEDICTION: The grace of our Lord Jesus Christ be with you all. Amen.

SERMONS

THEME: *When He Is Near.*

CLARENCE EDWARD MACARTNEY, D. D.

TEXT: Isa. 55:6.

HYMNS: "Holy, Holy, Holy"—*Nicea*.

"As Pants the Hart"—*Martyrdom. C. M.*

This is one of the great invitation chapters of the Bible. It rings with that favorite word of God, "Ho, everyone that thirsteth, come yet to the waters." This is a word which resounds in the Bible from the Book of Genesis to the Book of Revelation.

I. Seek Ye the Lord.

The way to seek God is charted in the Bible and in the history of believing souls. The roads that lead to God are clearly and unmistakably marked and "he who runs may read."

The Bible is one place where we seek God. It was given for that purpose. The Bible speaks to the soul of man, for it was made for the soul, and the entrance, of God's Word giveth light. Jesus said, "Search the Scriptures for in them ye think ye have Eternal Life, and they are they which testify of Me." The Bible is a light which lights the way to God.

The Waldensian preachers sometimes traveled about as merchants and dealt in jewels and precious stones as a way of obtaining access to the families of the nobility. When they had disposed of their rings and trinkets and were asked if they had nothing more to sell, they answered, "Yes, we have jewels still more precious than any you have seen. We shall be glad to show you these also if you will promise not to betray us to the clergy. We have here a precious stone so brilliant that by its light a man may see God. And another which radiates such a fire that it enkindles the love of God in the heart of its possessor." Then, unwrapping their bundle, they brought out a Bible. It is indeed, the most precious of all precious stones, for by its light a man can find God. That is why it is profitable and necessary every day to read the sacred page.

We can find God by Prayer. God stands by His promise that they who seek Him in prayer will find Him. "Call on Me and I will deliver thee." Promise after promise flashes on page after page of the Bible, that if we seek God we shall find Him, and that if we ask it shall be given unto us. If God is not real to you, how earnestly have you sought Him in prayer?

There is no sincere seeking after God without repentance, for repentance is the evidence that the soul wants God more than the things of this world. For thirty years, perhaps, Jacob had failed to keep his vow to go to Bethel and worship, the vow that he had made when in his dream he saw the ladder reaching unto Heaven and the angels of God ascending and descending. Now, with his family sunk in idolatry, Jacob had settled down in the lush pastures of Schechem, more interested apparently in his flocks and herds than in seeking God or keeping the vow that he had made so many years before. Then the voice of God spoke to Jacob, "Go up to Bethel and dwell there. And Jacob arose and went to Bethel." But before he made that journey he destroyed and buried the idols which his family had accumulated. That was the proof that he was in earnest when he went to seek God at Bethel and when he came to Bethel in repentance, God appeared unto him again and blessed him. There is no doubt that one reason for the little knowledge of God that some people have and the little enjoyment of God which they enjoy, is that they do not truly seek Him with repentance, that their religious profession and their Christian associations do not mean a change, an abandonment, a relinquishment, in their lives.

II. When To Seek God.

"Seek ye the Lord while He may be found." This gracious and tender chapter of invitation has an earnest and solemn note in it. God is to be sought after and found, not next week, nor next year, but today, while He is near, and while He may be found.

But is God not always near? Is He not closer than breathing? Is He not, as Paul said on Mars Hill, "not far from any one of us?" In His providence and government, God is always near to us. But there are times when God is near to us in grace, in our opportunity to reach out after God, to find Him and know Him as our Saviour.

God has private doors by which He enters men's lives, and one of those doors is sickness. How quickly the sky and the winds of life can change! Yesterday all was bright and fair and prosperous; today you are brought low. All your strength is spent and you learn how weak man is and how dependent upon God. In the time of sickness we make a new appraisal of life. How poor are some of the things that we have sought after, how rich the things we have neglected. Then we realize our short comings and our failures, the things we would like to change if we get well again, the things we will not do again that we have been doing, the things which we have left undone and which now we will do. God then is near. Call on Him!

God is near in the time of Sorrow. Sorrow is one of God's greatest

ministers. Life without sorrow would be like earth without rain or dew. As in the beautiful figure of this chapter, the rain cometh down from heaven and the snow, and causeth it to bring forth and bud, that it may give seed to the sower and bread to the eater, so is the rain of sorrow to the soil of life if we make use of it. What a preacher sorrow is! What chords it strikes! Then, for a time at least, the heart is softened, affections are purified, defiling passions spread their dark wings and depart, hatreds expire and the soul moves Godward.

God is near in Conscience. Conscience is God's faithful oracle in the heart of man. As long as conscience can be troubled, there is the hope of spiritual health. And how often, and in how many ways, conscience speaks to our souls.

There are men in the Bible who are like ships which emerge for a moment out of the mist into the sunlight and then again disappear into the mist and fog. I mean men like Herod when he heard John preach, and Pilate when Jesus stood before him; and Felix, and King Agrippa, when Paul preached to them. Men who had, as it were, a special moment of divine grace, a truce of God, as it were, when their conscience was aroused, when they might have chosen Christ and Eternal Life, but who turned away and disappeared into the darkness. They did not seek God when He was near or call upon Him when He could be found. I speak now as God's minister to that conscience, to that soul within you. You can hear, and you do hear, the voice of God. God offers you His grace, His pardon, His amazing love. What will you do with it? By so many ways, by so many providences—pain, sorrow, failure, joy, trouble, tribulation, God draws nigh to your soul. "In an acceptable time I have called for thee."

Men have asked the question, If a soul refuses the call of God in this life, and remains impenitent even unto death, is it not possible that in the life after death he should have another offer of salvation, and there, under new environment and new circumstances, and with a new vision of Christ, should repent and believe and be eternally saved? All that we can answer is that there is no indication or intimation of that in the Scriptures. If that were so, then it would leave without meaning all the urgings and pleadings of Christ and the apostles and the Holy Spirit to choose God in this life. It would leave without meaning that large number of the parables of Jesus which dealt with men in their relations to God and time and eternity, and leave man at death in his fixed and finished destiny.

Even if the Gospel were preached to a man in the life to come, what possible forces or influences could work on him there and persuade him to choose God as his Saviour, if in this life he heard the same Gospel and refused to do so? What could be clearer an answer to that question than those words of Jesus at the end of His great Parable, when He said, "If they hear not Moses and the prophets, neither will they repent though one should go unto them from the dead." In other words, there are no conceivable influences and forces working in the future life which could persuade a man to believe in Christ who will not believe on Him in this life.

"Seek ye the Lord while He may be found; call upon Him while He is

near." The only life in which to seek God is this life, and in this life there are times of grace and special opportunity, when God in His providence speaks to our soul, and we know and feel that He is near, and that we can and ought to choose Him. Those special opportunities, those special moments, those special hours, have their end, and time itself has its end, when, as Christ said, "And the door was shut." But now the door is open. Now the precious light of Divine Grace shines upon your path. While ye have the light, walk in it. "Ho, everyone that thirsteth, come ye to the waters." "The Spirit and the Bride say, Come. And let him that is athirst Come, and whosoever will, let him come and take of the water of life freely." "Seek ye the Lord while He may be found; call upon Him when He is near."

Third Sunday Advent.

THEME: *Singing Mountains and Applauding Trees.*

CARL S. WEIST, D. D.

TEXT: Isaiah 55:12.

HYMNS: "The Spacious Firmament on High"—*Creation. L. M. D.*

"God of the Earth, the Sky, the Sea"—*Duke St. L. M.*

To every person there come unforgettable moments. Today, I dare say, each of us is haunted by some vain regret or some act or impulse which gave us a glimpse, just one fleeting glimpse, of what we ought to be or may become. Whenever we are possessed again by the memory, or the reality, of these high moments, our hearts sing. Perhaps many of these moments are associated with the realm of nature.

Why should they not be? This is God's world; He created it; gave it life, form and beauty; why should we not find Him there? Dr. Charles E. Jefferson said that "Nature is the word of God just as truly as the Bible is." And Emerson in one of the essays writes: "The foregoing generation beheld God as nature face to face, we through their eyes. Why should we not have a religion of revelation to us?" Why not indeed?

I think the most dominant note of the mountain's symphony of song is quietness and peace. Does quietness sing? Aye, there is something about silence, complete silence, that speaks in sweetest tones to the eternity within our hearts.

There must be some healing or life-giving power in silence, else why do we have so much of it? Exupery, the French aviator, comments tersely on the fact that the earth is swathed so completely in silence. He says, "How empty of life is this planet of ours! What a deal of the earth's surface is given over to rock and sand!" And again, "The pilot flying toward the straits of Magellan sees, below him, an ancient lava flow. . . . Then a second, then a third. The lava world is calm. There is something surprising in the tranquillity of this deserted landscape . . . I fly over a world mute and abandoned."

Go with me to Russia and you will understand why no one will ever conquer that vast expanse. Russia is silence mostly. You cannot conquer

silence; it conquers you. For seven weeks I rode in one train, one car, across those 6,000 miles, sometimes a whole day through a forest, then several days across illimitable plains where mysterious quiet broods. Siberia is practically enclosed in a sea of silence. You will never understand the Russian unless you understand this fact—he is a son of the snow-driven steppe, the land of subtle melancholy.

In our own country you do not go far until you come into a land of peaceful quietness where the sound of rippling waters can be heard, the whip-poor-will, the thrush, and the bark of the squirrel. Northern New England is predominantly silence. The great seers of the ages, for the most part, have emerged from the wilderness of quietness. There, God poured His life into them; there, they breathed the breath of peace, as they could not in the noisy paths of men. Amos, the shepherd, who spoke so boldly to kings in high places, was born of the silence. John the Baptist came speaking from the wilderness. Abraham Lincoln breathed the breath of God in the vastness of our western plains. And Jesus immediately after His baptism plunged for days into the calm of the wilderness.

There is some element necessary for life, in silence. "In quietness shall be our strength," said the ancient writer. When we shake off the world of sound, we are able to get hold of ourselves again, to resolve the tensions that strain us to the breaking point, to listen to the still small voice of conscience and God, which is so often drowned out by the noise of our busy days. The sacrament of pause. What a restoring sacrament it is, those of you who have tried it, know full well.

So the song of the mountain calls us to this strange pervasive sense of peace. We who are so torn by catastrophic events in the world, who fret and worry even when we think that we are calm, need this healing, lifting hour to repair the impaired harmony. Here we will find ourselves again; call our thoughts back to God; lay our consciences before Him for cleansing; summon our hearts again to the loyalty which we know is the only loyalty that will bring us final peace.

"Drop thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of thy peace."

The song of the mountain is the song of silence and peace.

But there is another note in the mountain song; it is the note of permanence, security. "I am eternity," the mountain seems to say, as you clamber over its mass of rock; "Yesterday, today and forever, I stand. Men may come to spend a day of vision from my heights, men may go, but I go on forever."

Perhaps this sense of permanency is why men of all ages have found so much inspiration on the heights. Here God met them in a very mysterious but convincing way. When Moses was sore beset by his people, who wanted to return to slavery in Egypt, he went up into a mountain, and when he came down, his face shone with a new light. It was the light

of God. Way up there, God could speak as He could not amid the tumult of the people. There, Moses received the inspiration for the Ten Commandments which have stood through the ages as more enduring than the stone on which they were written. And seeing the multitudes, Jesus went up into the mountain apart to pray. And as he prayed, the fashion of his countenance was altered. Truly a fire burned upon that mountain.

Because the eternity of the mountain speaks to the eternity of the soul, one feels, when he reaches the summit, as though he were standing on holy ground. A Dartmouth Professor once said, "I never met a moron on a mountain top." He is right, for a moron, one who has nothing or little in his mind and soul, will never take the trouble nor make the effort to climb a high peak. There is nothing for him when he arrives, for he brings nothing up. There is no stature of soul to match the majesty of the summit. But to one who has the preparation of heart to meet God, the mountain yields a sense of security.

The sense of Power never loosening hold, a mountain gives. Somehow, as Emerson has said, strength seems to rise "out of a great depth of being." One feels no fear for the events of the passing years, when he stands upon such a rock.

"The eternal God is our refuge
And underneath are the everlasting arms."

Never in our life-span, perhaps never in the history of the world has there been such a catastrophic change as is taking place in our contemporary life. The pity of it is that we cannot understand what is taking place; we are so close, our eyes are blurred by the swift succession of events. Too bad we can not have now the evaluation that the mature judgment of one hundred years will give. Enough for us to know that the God of history is present and is moving across the souls of men; maybe teaching us that nations, if they are to continue at all, will have to learn the art of living in a family of nations; maybe, that we have given too much thought to scientific achievement, so that science, mechanical precision in instruments of death, is our god or our devil to destroy us; maybe, that we shall have to turn again home to the temples of holiness, gentleness, and peace, to Christ, if we are to escape total annihilation. God is the God of history, let us never forget that.

Victor Hugo tried to impress this fact upon us when he wrote his thrilling account of the Battle of Waterloo. When Napoleon was over-running Europe, in a mad orgy of conquest, he came at last to a field. At dawn it looked like any other field; at eve it was not the same; it was illumined by the God of history. Writes Hugo, "End of the Dictatorship. Was it possible that Napoleon should have won that battle? We answer, 'No.' 'Why?' Because of Wellington? Because of Blucher? No. Because of God. When the earth is suffering from too heavy a burden, there are mysterious groanings in the shades, to which the abyss lends an ear. Napoleon had been denounced in the Infinite, and his fall had been decided on. He embarrassed God."

He embarrassed God! Those are the words which will be written across

the gravestone of every enslaver. When any ruler, any nation, any person embarrasses God, his hour is brief. That is the gist of history; that is the judgment of the ages.

We who are torn emotionally by the strain of the years, where do we go for help? How would it be, when we are beginning to think that the whole universe is just about to tumble down about our heads, and that all goodness and sanity are disappearing from this earth, how would it be if we sat down calmly with our Bible and turned to a comforting Psalm? "O give thanks unto the Lord for He is good; for His mercy endureth forever." "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Wonderful words of peace.

And that is exactly what the mountain gives—what Dr. Jefferson calls "the other Word of God." Security. Endurance. Permanence. "I am so nervous and worn out," said a woman this week, "because we don't know how things will turn out." "But do we not know?" I asked. Do we not know exactly how things will turn out? We do, if we hear the song of the mountain. The reason why you and I are so afraid that we turn all our resources into tubes and iron shards, is that we have no God. We have a God but we do not know Him sufficiently to trust Him. So we think there is no power but our own to stop wrong and make things right, and alongside that is our belief that we know what is right.

As we climb far up the heights in the silence of the mountain, we see the Hand of God. Clouds float across the sky; no dictator can stay them. The sun sinks into a golden west, and then opens brilliantly upon a waiting world; no tyrant can tamper with the dawn. The bird sings in the tree; no dictator can change that song. The cloud, the sun, the bird, the mountain are all God's; they never embarrass Him.

So, this is our Father's world, and since it is His world, we have nothing to fear. Instead we should go out with joy, and be led forth with peace, for the mountains and the hills proclaim the glory of God, and the trees of the field clap their hands.

SUNDAY SCHOOL LESSON

The Church and the Social Order.

LESSON: Matt. 5:13-16. Mark 12:13-17. Luke 6:27-38. Acts 8:4-8. Rom. 13:1-10. I Peter 2:13-17.

GOLDEN TEXT: "Ye are the salt of the earth. . . . Ye are the light of the world." Matt. 5:13-14.

DEVOTIONAL READING: Phil. 4:4-9.

INTER. & SR. TOPIC: How the Church Serves.

Y. P. & ADULTS: The Church's Ministry to the Community, the State, the World.

The Church is the only organization which has dared to stand up and to defy the ruthless autocracy of the tyrants.

The famous scientist, Einstein, recently published his own clear, fine word in this connection. Einstein is not a Christian. That fact adds increased emphasis to what he has to say about the Church. He says that when Hitler arose in Germany he confidently looked to the universities, to

oppose the ruthless path upon which the dictator had set out. He confidently expected the fraternal organizations to throw themselves athwart the path of the dictator. He then looked to the press to maintain freedom. He then looked to the service clubs and other altruistic and humanitarian organizations to maintain themselves in freedom of life, thought, and expression. They all disappointed him. Only the Church of Jesus Christ dared to stand athwart the path of the dictator. "I take off my hat to the Church." This is his testimony.

Throughout the centuries, it is the Church that has maintained itself in spite of all opposition; sweetly and constantly ministering in the name of Jesus Christ, to the minds, the bodies, and the souls of men. In the Dark Ages, when the barbarian was sweeping over the Roman Empire, it was the Church that literally saved civilization. Only God Himself knows the streams of healing, blessing, joy, salvation (physical and spiritual) which have flowed out over the world, all of them springing from the Church and the Gospel of which it is the custodian and proclaimer.

In the vision which Ezekiel had, he saw the Water of Life springing from beneath the altar. It is a vivid and accurate picture. All of the life which this old sin-cursed, war-reeling, staggering world of ours has ever known or ever will know, has come from beneath the altar, the altar of the Church, the altar of Christ.

EVENING SERMON

THEME: *Story of Bethlehem.*

ALVIN E. MAGARY, D. D.

TEXT: "And there were shepherds . . . an angel . . . the glory of the Lord . . . a multitude of the heavenly host . . . wise men from the east . . . Mary and Joseph and the babe lying in a manger. . . ." Mat. 2. Luke 2.

HYMNS: "Hark! The Herald Angels Sing"—*Mendelssohn*. 77, 77, D.

"A Great and Mighty Wonder"—*Kocher*. 76, 76.

It's a beautiful story, that tale of Bethlehem. It has all the elements of great literature. It is told with a marvelous economy of words. Taking the accounts of Matthew and Luke, the story of the Shepherds, the crowded inn, the birth of the Child, the wise men and the flight into Egypt requires only 900 words, or half a column of your daily paper.

Within its brief compass the story presents a cross-section of human life. Here is reverent piety, waiting the will of God; here the lowly workingman, guarding his employer's flocks; here the savant, searcher of the skies, seeking truth; here the haughty king, thinking to kill truth with a soldier's spear; and here the Mother, bending over her Child; while in the background the angelic hosts of heaven sing.

No wonder it has lived through the ages. If you were to ask the magnates of Hollywood what are the elements which make a story popular, you would find every one of the elements of this story included in their answer. Humble virtue, motherhood, mystery, childhood, the charm of the exotic—all are here, blended together with a genius unmatched in literature.

At Christmas time, among the seven hundred million men and women in the world who hail as Lord, the Child of Bethlehem, the old story is told and retold in a thousand forms. The Child grew up to be the Man who "spake as never man spake," and whose life was so magnificently true that He is called the Son of God. After His death His followers went about telling the story of Bethlehem and all that they remembered of what Jesus said and did. And on the civilization of nineteen centuries His influence has been paramount, His life the impelling ideal, His promises the hope of millions upon millions.

And is it true, this story, so full of the romantic and the beautiful? One hardly needs to answer. The massive achievement of the faith of Christians can rest on no fabricated tale. As a French writer has said, "Without Jesus, the history of Christianity would be as inexplicable as that of Islam without Mahomet, or Pythagoreanism with Pythagoras." One could as well account for the Roman Empire without Caesar, or Napoleonic France without Napoleon as for Christian history without the reality of the living Christ.

If we ask for evidence of the reality of Jesus, we may find the answer in the history of the world, in the effect of His life on the people of His time, in the literature, the art, the ideals inspired by His life, and in the power and permanence of the cause for which He lived and died. As He, Himself said, houses that are built on the unstable sands of unreality do not stand through ages of attack, but houses that are built upon the everlasting rock of truth.

We are living in a critical time. The sands beneath many a man-made institution have shifted badly, of late, and many a tower built by pride and power is crumbling. Let us learn again the story we have been forgetting. Let us teach it to our children. Whatever else we know, let us know, and ponder, and seek to imitate the life that made Cromwell say of his men, "I raised such men as had the fear of God before their eyes and thereafter knew no defeat," which strengthened our forefathers as they knelt in prayer at Plymouth, which filled our land with schools and colleges, which inspired thousands to live their lives for others. Every hospital, every charity, every noble enterprise of humanity, bears witness to the Child of Bethlehem. And while the messengers of death are in the air, while bombs rain down on cities and ships are sunk at sea, while man's inhumanity to man mobilizes itself in millions armed for useless slaughter, the one voice which calls with any hope of heeding is the voice of Jesus.

Take away our science, our wealth, our worldly prestige, and we still go on in hope; but take away from this suffering world the Tale of Bethlehem and darkness will envelop us. There is reason, then, for the world's rejoicing in the birth of Christ. He is, first and last, the hope of salvation.

MIDWEEK SERMON

THEME: *The Hell of the Irrevocable.***TEXT:** Hebrews 12:16-17.

Esau one of gravest warnings of Bible. There are thoughts we think, values we hold, decisions we arrive at, things we do, that bring about in our lives results of which we are never rid.

The Influence Of The Home: Picturesque romance of Isaac and Rebecca ended in sordidness and vulgarity. A house divided. The bride has become an exaggerating, lying old woman. Husband has grown into silent, careless father, preferring peace before all else. Younger son watching chance to trick brother. Esau holding many things lightly, without value in his thought of life. Many rather favor this hunter as against his quiet-mannered, smooth-spoken, crooked brother. We can understand and pity, but one stops with pity.

The Valley Of Decision: Life is a series of choices, decisions, valuations. One holds this to be of value and so orders life. Another holds that and so his life goes its way. Esau had no spiritual values in life. Eat, drink, hunt, lust, summed up life for him. Birthright and blessing meant nothing of real worth to him. Held in contempt those who did think of life in terms of spirit. Married heathen woman.

The Hell Of The Irrevocable: So there came a day when Esau learned despised things had value. The blessing began to mean something in his life, and he could not have it. The door was shut in his face, shut and barred, and he himself had closed it. Before you close such a door be sure you will not wish later to open it. Be honest and frank with yourself. Face facts and evaluate them. First step toward solving any problem.

The Salvation Of The Lord: "Though I make my bed in hell, behold, thou art there." True, even of the hell of the irrevocable. Jacob became Israel. Jacob had sense of spiritual values and that ultimately saved him. Through that sense God was able to reach him. There are doors that remain closed against us forever, but God's door of hope is ever open. If a man never enters that door it is by his own choice.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—How Can We Improve Our Worship? Psalm 100:1-5; 101:1-3.

LUTHER LEAGUE: Y. P.—Let's Get Acquainted With The American Bible Society. Rom. 10:10-18.

WALTHER LEAGUE: December Topic—Amusements. 2. Desirability of Amusements.

DECEMBER, THIRD SUNDAY

CALL TO WORSHIP: "Praise ye the Lord! Praise Him, O ye servants of the Lord, Ye that stand in the house of the Lord, in the courts of the house of the Lord, Praise the Lord, for the Lord is good." Ps. 135.

PSALM: 24.

PRELUDE: Evening Shadows—*de Launay*.

ANTHEM: Love Divine—*Stainer*.

OFFERTORY: Cloister Scene—*Mason*.

POSTLUDE: March Joyeuse—*Rinck*.

OFFERTORY SENTENCE: "The earth is Jehovah's, and the fullness thereof; the world and they that dwell therein." Psalms 24:1.

OFFERTORY PRAYER: O Thou who openest Thy hand and satisfiest every living thing, we come to Thee with open hand and joyful hearts. We acknowledge to Thee in this house of worship, solemn with memories of Thy love, our debt of gratitude to Thee and Thy Son, Jesus Christ. Accept our gifts as a token of the love Thou hast nurtured in our hearts. Amen.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMONS

THEME: *Christmas Interpreter.*

HUGH THOMSON KERR, D. D.

TEXT: Matt. 1:23.

HYMNS: "Emmanuel! We Sing Thy Praise"—*Germany. L. M.*

"O Little Town of Bethlehem"—*St. Louis. 86, 86, 76, 86.*

Everywhere men are asking for an interpreter. Where is the man who can interpret the great questions that baffle and perplex us? Science, which penetrates the mysteries of nature, demands someone who can make plain to common people what wise men see.

There never was a time when we needed an interpreter so much as we do now. Things are crowding in upon us which confuse us and perplex us. At best we are all at sea. In one of Sir Philip Gibbs' novels one of his heroes says, "I'm trying to get the hang of it, to worry my way through to some kind of faith. It's perfectly clear to me that without religion the human race is doomed. We've lost all our bearings. We've nothing to hold on to. There's no explanation of life . . . If I could believe in God I'd have more faith in man . . . Anyhow, I am not satisfied with scepticism." He was crying out for an interpreter and that is the way countless people feel today. They want a satisfying explanation.

We need someone interpret the big elemental universal things about which every age has been confused. How must a young man think about death and immortality and life itself? Perhaps if we could accept with certainty the Christian answer to the questions of death and immortality most of our problems would vanish into thin air, for we can make nothing of education or money or war or history until we have answered the question, "If a man die, will he live again?" And there are other lesser questions which confront us today about which we are perplexed and for which we need an interpreter.

Who will interpret for us the cruel barbarism that has deluged our world

in blood and tears? Who will tell us if we should feed the starving people of Europe? Herbert Hoover says, "Yes," but there are Catholic priests and Christian preachers who say, "No." Who will interpret for us what is going on in the souls of the people of France and Holland, Belgium and Czechoslovakia? Are people starving? Will sending food to Europe help Hitler to continue his campaign of fury and fire and bloodshed, or will it be the Christian answer to the hymns of hate which come out of that dreadful arena?

Who will tell us if we should pray for peace? The Pope says, "Yes," but there are those who say that there can be no peace until justice, righteousness and freedom have been established upon the earth. To have peace now, they say, will be to have bondage. Who will interpret for us what peace means? Is it the cessation of war or is it a positive quality which transforms life?

Who will interpret for us the deeper meaning of the persecution of the Jews? Is there something fundamentally wrong with the Jewish people or is the persecution of the Jew a defense mechanism for those who hate Christianity? Is the persecution of the Jews an indirect way of overthrowing the Christian religion?

Shall we declare a moratorium on Christian missions? There are business men who say, "Yes." They ask the question why we should support Christianity in Japan and China when every day we hear of bombs destroying mission stations and statesmen driving Christian missionaries from their long service in the Orient.

Who can interpret for us the future? The wise men of our day have become prophets, but they do not clarify, they perplex. Is there anything we can say or do regarding the remaking of our broken world? Shall we let things drift in the vague hope that we will come out into the calm waters again? There are those who say that is all we can do. There are others who say quite clearly that, unless we can change the hearts and minds of the people now bent on destruction, we will only build again on the smoldering volcano. Is a change of heart possible? Can God work a miracle by which the finer qualities of the German people will again come into the ascendancy and peace instead of the sword shall dominate their thinking? Where is the interpreter who will set us right in regard to all these perplexing questions?

Now we must enter the House of the Interpreter. We can do that, for that is the deeper meaning of Christmas. "They shall call His name Emmanuel which is, being interpreted, God with us." We have an Interpreter! God comes to us not in a lecture, or in a sermon or a speech, but in a human life. We need someone to stand beside us. That is what God does for us. He comes to us in the highest revelation known to man, namely, a person. "The Word was made flesh." God comes near to men and in His presence things become clear. Even in the Old Testament that is true. All the deepest problems of life—its mystery, pain, suffering—are laid out in dramatic language in the Book of Job, and there wise men seeking to interpret the meaning of the strange experiences only perplex and baffle the man who is seeking to find his way in the darkness.

All their intellectual insights and arguments became chaff in their mouths and the book ends not in any new intellectual insight into the problems of life, but in a fresh revelation of God who stands in the presence of all perplexities saying, "Who is this that darkeneth counsel by words without knowledge?" The answer given in the Book of Job is essentially the answer which William Cowper gave in his familiar hymn: "God is His own Interpreter, and He will make it plain." We have plenty of knowledge, enough of science, sufficient skill. We need a mediator, an interpreter, a saviour. When the Ethiopian replied that he could not understand what he was reading, unless someone interpret for him, he begged Philip to come up and sit with him in the chariot. Sitting beside him he became an interpreter in deed and in truth. "His name shall be called Emmanuel, God with us." It is only in the presence of the Interpreter, Himself, that the hidden meaning of life becomes clear.

In John Galsworthy's great novel he gives us an interview between a little boy and his mother. The lad was very fond of his mother and thought she was the most beautiful person he had ever seen or ever would see. In other words she was the interpreter of beauty to him and in her presence beauty became real. Now that is what Christ does for us. They called him Emmanuel, "God with us." It is not by a set of rules, or codes of law, or a philosophy of life, or any new ideology, that He seeks to guide us. He interprets life to us by what He is, and guides us by showing us the way Himself. He *is* the Way. That is the meaning of Christmas. God has visited His people. God has come near to us. "The Word was made flesh, and dwelt among us, and we beheld his glory." In His presence life is tested and life is judged. The perplexing questions which have been asked about peace, about feeding the starving, about the persecution of the Jews, about changing the mode of thought and the attitude of mind of men, now absorbed in brutality, can best be answered in His presence. What would He do if He stood here in America in the year 1940? It may be a definite detailed answer is not possible but standing beside Him we will be nearer the truth than anywhere else on earth.

But what a judgment He passes on us! What a reversal of opinion we experience when we stand beside Him! Are we prepared for His interpretation?

There is no question in our minds that His was the highest, holiest life that was ever lived on this earth. Well, then, are we prepared to let Him interpret for us what life should be? How does our way of life stand up in His presence? The problems of life were as critical in His day as they are in our day. The whole social order in which He lived was prepared for revolution. He lived where the currents of history were flowing, and always and everywhere He was captain of His soul, lord of life, the prince of peace, the pioneer of faith, the interpreter of God to men.

What I am trying to say is that the true interpretation of life must be in terms of the Spirit of Christ and that means something personal. The real question which we must ask is, what is all this confusion of noise

and garments rolled in blood doing to us? The purpose of God has to do with you and with me. That is the Christian point of view, which does not submerge the person to the community and the state. Jesus dramatizes that fact by putting a little child in our midst. God Himself dramatizes that fact by coming to men in the person of the Christ Child and thus condemning our standards of greatness and glamor. Jesus did not speak about humanity, He spoke about John and Peter and Zacharias and Mary. He spoke of God as "Our Father" and the Kingdom of God as a family circle where love lights fires in cold rooms.

Suppose we take time during this Christmas season to understand Jesus' way of life, remembering that He is for us what God is. His name is Emmanuel, God with us. We will not understand, if we are too busy to listen. In Bernard Shaw's life of Joan he tells us that after the Coronation Joan tells the king that she has heard divine voices bidding her lead on to victory. And Charles the king, surrounded by the splendor and glory of the court, cries out impatiently to her, "O, your voices, your voices! Why don't the voices come to me? I am King, not you!" As if such voices could be regarded as a perquisite of his paltry kingship! And Joan replied, "They do come to you; but you do not hear them. You have not sat in the field in the evening listening for them. When the angelus rings you cross yourself and have done with it; but if you prayed from your heart, and listened to the thrilling of the bells in the air after they stop ringing, you would hear the voices as well as I do." Instead of saying, "Listen, Lord, for thy servant speaketh"; let us rather say the age-old prayer, "Speak, Lord, for thy servant heareth."

Fourth Sunday in Advent.

THEME: *Personal Witnessing.*

WILLIAM J. REES, D. D.

TEXT: "That which we have seen and heard declare we unto you. . . . I John 1:3.

HYMNS: "I Need Thee, Precious Jesus"—*St. Christopher*. 76, 76. D.

"Lord, to Whom Except to Thee"—*St. Bees*. 77, 77.

It is time that we cease telling God what He must do and listen to Him, that we may learn what He would have us do. It is time that we affirm, once again, some of the absolutes of our faith. God speaks to a world palsied with destructive fear, "I am God, there is none other. I am the Way, the Truth, and the Life." These fragmented lives of ours need to feel, once again, the harmonic touch of an absolute allegiance. Only the living God is able to provide that.

As Christians there can be no doubt as to what constitutes our primary duty. We have been called apart to bear witness to the fact that the ultimate meaning of life is found in Jesus Christ. God has revealed His will and purpose for mankind in Christ.

If Christ does really mean to us what we profess Sabbath after Sabbath, if through our contact with Him, life has taken on real meaning and significance; if through our fellowship with Him, we have gotten new power with which to face life victoriously; if through the impact of

His cleansing spirit, our infirmities have been healed and some of the crooked places in our lives have been made straight; if His eloquent display of self-sacrificial life has created within us an overpowering compassion for a broken humanity; if at the foot of the cross we have been created through the redemptive impact of God's inexhaustible love; if the message of Easter morn has unfurled its banner of victory from the topmost bastion of our faith's citadel, and we no longer fear the valley of the shadow of death, then, surely, the desire to pass on something of this new heaven and new earth to others ought to be irresistible.

But, why is it that we have been so lax in this ministry of personal witnessing, so indifferent toward the vigorous promotion of this Gospel, which we claim to be the most important thing in the world? There are, no doubt, many reasons, but let us turn a critical attention to those mentioned by Dr. Leslie Weatherhead in one of his most recent writings.

The first is "Reticence." It is for many people extremely difficult to unveil the inner parts of their spiritual life. For one to expose the inner recesses of his soul is extremely difficult. Some of the best people I know find it difficult to speak freely of their own religious experiences. It is essential to establish real friendship first. Then hearts and minds are open to one another in mutual receptivity, thus making it possible to share creatively life's deepest experiences.

The second reason is "the fear of being thought a hypocrite, and thinking ourselves better than others." This fear, certainly, has a paralyzing effect. It can keep us from doing things we ought to do. True, we should be everlastingly on our guard against the vain urges of these flatulent egos of ours. But this fear can be stilled by realizing that membership in the Christian fellowship is not the declaration of one who has attained perfection, but the mark of one who acknowledges his need of help from a power not his own, in this difficult business of living. The venomous spirit of self-righteousness has closed the door of the church to countless numbers in the work-a-day world. It, also, bars the door to the knocking of the Christ it claims to serve. Spiritual pride is, indeed, a deadly sin. How prone we are to forget the Christ, who put to rout the self-righteous mob, as He ministered to the woman taken in adultery. Our attitude should be, "I have found something that helps me to live creatively and I want to share it with you."

The third reason is that so many of us have been forced to build up a resistance against those glib, though no doubt sincere people, who pounce upon us like some soul-insurance salesman, whose sectarian company is the sole possessor of a saved-soul policy, the procurement of which is possible only on the acceptance of some objectionable contract stipulations. Remember that one of the great gifts of the spirit is wholesome common sense, and that it is always better to say, "This is what I have found to be creatively sustaining," than to say, "This is what you have to do or be damned." To possess convictions does not of necessity involve one in bigotry, or make one insufferably intolerant. Jesus possessed convictions.

Lastly, and this is the most important reason why bringing others to Christ is difficult, far too many people within the Christian church, have nothing worthwhile passing on. "So many Christians," says Doctor Stanley Jones, "have inoculated themselves with such mild forms of Christianity, that they have become proof against the vital thing."

Let us be perfectly honest with ourselves. Have we, really, gotten something from our contact with the Master that is worth passing on? Someone has said, "belief in God who rules aloft by the law of the spirit, and in the end will bring order and righteousness out of seeming chaos—it is this that has grown dull, and we pass on through the occupations of the day like hirelings from one task to another. We have lost the power of making real those other-worldly things which the eye cannot see," and he might well have added, "without which the soul perishes." Is our experience one of a vague, nebulous religious sense that there may be a God, or is it that we are committed to a way of life that is of God—God provoked—that we are entering more and more abundantly into a living and creative experience with Christ, which is enlarging our lives, adding to them a redemptive dimension, and constraining us to challenge the paganisms of the present hour? If it be the first, then, we have nothing to pass on. If it be the second, then, we cannot but long to find some way through which we may communicate it to others. It is incredible that we can possess the real thing and keep it as sequestered as some of us keep our religion.

What would have happened if the early Christians had done no more to spread the Gospel than most of us have done? Suppose they had made of it a one-day-a-week affair? What did happen was that they spoke boldly and lived audaciously. "As they looked upon Peter and John, so fearlessly outspoken, and also discovered that they were illiterate persons, untrained in the schools, they were amazed; and now they recognized them as having been with Jesus."

They went about the then known world proclaiming the Good News, that there is a transforming, communicable experience of salvation for man and society, and that in Christ. The experience was of such a pungent, constraining nature that they just could not keep it to themselves. The spirit of the Lord was upon them. Ah that's it—the spirit of the Lord was upon them!

Our Christian experience ought, also, to take on this character of urgency. We should be continually witnessing to the liberating forces we have found in Christ. If we will but surrender our lives wholly to Him, without qualifications, accept the power of rehabilitation that issues from Him, spend time in daily communion with Him, and seek to do His will in all things, then, He most certainly will use us to declare with unshakable confidence, and unflagging courage, the things we have seen and heard and experienced. Then as of old, so shall it ever be, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us, yea and our fellowship is with the Father and with his Son Jesus Christ."

SUNDAY SCHOOL LESSON

The Birth of Jesus.

LESSON: Luke 2:1-20.

GOLDEN TEXT: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." Matt. 1:21.

DEVOTIONAL READING: Isaiah 11:1-9.

INTER. & SR. TOPIC: How Observe the Birthday of Jesus.

V. P. & ADULTS: If Jesus had not been Born.

The birthplace of the Lord was at Bethlehem of Judea, six miles south of Jerusalem. Augustus Caesar was emperor of Rome. Herod, the Great, (the first of the seven Herods mentioned in the New Testament) was king of Judea. Palestine and most of the known world were subject to Augustus.

The coming of Jesus Christ is the proof and promise of God's love to men.

Explain the following truths:

1. His Pre-existence. (John 1:1-3) The birth of Jesus was not the beginning of His life, nor was His conception in the womb of the Virgin Mary such beginning. The Word, Who became Jesus on earth, was with His Father in Heaven from eternity.

2. His earthly parentage. His mother was the Virgin Mary, but His Father was God, Himself, through the Holy Ghost. His foster-father was Joseph, who became the husband of Mary. Matthew gives to us the genealogy of Joseph. Luke gives us that of Mary.

3. The appropriateness of the place of His birth. The prophet had foretold that the Messiah should be born in Bethlehem, the City of David. (Micah 5:2) He was the heir of David's kingdom in whom should be fulfilled the promises made to David. (See II Samuel 7:16) The Messiah's kingdom was to be the completion and fruition of David's kingdom.

4. The fitness of the time.

A. It was after the Jews had received all that they would learn about God's Kingdom but before the destruction of the nation.

B. There were many lands but nearly all the world was subject to Rome.

C. The world was at peace so that the Gospel could have free course.

D. The Greek language was spoken everywhere so that the Gospel could be heard and read of all.

E. The Jews had been dispersed through all lands. They had established synagogues in almost every town so that there was a place in which to preach the Gospel.

F. It was a time of great intellectual activity and there was widespread disbelief in existing religions.

EVENING SERMON

THEME: *The Ultimate Contrast.*

ARTHUR P. VAUGHN, D. D.

TEXT: Romans 6:23.

HYMNS: "Hark! the Herald Angels Sing"—*Mendelssohn*. 77, 77. D."While Shepherds Watched their Flocks"—*Bethlehem*. C. M. D.

Consider the contrasts we face this Christmastide; the utter extremes in human motive and conduct which today battle in the souls of men over all the earth.

The world is celebrating the rebirth of beastly savagery—celebrating with human slaughter, by high-power, scientific instruments of destruction, used with purposed terrorism and ruthlessness, outraging every human instinct, and restrained by no moral principle. It consecrates literally millions of lives in sacrifice to Moloch, Baal, Mars and Woden, the 'furious ones.'

Many are turning again to celebrate the birth of Christ, the Lord of Love, the King of Peace, the Glory of highest heaven, and earth's perfect Pattern of "Good Will among men." We turn to Him in realization of the world's utter helpless hopelessness without Him, the only possible Saviour from the threatened destruction of all that is good and of high purpose in human life. Such stark contrast is the most striking fact in the record of the day when Christ was born in Bethlehem, to which our hearts are turning now. Read Luke 2:8-16; Matt. 2:1-11.

Isaiah's prophecy is fulfilled in Bethlehem's stable-grotto, "The people who sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up." That Light, when it first fell, made radiant all those it fell upon, as a spotlight picks out figures in the inky night, and in the group illumined in the story many lesser contrasts are sharply visible.

The shepherds were first to kneel around the Child in the manger. They lived a simple, meager, untutored life of much privation, among the poorest. The magi were rich, accustomed to comfort and the high regard of men. They enjoyed the stimulus of cultured society. The shepherds were unlearned and ignorant men. Their work kept them isolated in the open ranges. To them the message came in simple words, suited to their understanding, a direct command for definite action at once. To the men of insight and trained reasoning powers, with records from the past to build on, the message was a new star. They stand with the mystics of all ages who follow the inner light, while the shepherds respond to the common, universal needs of the soul in the simplest, daily relations of life. But both, in faith, following the guidance given them—both found the Child.

Tradition tells us, and custom too, that the shepherds were young. So were the keepers of other family flocks. Wisemen, two thousand years ago, did not attain that title in youth, nor do youth today. The first to find Jesus in the temple were Simeon, aged and devout, and Anna,

approaching a hundred years—both looking for the coming Redeemer. So for the young and the old, the contrasted morning and evening of life, the Child King was the answer to their need and their desire—and so it is today.

The magi came a far journey over mountain and desert. The shepherds came to the village on the hilltop above them, and the Child came to Simeon and Anna where they were waiting. But the contrasting ways arrived at the same goal.

These are strange contrasts to find in the story of the wondrous night, the night of all nights since time began. To the poor, deprived and lowly it came, and to the rich and great, without favor or distinction; to the ignorant as to the learned; to the solitary as to the thronged; to the mystic as to the realist; to those nearest as to those very far off. "The true Light, which lighteth every man," of every sort, everywhere, in every age, "was coming into the world."

Another contrast has important meaning for us. All those who heard the call from the realm of light and followed it, had also heard other and very different voices calling them into paths more familiar and seemingly more real. Since they were human it was only natural that things seen and touched should be accepted and valued highly, and that the call of the present world, offering them wealth and ease, high position and power, was strongly tempting. To disobey the decrees of common custom and convention in that day was just as hazardous as it is now. Life in the world-empire of Rome was regimented and totalitarian, and all who did not conform were crushed as relentlessly as in any dictatorship of today. The Prince of Evil found ways to test and tempt the inmost heart of every man with glittering promises and deadly fears. He found a way to tempt the hungry Christ in the wilderness with offered comforts, security and high success. Look in your own souls and know that the first believers heard alluring, powerful, insistent calls to follow the accustomed ways of the world, even as we do. Against all these commandeering, subversive demands the voice of the angels, promising good will instead of hatred and malice, promising peace on earth instead of violence and slaughter, seemed a thing that never could become real. The long experience of men seemed to prove this, finally. But age-long experience had proved certainly that the call of the world would never lead men out of the lands of darkness and death. The call that shall waken and rescue men must come from beyond the bounds of earth, from the realm of light. It is the angel's pledge: "To you is born a Saviour. He shall save His people from their sins."

That word goes to the root of the matter, to the inmost seat of life where souls are perishing because of sin. The cure for distress, despair and deadly disaster among men is not in any outward condition, social process or material equipment. The only cure is in the inmost heart where choice is made between darkness and light, between sin and holiness. The Saviour and the saved must deal with sin, the spiritual root of all outer misfortune and malady. In a world where every man's hand is lifted against his brother, where we are filling land and sea with dead victims

of hate, with mangled warriors, starved toilers and terror-crazed prisoners and refugees, where caste and class and trade are feuding and every national boundary bristles with great cannon, you can never bring peace and good will among men by any redistribution or armies and navies and rearrangement of guns; not by any modernization of defenses, or invention of new rending monsters in air, on earth or under seas; not by sinking the food-fleets of already starving nations in the seas; not by reorganizing government to any new pattern or "ism"; not by the ceaseless liquidation of every opponent, nor by destroying the right of every individual to security of life and property, to equal justice under law, to freedom of communication and of conscience. The light and healing of heaven, the saving medicine of love is not in these. This world-tide of destruction is the wages of sin. As long as men will to use sin there is no rescue from this death. They are lost.

Here, in quick answer, the Saviour says, "The Son of Man is come to seek and to save that which was lost." Lost livelihood and material prosperity, lost security and comfort, lost liberties, lost rights and privilege. There is a great deal that is lost today, and with long searching we have found no way to save our possessions, because we have no way to save our souls. Here we must depend on the Saviour; and it was of this He spoke. He came to save lost souls, destroyed by their sins.

"He did not come to judge the world, He did not come to blame,
He did not only come to seek, it was to save He came;
And when we call Him Saviour, then we call Him by His name."

Here then is the ultimate contrast in the first Christmas story; to be found in our mad, fear-driven world still, this Christmastide; and in all human life in every age and place. The conflict is in the inmost heart, where choice is made between darkness and light, sin and holiness, between death and life. Here is the battle array: the purpose of man in open revolt against the purpose of God; the self-aggrandizement, hatred and greed of man, which by nature are self-destroying, against the Eternal Love, the long labor and ambition of the Father to win and train and mould man into His likeness, in a life whose essence is of the spirit, the qualities, the virtues of God, which are imperishable, eternally good and perfect and completely satisfying.

Here is the scriptural, the basic principle, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life."

Here is the Bible picture: the battle of the warrior with tumult and garments rolled in blood; with confusion, violence and all lawlessness over the whole earth; with souls perishing without God and without hope; for the wages of such sin is death. But Eternal Love is stronger than hate. "Life is ever lord of death, and Love shall never lose its own."

Eternal Love made the last, uttermost sacrifice to save the lost—from death to life. If we bring it to Him there is no sin with which He cannot deal, even our murderous hatreds. There is no crimson stain He

cannot wash whiter than the snow. We can be clean. There is no wound He cannot heal. We can be whole and complete. There is no material catastrophe or perdition He cannot deliver us from. There is no heaven, no glory to which we cannot attain if we follow in His steps.

So let hope break from its tomb in our black midnight of fear and pain and spiritual surrender. The Bethlehem angels still bring us heaven's pledge of good will and peace. The angel song is confirmed by a song from heaven's throne, like the voice of mighty thunders, the singing of a very great multitude who have come out of great tribulation to lift their praise and honor and blessing to One who sits on the throne, One who once was slain to redeem His people, who now is King with all power and dominion forever. Of the increase of His kingdom there shall be no end, in righteousness and justice and peace. The zeal of the Lord of Hosts is doing this. Victory is sure. So put on quickly, your armor, hope and faith and the spirit's sword, which can overcome every weapon of evil, and this day serve with the King. "True-hearted, whole-hearted, loyal forever," follow the King!

MIDWEEK SERMON

THEME: *My Christmas Gift.*

TEXT: Matthew 2:11.

Melchor, white-haired old man with flowing beard, offered gold from India as his gift; Caspar, young, beardless, ruddy of face, presented frank-incense from Persia; Balthasar, middle aged and swarthy, gave myrrh from Arabia. God's Christmas gift, Christ. Our gift at Christmas time?

The Gift Of Substance: Gold highest standard of material wealth. A natural resource of God. Given for betterment of life. No genuine value apart from good use. Gold may be gift to God as it put into service.

The Gift Of Worship: Frank-incense, fragrant resin, used as ingredient in incense. Incense burned in worship. God seeks men of true, right spirit to worship Him. Neglect of worship is neglect of soul. Not to worship God in Christ is to lose Him. When making Christmas gifts, do not forget frankincense, the gift of worship.

The Gift of Sacrifice: Myrrh, fragrant herb, ingredient of ointment used in embalming. Gift of love in last services to dead; token of suffering, sacrifice of Christ. Mark 14:8.

Christmas is Christ's own birthday. With all our giving we should not forget Him. He desires not riches but something far better; He wants us to give ourselves: "My son, give me thine heart."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—What Christmas Says This Year. Isa. 9:6, 7; 61:1-3.

LUTHER LEAGUE: Y. P.—The Word and The Word Made Flesh. John 1:1-14.

WALTHER LEAGUE: December Topic—Amusements. 3. Problems. What is Basis of Christian Joy?

DECEMBER, FOURTH SUNDAY

CALL TO WORSHIP: "It is a good thing to give thanks unto the Lord and to sing praises unto Thy Name, O Most High, to shew forth Thy loving kindness in the morning, and Thy faithfulness every night." Ps. 92.

PSALM: 72.

PRELUDE: Song of Hope—*Batiste*.

ANTHEM: Christians, Be Joyful—*Bach*.

OFFERTORY: Benedictus—*Byrd*.

POSTLUDE: Priest's March—*Mozart*.

OFFERTORY SENTENCE: "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." Psalm 33:12.

OFFERTORY PRAYER: May Thy will be the guiding light of all we do and say; may Thy will cause us to use our gifts in Thy service. Thou hast blessed us with ambition and with worldly goods, take both, O Lord, and use them in Thy plan for Thy Kingdom.

BENEDICTION: The peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus.

SERMONS

THEME: *I Have Fought a Good Fight.*

CHARLES HADDON NABERS, D. D.

TEXT: II Timothy 4:7.

HYMNS: "Soldiers of Christ, Arise"—*St. Ethelwald. S. M.*

"The Son of God Goes Forth to War"—*All Saints New. C. M. D.*

The battle of the Mediterranean is closing for the commander-in-chief of the forces of Christ. For many years this leader for His Lord has crossed and criss-crossed the strategic sea in charge of an offensive that even yet amazes the world by its grandeur in plan and its genius in execution.

A superb soldier is about to lay down his arms. His fighting days have finally hurdled to an end. From the pen of this Christian commander, Paul, comes one last letter. It is a marching order to a young captain of the forces of Christ who will carry on for the Gospel. After all due orders have been issued from Paul's general headquarters in a Roman prison, he takes a little time to do what he has very seldom done—reviews his own years of service in the army of the Lord, and makes some comments thereon. One of the first comments is in these words: "I have fought a good fight." It is Paul's evaluation of his Christian life.

In what respects is this statement true? And in thus being true, what challenges does it bring from a first century soldier in the army of the Lord to twentieth-century recruits in the same forces? What constitutes a good fight?

One essential to a good fight is "Loyalty to the King." In every human language no word is more despicable than the word "Traitor," and American history forgets all the courage and valor of a great soldier when that career ends in disloyalty. In Norway, one name came forward for scorn and derision, that of Quissling, a traitor to his king.

One cannot be a good soldier without being loyal. In that respect Paul could well say, "I have fought a good fight," for his loyalty to his Lord

never took a moment's vacation from the time on the Damascus road until the broad axe of the Roman soldier severed his head from his body. His motto was, "For me to live is Christ." His purpose and program was, "I determined to know nothing among you save Jesus Christ and Him crucified."

In hours when there are steady and unsuspected pulls in every direction away from Christ, there is need for every Christian to emulate this splendid soldier of the Cross in his loyalty to Christ. If we are loyal to Christ, our time, the best of it belongs to Him. We cannot say that we have no time for worship, for prayer, and for Christian service. Our days have as many hours in them as those of the other man, and it is merely a matter of the proper emphasis in our arrangement of our moments. The way in which we either crowd in or squeeze out things pertaining to the kingdom of God is a test of the strength of our loyalty to Christ.

Another essential to a good fight is "An Example in Personal Valor." Paul knew perils from waters, from robbers, from his own countrymen, from heathen, in the city and in the wilderness. He was bosom-friend to weariness and watching, to hunger and thirsting, and to fasting and nakedness.

Paul did not start out boldly like many men and then let his valor ooze away in the face of opposition. He became stronger as the opposition grew, and was boldest when the odds against him were greatest. The Spirit offers, in the letters to the Seven Churches of Asia, rewards to the man who overcomes. Paul, good soldier of the Lord, has well won all these proffered crowns and honors. He was brave in the hour of danger, braver in the hour of dire distress, and bravest when he stands alone for Christ when all others have fled. Such conduct justifies the verdict: "I have fought a good fight."

Fair weather Christians are not worthy of the name. Christ needs men to endure, to fight to the end and beyond, to stand steady when all others have run for cover, and to hold aloft the banner of righteousness in a demoralized world of paganism, militarism, materialism, and totalitarianism. The Christian witness is most attractive when held against the background of sin and sordidness.

Another quality within the personality of Paul that made him worthy of being known as one who has fought a good fight is, "Master of Organization and Strategy." He organized the borderlands of the Mediterranean for Christ by planting churches at all strategic points. He had a positive flair for getting hold of key-men and women in key-points, and inspiring them with his zeal for the Gospel. Not only was his organization masterly, but his amazing strategy for turning apparent defeat into superb victory completely astounding. When he desired to go into Asia with his campaign for Christ, the doors to the East were closed so that he could not enter, but he immediately journeyed towards the West, and planted churches in the rapidly growing cities of Europe. When enemies caused his arrest and humiliation in Philippi, he sang songs of joy at midnight, heard the prison doors collapse as the earth shook, and knew

the happiness of baptizing the Roman jailor and his family in the church of Christ before dawn. When hailed before a Roman ruler to answer for crimes of which he had been accused, he preached the Gospel of Christ to such effect that the ruler cried, "Thou almost persuadest me to be a Christian." When thrust into prison, he appeals to Caesar, and goes to the Imperial city for trial before the Emperor, and uses his prison as a pulpit from which to issue messages of good will and inspiration to believers everywhere. Paul was a good soldier, in that he was a master of strategy in reaching the desired objective.

Good soldiers for Christ will use the strength of their minds as well as the power of the hearts in behalf of His kingdom. When Jesus told questioners that men were to love the Lord their God with all their minds as well as with hearts and souls, He was clearly indicating the necessity of putting the full impact of one's intellectual life upon the problems of Gospel advancement and soul salvation. No one who desires to be a good fighter for the King will perform the duties of life in slipshod fashion. Upon the daily round of duties will be centered all the powers of one's mind and intellect. Upon the time and the thought, the planning and the charting of our labors is the importance we attach to these labors. No one can claim to have fought a good fight for Christ unless he plans first for Christ, and takes advantage of every opportunity for the furtherance of Christ's work.

Yet another quality which justified Paul in claiming to have fought a good fight was that he was "A sheer genius in propaganda." Wars are won on the propaganda front. The matter of public opinion has much to do with the power of an army. Every modern nation in Europe began its last war with a Minister of Propaganda, whose duty was to direct and control the information given out in favor of its cause. Paul was the greatest propagandist, using the word in the best sense, that the cause of Christ has ever known. From his pen poured forth bits of literature that set forth the claims of his King for victory in positive, strong, unanswerable paragraphs. These little letters have strengthened the faith, deepened the love, and stirred the wills of wavering peoples, and made mobs into conquering armies. By means of sheer genius in building a sentiment for Christ, for Christian ideals, and for a Christian community, Paul was surely able to say of himself, "I have fought a good fight."

Paul could say that he had fought a good fight because of his enduring "Faith in Victory." He never believed that the cause of Christ would fail. He knew that the banner of Christ would never trail in the dust. He was certain that the sacrifice on Calvary was no defeat for the Son of God. He was sure that Jesus meant what He said when He told His followers that He had overcome the world. He knew that light was more powerful than darkness, love stronger than hatred, holiness greater than sin, and that the kingdoms of this world would become the kingdoms of the Lord Jesus Christ. Therefore, he issues no pessimistic broadcasts unto his fellow-fighters. Therefore, there is never a gloomy line in his letters or sermons. Therefore, he closes his years of fighting for the King with shouts of victory that are heard on the farther shore.

Not only is Paul justified in possessing such high hopes, but all of us can share them with him, and with our Lord.

Sunday After Christmas.

THEME: *A Meditation.*

F. C. VIELE, D. D.

The following language of scriptural inspiration is the divine response of the ages to the universal call of human need: "When the fulness of time came, God sent forth his Son, born of woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons."

The world had long been without an adequate revelation of the nature of God. When Christ came, men were privileged to know what God was like, and in response to an inquiring disciple, Jesus said, "He that hath seen me hath seen the Father."

The birth of Christ was the most important event in the history of mankind. Other events, which have stirred men to action and given them courage to attack life's problems with unflinching zeal, are worthy of special recognition, but they would be of far less importance if God had not sent His Son into the world as the authorized expression of His interest in the welfare of humanity at large.

When John Ruskin entertained a large number of friends in his home one day, he pointed out to them some of the distinguishing beauties of the paintings of Turner, whose ability as an artist he so much admired. Being called out of the room for a few moments, his father said, "I think John sees more in Turner than Turner meant to portray." But one of the guests replied, "Not at all. We never understood Turner until John Ruskin was born." And it may be declared with a greater force of meaning that the world did not begin to understand God until the shepherds and Wise-men looked into the face of a little Child in a Bethlehem stable.

In these days when material things are made to mean so much in the affairs of men, there is a tendency to devote too little attention to the moral and religious needs of life.

This is especially noticeable in what may be known as the popular conception of the Christmastide. Social activities and amusements comprise an indispensable part of life, but they should be confined to pastime observances. One of the anomalous features of our time is the failure of great numbers of people to appreciate the vital relation of the Christian religion to the educational, scientific, social and economic progress of the world.

Christmas has an infinitely greater meaning than to think of it merely as a day for exchanging gifts or a day when the ordinary tasks of life can be forgotten. It should be a time to think of life's relationships in the practical terms of mutual service. Were this ideal to become the ruling incentive of all forms of labor and action, men would always be mindful of the fact that "God so loved the world that he gave his only begotten

Son; that whosoever believeth in him might not perish but have everlasting life."

May we resolve to do our part toward making this Holiday season a blessing to one another. May we always remember to show our appreciation to God for the gift of His Son to the children of men by consecrating our lives unreservedly to His service.

SUNDAY SCHOOL LESSON

Dynamic Christian Living.

LESSON: Acts 6:8-15. Rom. 12:1-3, 9-21.

GOLDEN TEXT: "Be not overcome of evil, but overcome evil with good." Rom. 12:21.

DEVOTIONAL READING: Phil. 3:7-14.

INTER. & SR. TOPIC: New Strength Through Struggle.

Y. P. & ADULTS: Dynamic Christian Living.

The expression, "On earth peace, good-will toward men," so often used during the Christmas season, misses the necessary first part of the sentence, "Glory to God in the highest." The Chinese have three words for "peace," according to T. Z. Koo. The first is "Ho," made up of two characters, one meaning rice, the other mouth. The second word is "An," made up of two characters, one meaning roof, and the other woman. The third is "Ping," made up of two characters, one meaning two, and the other heart.

These three words illustrate the economic, social, and spiritual aspects of peace and good-will toward men. Good will, as man understands it, is not as God understands it. "God hath made of one blood all the nations of the earth." This must be the foundation upon which all thinking about and living of good-will rises. Fellowship among men must transcend race, color, and nationality.

Verse 18, "inasmuch as in *you* lieth," is important, in that it points the source of weakness in our desire for peace among men.

EVENING SERMON

THEME: *Sources of Courage.*

OSCAR F. BLACKWELDER, D. D.

TEXT: "My grace is sufficient for thee." II Cor. 12:9.

Perhaps the most urgent need of mankind today, both civilian and soldier, is courage,—courage without hate. There are those of us who are persuaded that among the chief services of the Christian faith today is to combat fear, replacing it with courage rooted in faith in Jesus Christ.

In one of his letters to his Corinthian friends (II Cor. 11:19 to 12:9) Paul asked, "Are they Hebrews? So am I." He was proud of his family heritage and got courage out of it. It is folly to boast about our human heritage, but it is wisdom to study it. If blood tells, then to be conscious of family history gives one courage. A surgeon said of a patient,

"To change his constitution, we would have to go back for generations." There is both strength and weakness in family history.

It is the opposite of folly to boast about our spiritual heritage. If the adage, "as a man thinketh, so is he," is true, all fear can be forever banished from the mind and heart of the Christian believer by dwelling on his heritage. Christians are sons of God, whose knowledge of man's destiny banishes fear.

Beneath Paul's boasting he is uncovering four real sources of courage in any generation. First, one's family tradition. Second, the conviction that God has called. Third, the fire of a great ancestor's faith still burning. Four, experiences that are possible in Christian service.

But these four secrets are only preludes to the master secret. From here on begins Paul's real story. In one sentence, that reads like a man coming to himself, he unlocks the secret beyond all other secrets to his courage, "Lest I should be exalted above measure there was given me a thorn in the flesh."

What does it matter what the thorn was? Your guess is as good as mine. It is not the business of the centuries, curiously, to pity Paul's thorn in the flesh. Everybody has some thorn and everybody is tempted to be exalted above measure. So the permanent question is, Do our thorns humble or harden us?

To every one of us who has prayed to have his own way, to be rid of handicaps, thorns and broken dreams, let Paul speak his word of wisdom and courage. He prayed three times for the removal of his thorn. He thought it hurt his work. It certainly worried him. It humiliated such a man as he was. It even irritated his faith. It disturbed his Christian philosophy. It seems that God didn't answer to Paul's satisfaction in the first and second prayers. It also seems that God was calling Paul closer to Him, to make Paul sure that his prayer was being heard. But after the third prayer God's voice spoke clearly and convincingly. As with Paul, so with you and me, the thing to do is to pray about our thorns until the Voice speaks for us and we too may have courage without hardness or hate. Such praying always makes men brave. After all, Paul simply lets us overhear his prayer closet. If defeats, complaints, pessimisms, thorns, handicaps there are—speak them to God, then wait and listen. Should the world overhear our speaking, well enough, for after such fellowship one can speak courage to men.

Paul has now found the abiding way to sustain courage. It is deeper than his family tradition. Maybe his thorn was part of his tradition. It is more vital than his conviction that he was called of God as an Israelite. It is more significant than his glorious ancestry through the tribe of Benjamin. Even his marvelous service in the name of Christ did not feed his courage as did his fellowship with God which his physical handicaps opened up. He has learned now not to trust fundamentally in anything he inherited or had accomplished, but rather in the new fellowship made possible through his very weaknesses, because of his insecurities and on account of his thorn. Paul has learned that God is more concerned with the revival of the unfit than with the survival of the fittest whether

Hebrew, Israelite or son of Abraham. In other words, Paul has learned the blessedness of being handicapped. He now sees that man's extremity is God's opportunity, that earth's disappointments may be God's appointments. In this rendezvous with destiny Paul says he heard the voice of the Eternal say to him, "My grace is sufficient for thee." Many others have grown brave on that same word. Professor James Moffatt says that all of Paul's idea of Christianity can be gathered up in this saying, "All is of grace and grace is for all." It is a word hard for some moderns to get but it means the power of God coming out to meet a human life and redeeming it. It is Divine power in action. It is more than God's favor toward a man, it is His energy at work in human personality.

This word "grace" sounds very strange to those of us who are the victims as well as the products of modern education. Maybe we of today's school can get at the idea by looking at that word "sufficient" ("My grace is sufficient") and contrasting it with the word on which we have gone to school, the great American word, "efficient." You see the word efficient is the language of figures and machines, of skills and technical training. Sufficiency, on the other hand, means personal power, the power to be skillful. Sufficiency is strength with which to use the machines, power by which techniques may work. Efficiency is like practicing the notes on a piano; sufficiency is like mastering the harmony in one's own life. Efficiency is practical skill; sufficiency is personal culture. Efficiency is largely in the hands; sufficiency is of the heart. Grace is the New Testament word to cover the idea of the enriching, strengthening, ennobling, enduring power of God coming into human personality when it is open-minded and through handicaps and weaknesses. This grace of God is the answer to our prayer, "O fill us with Thy fullness, Lord, until our very heart o'erflows." A full life is an adequate life. An adequate life is a brave life.

Isn't our search after the formula for courage without hate becoming clear? Face up to the handicaps of your life. Don't dodge them. Make them doors through which God may give you personal power. That is the way to a kind of life which is not dependent upon anything physical, economic or social, for it is that quality of life with which disease, death and poverty have nothing to do. Inadequacy is the way of frustration, cowardice and fear. Fellowship with the Eternal brings the sense of adequacy, moral fullness and personal reinforcement.

Sow a generation of hate, no matter what the cause, and reap another generation of twisted lives. If love is to be sustained, even health itself, courage rooted in personal experiences with Christ may be the way to do it.

And courage must also undergird *character*. What we have been accustomed to call normality may not come again in the life time of most of us. When the ancient landmarks break down for many people it is difficult to be aware of anything beyond the low pressures of the moment. Uncertainty for too many people means loss of integrity. Character is thus dependent upon moral courage.

And courage must undergird *faith*. Of course, faith and courage feed each other. But the kind of courage we are studying today helps a man to believe in the high and permanent when only the low is visible. Courage of the rarest type may be needed to keep alive faith in the human race, beyond national patriotism, when men struggle today in such brutal warfare. It takes courageous faith intelligently to hold our convictions in a normal universe when these moral principles are violated on so many fronts.

This, then, is the conclusion of the whole matter. Perhaps the greatest need of modern men is courage—courage to undergird love and keep it heroic, to undergird character and face an uncertain world with personal integrity, to undergird faith in the high and permanent when all around us is low and passing.

“Change and decay in all around I see;
O Thou who changest not, abide with me.”

Give Christ your confidence and He will give you His courage.

MIDWEEK SERMON

THEME: *God's New Day.*

TEXT: Matthew 27:51.

In recent reading came across some remarks concerning text by two scholars. One called it “a letting in of light” and “the opening of a door.” The other said, “God had at last come out into the open.”

The Significance of the Veil: Veil shrouded Holy of Holies: symbolized mystery, secrecy, darkness that shrouded God. His people never saw Him, and even the High Priest saw nothing in the darkness as he sprinkled the Ark with the blood of the sacrifice.

The Rending Of The Veil: Light pours in throughout Holy of Holies. Christian Jews associated rending of Veil with Cross of Christ. He had come; lived; died; coming again! The ancient covenant was gone forever. The new covenant in His blood was in effect. Now men could speak with God face to face. Now men in own persons could stand before Mercy Seat.

God's New Day: In sacrifice of Christ have been gathered up, consummated once and for all time, sacrifices offered on altars of Israel. It is God's new day. If work of Jesus means anything, it means surely nearness, intimacy, personal contact of seeking soul with seeking God. God is ours and we are God's in this new day that God has brought to men in Christ.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOR: Y. P.—“Let Your Light So Shine.” Matt. 5:13-16.

LUTHER LEAGUE: Y. P.—Social Security in the Church.

WALTHER LEAGUE: December Topic—Amusements. 4. Choice of Amusements.

SPECIAL OCCASIONS

THEME: *God At My Door.*

JOHN BENJAMIN MAGEE, D. D.

TEXT: Exodus 33:9 (Moffatt).

HYMNS: "Come, Thou Fount of Every Blessing"—*Stuttgart*. 8 7, 8 7.
"God of Pity, God of Grace"—*Irene*. 7 7 7, 5.

When he entered the tent the column of cloud used to come down and stand at the entrance of the tent, when the Eternal was speaking to Moses. (V-11) The Eternal would speak to Moses face to face, as a man speaks to his friend.

The thirty-third chapter of Exodus is the picture of the Camp of Israel, with the trysting tent, as Moffatt calls it, set up apart and alone some distance from the other tents, and yet near enough to be seen by all. Into this tent anyone might go at the right time, and there he would have a sense of the presence of the Eternal. But Moses was most want to go there, and when he did, every man stood in the door of his own tent and watched him. The story says, "When he entered the tent the column of cloud used to come down and stand at the entrance of the tent, when the Eternal was speaking to Moses." And then in verse 11 it says something even more familiar. It pulls God down out of the skies and gives one the feeling that He is truly a personal being. Here is what it says, listen: "The Eternal would speak to Moses face to face, as a man speaks to his friend." That is a lovely portrait of God at man's very door.

In the theology of Crisis which has been taught by Karl Barth, God is transcendently powerful and mighty, but out of man's reach. There is no bridge between God and man by which man may reach Him. It is a conception of the being of God which is filled with many pleasing elements, but God is too far away. Rather let it be with us like the book of Exodus, not necessarily a primitive anthropomorphism, but just a conscious nearness of Him who is Eternal. He condescends to come down to my door and yours,—to very us.

Said a good friend to me years ago, "when you preach, preach the unusual usual." It was excellent advice. Anything, everything in life should be easily related to the life of faith, but it should be so touched by the wonders of our faith, that the usual becomes unusual. The bush which Moses saw was like a thousand other bushes until he saw it burn and found God there. Sinai was like a dozen other mountains and was a usual mountain until God spoke to Moses there and revealed to him the tables of the law. These places with God in them became the unusual usual. Where any man meets God may be a usual place; the hot street of the city as it was with Carlyle; the office, the living room, the old barn, any old place as it has been with you and countless others; that place where a new life began within you. It was a usual place. You had been there oft before. But like Isaiah in the temple, where he had worshipped so many times; on that particular day that King Uzziah died he saw the Lord and the temple take on a new glory. It is on such an occasion that the usual becomes the unusual, and you never forget the occasion or the place. Moses never forgot the burning bush.

One day, many years ago, a baby lay dying. The only people who could be near were the immediate family. Then one day a great missionary, Bishop Taylor of Africa, came. Standing in the snow outside the window of the baby's bedroom, he sang in the dialect of the native Africans, the songs of our faith. And the man who told the story with trembling voice, although he was no sentimentalist, said, "It was as though God were standing out there in the snow." That is exactly what I am trying to picture; God at the door. The usual place becoming unusual through the presence of the Eternal, just as it was with Moses at the trysting tent.

The Lord came to the cobbler shop of Martin Avdeitch, not in any miraculous way which Martin looked for, but in the usual way. He came through the poor and cold and needy people who dropped in and received from him a cup of coffee or a bowl of soup. And when the day was done, and the Lord had seemed not to come at all, Martin heard the voice, "Here I am. Inasmuch as ye did it unto one of the least of these, ye did it unto me." That is it. The unusual usual. The usual place, the usual labors, the usual people, any usual day, all made unusual because God is there.

The second thing about God at my door is the pitching of the tent in the right place. Moses knew just where to pitch it. He may have tried various spots until he found just the right one. Apart and yet at hand; far and yet near; among them and yet away from them! That was the place, and there God came to talk with Moses.

This same thought was once put in another way when someone asked Lincoln if he thought God were on his side. We all remember the answer, "I am not concerned about whether God is on our side, but whether we are on God's side." It is not whether God comes to the right place; it is whether we pitch our tent or build our house, or plant our lives in the right place.

It may be that our actual dwelling is somewhere so different from the place we might personally choose. It isn't where our roof is; it is where we are. It isn't where we sleep at night, but where we live by day. God is not afraid of the humblest spot, nor the most unbeautiful spot, nor the most ill-smelling spot. If we pitch our hearts and our minds and our wills and our *whole self* somewhere, anywhere and call upon God to come, He will be there, if that spot was or is all we can offer Him. But it must be the best we can give to Him.

Garrett A. Beneker was painting a picture in a steel mill somewhere, while nearby the men were pouring out the molten metal into a huge mould. All at once a man cried out to his companions, "Come on over here fellows and see a man who is painting God where nobody ever saw him before." That is exactly what I mean. It may be down in the meadow, or up in the mountains, or in the steel mill, or anywhere, everywhere, we may pitch our tent, but if we do it with the desire that we may see and understand God more vividly, He shall appear.

One thing more. We must revere that spot above all spots. We must treat that trysting tent, or the place where God comes to us as the very gate of heaven itself. Like the children of Israel standing in awe of that

tent, so must we revere and set apart as something different, the place where we meet God. Let there be in the home a corner where a small cross is set up. At the office or shop or place of daily work, let it be anything to mark the spot if it were only a hook or nail. As God gave to the people of Israel a tabernacle and said, "I shall meet thee there," and that tabernacle became the visible point at which they felt they were communing with the invisible, so let it be with us.

One of the evils within the Protestant faith has been that in which we treat our churches like a common hall, our altars which represent the mercy seat, we treat like an ordinary hat rack, and drape our wraps there, and our pulpits become the platform for every kind of message from an exhortation for money for any and every purpose, to an advertisement for potato chips. Although our Eternal and Invisible God is not to be identified merely with some building or place, inasmuch as He is omnipresent, unless we learn to reverence Him somewhere we will at last reverence Him nowhere. And if we cannot find anything else as a fitting place or mark where we can find Him, then let it be within our own hearts, and in a moment of silence at some point in the busy day; at high noon, at mid-afternoon or better still in the early morning hours of holy quiet, where we can say,

Mid all the traffic of our ways
Turmoils without, within,
Make of my heart a quiet place
And come and dwell therein.

Suppose God really were coming to your door, would it be an ordinary occasion? We would think of the event all through the night. We would say to our beating heart, "Tomorrow, at dawn, God comes to my door." We would begin to wonder; will He read my evil heart; will He see through my shallow ways; will He know that I have not always been as He finds me? O Healer of broken spirits, tomorrow You come to my door. O Cleaner of the sinful heart, tomorrow I shall be made every whit clean as a newborn babe. O dark night flee fast! O stars, lovely as thou art, hasten away, for when thou art gone the Lord shall come. He, the milk and wine of heaven, is coming to my door! O faithless, sinful heart, quiet thy beating! Straighten up the house, for my Lord is paying me a visit when morning dawns. I must invite in some friends. I must have my family with me. I must see that we are ready for Him in every way. The dawn comes at last! Sweet morning! God comes to my heart today.

Such would be the ecstasy and such the meditation were you or I sure that on any day we should be the host of the Lord Eternal.

The Pillar of Cloud.

If God comes to my door how or in what form may I expect Him? Shall I look for some magic to be performed? Will He come in a cloud, or upon the wings of light, or like the elaborate visions of John upon Patmos? I fear that many have looked for Him to come in some such way, or tramping out His enemies, as the treader of a wine press. Some expect Him only in the last great day, when the trumpet of the angel shall sound, and

the dead shall arise. This sermon has nothing to do with any such wishful thinking, nor with such idle dreams. We are talking about God coming to our door *this day*, just as He came to the trysting tent on any ordinary day and talked with Moses. The great question is, not shall He come, but if so . . . when . . . how! Of course, God comes to my door, every new born day, through the world He has made, and he is blind who does not see and worship.

But the average man wants something different from this. He wants this God whom we all are seeking to show Himself in a manner that is conclusive, and which makes a fellow face these tragic days with greater hope, and which helps a man when his soul is dispirited, to live more fearlessly another day. If God comes to my door I want Him to come in no new, highly decorated book, offering me somebody's new theological or sociological ideas. The world has a heart to heal, and a body to strengthen and a mind to direct. When God comes, He must come so that the humblest, neediest one of us shall feel Him near and know that He is God.

If He comes in any other way than that, He's the same old, narrow, bigoted concept we have been carrying around for years, and He doesn't do anyone any good. If God comes to my door, then I shall not dictate what He shall be like nor when He shall come, but I know this that I won't recognize Him if He is a dwarf, and hasn't ideas as big as some young people I know, and if He hasn't ways of helping people beyond anything I have read in books. O, my friends, God is coming to my door and yours *today*, in new ways and with a new look in His face, because we have never seen the real God before. He comes to bring peace and not the sword. He comes to take hate out of men's hearts. He comes to teach men how to build, not how to tear down. He comes to awaken the old world of yesterday into a brand new life of the spirit tomorrow; a life when all men are brothers and all the world a neighborhood; a life in which those who call themselves Christian and who follow Him, shall follow *only* Him.

A Man Alone with God.

There is something majestic about a man going out to talk with God. Moses walking down toward the trysting-tent, followed by all the eyes of Israel, and each man kneeling at his tent door while Moses is talking with the Eternal, is one of the majestic pictures of the ancient story.

Man is in his most majestic moment,—in the presence of the Eternal, and it is a majestic sight to see any man, young or old, who is sincerely given over to knowing the Eternal, as he goes to worship. The worshipping man is man at his best. It is his noblest mood. It is his most thoughtful mood. Our great, troubled, broken world must find new and better ways for men to worship and find God. That is one reason for a Universal Week of Prayer, a National Day of Prayer, a week of Evangelism, a Holy Week, once a year. It is truly a noble motive which draws men and women together in an effort to find a true and honest picture of God.

A young man wrote to me a short time ago, telling me how he and a group of students were arising early each morning and going out alone to read the

Scriptures and meditate upon the great truths, in preparation for the day's work. Some may call them idealists. To me they are the youthful prophets of tomorrow, going out to the cleft of the rock to behold God as He passes by. That is a picture of youth at its very best. Some of these self-same young men, filled with the Spirit go out to make their living quarters in the slums of the great city, where they can live like and be like the people who can live nowhere else. And there they are sharing what they have with the underfed and the underhoused of the city. That is idealism raised to a sublime realism. That is Moses almost seeing under the mantle of the Eternal; almost catching a glimpse of His face. At any rate it is man talking face to face with the Eternal, as a man talks with a friend.

There are two colored men who thrill me whenever I think about them. The one is Roland Hayes and the other is Paul Robeson. The thing about these two great artists which interests me is that whatever they do to inspire the hearts of men with their voices, and however great their achievements seem to have been, they humbly say it could not have been otherwise since they are not their own, and what has happened to them is because the Lord hath done it. Man in God's presence is indeed majestic, because God makes all who come to Him, like Himself.

On Palm Sunday 1900 years ago, *God* in the form of a youthful prophet called Jesus, came to man's door. He came to the great city. Someone seeing, said, "The whole world is moved at His coming." He came to the door of Jerusalem, the city. He came to the door of the Temple, the place of worship. He came to the door of the schoolroom where He taught. He came to the door of the governor, the political representative of the people. He came to the door of the jail where the prisoners were gathered. At night He came to the humble door of a friend, in Bethany, where He stayed for the night. But few people knew who He was—and finally they killed Him. If He came to our city and church and school and forum and home today—what would we do with Him? What have you done with Him?

The Guest.

I was relating to a friend, how I hoped some day to preach a sermon upon this theme, and use this text. She happened to be the wife of a General in the Army and a brilliant interpreter of the Scriptures. She said, "And how do you expect to close your sermon?" My answer was an honest one. "I do not know. I haven't thought that far ahead." She said, "Let me give you the closing part of the sermon. Here it is. It is found in the book of Revelation. 'Behold I stand at the door and knock. If any man will open the door I will come in and sup with him and he with me.'" He is at the door. If we open the door He will come in and eat with us as a man eats dinner with a friend.

THEME: *Shake Off the Vipers.*

GORDON W. MATTICE, D. D.

SCRIPTURE: Mark 16:15-20. Acts 28:1-6.

TEXT: "He shook off the viper." Acts 28:5.

HYMNS: "O God of Jacob, by Whose Hand"—*St. Peter. C. M.*

"Lord Jesus, Think on Me"—*Southwell. S. M.*

When our Blessed Lord was about to ascend to Heaven, and was giving His final command to the disciples to go and preach the Gospel, He told them that certain signs would accompany their ministry. They were to have power to cast out devils, they were to speak in new tongues, they were to be able to take up serpents, and suffer no harm.

It is the phrase, "take up serpents" that interests me. It was indeed an appropriate sign. A serpent is used in Scripture to typify evil. When we want to use about the lowest form of epithet, we call a person a "snake." The term suggests everything low and mean.

The second portion of Scripture confirms what our Lord has said. Paul was a prisoner on a boat bound for Rome. They were shipwrecked on an island. They set about to build a fire, and the rescued party gathered wood. When picking up some to place on the fire, Paul felt something, dropped the wood, and found a viper clinging to his hand.

The people were horrified, but Paul quietly shook the snake loose and experienced no harm. Notice here the two-fold reaction of those who beheld the incident. They first thought that Paul was a criminal, who at last was receiving punishment. They expected him to fall down and die. When he did not, they quickly changed their minds and thought him to be a god.

It has been suggested that the Lord permitted this incident to happen as a means of awakening the attention of the people to this preacher of the Gospel. Paul doubtless took it as a confirmation of the promise of the Lord's care over His faithful servants.

There are Several Suggestions that Come to Us Out of this Incident.

I. One is that the viper is allowed to fasten upon Paul, put his life in immediate danger, yet the viper is not allowed to harm him. Here is the truth that God watches over His own. Very often it would seem that God permits us to fall into some harm or danger that we may both learn our own need of Him and to experience the joy of the deliverance He provides. How else may we explain some of the providential escapes? We all know of situations in which it would appear that people are brought into immediate danger; yet at the appropriate time Divine power intervenes in their behalf.

One cannot but believe that in these days something like that is happening. The world has been thrown into the most distressing circumstances; it often seems that humanity can bear no more; yet, at the "breaking point" there is some token of the fact that God is watching over His own. What a comfort in these days to know that this is true; and this incident we are considering encourages us the more to believe it with all our hearts.

How often it is that we neglect to turn to God in times of prosperity; that it seems that only tribulation and affliction turn us toward Him. Let us not make of God only a refuge in time of trouble; let us cultivate that sense of companionship so that with Paul we may be able to say that in whatsoever state we may fall, we are confident that God watches over us.

II. Paul shook off the viper because he was a true disciple of the Lord. He shook off the viper into the fire. The serpent fastened upon him while he was engaged in useful work. Temptation is ever nigh. Watch then, and

pray. The moment you feel some viper of temptation creeping upon you, do as Paul did, shake it off.

We are not taken out of the evil that is in this world; but we are kept by the power of God from the evil that is abroad. There are vipers in the bundle of life, that are oftentimes unobserved, unrecognized. They creep into our lives and if we are not alert, will drive their poison fangs into our very souls. Shake them off.

Perhaps there are vipers in the bundle of your work. How often they crept forth to try to poison Paul's work and ministry. How he had to guard against them! It is a viperous thing, for example, to think that the principles of Christianity cannot be applied in our daily life. Dishonesty, deception—one might find a whole den of serpents at their destructive work in modern business life.

You read the series of articles in "Reader's Digest." An investigation was made of the honesty of automobile mechanics and radio repairmen. It was revealed that over 50% of them do not maintain high standards of honesty and fair dealing. Are we to believe that this is true of American business in general? Is it true of professional men and women? Is it true of teachers and preachers? If that is so, then, "God help America!"

These evils strike harmlessly at the man in whose heart the spirit of Christ is regnant. His principles, put into operation, will purify life, and nothing short of that will do it.

There may be vipers in the bundle of your friendships. Demas loved this present world, therefore Paul had to shake him out of the bundle of his friends. At one time Demas shared with Paul his great hopes; he participated in his daring dreams and ventures. But the viper of worldliness crept in and poisoned him. "If any man love the world, the love of God is not in him." At the moment when the love of the world enters, the love of God goes out. James goes further, and says that "the love of the world is enmity against God."

Jesus almost had to shake Peter out of his friends. About the sharpest word that ever fell from his lips was that which he spoke to Peter when he urged him to avoid the cross. "Put it far from thee, Lord. . . ." said this hot-headed disciple when the Master began to talk about how he must suffer. But the Master was quick in His rebuke—"Get thee hence Satan, for thou savorest not the things of God, but the things of men."

Friends exert a tremendous influence upon us. I know those who have been actually "made" by their friends. Their companions have inspired and encouraged. I know also of others whose downfall has been their companions. I am thinking now of a certain young man, who is in a State prison. We observed the direction in which he was drifting. We urged him to shake off some of his friends. The school teachers, the parents, the Y.M.C.A. Secretaries, the Minister, all talked to him, but he would not heed. And what we saw was coming, at last came. His companions were of the sort that led him into the lower things, and now as he sits in a prison cell it is to be hoped that he has learned the lesson.

Shake the unworthy out of the bundle of your friendships. Shake out

the fool, the idler, the libertine, the scoffer. And shake out of your own character the things that destroy true friendships.

Shake out the vipers from the bundle of your amusements. Play must be re-creative in character, never destructive. Watch your spare time. That hour of spare time gives expression to what you really are. What you do in your leisure time tells what is important to you. Your spare time determines your friendships, your admirations. During your leisure you fashion in your mind those things upon which you will meditate in all the other lulls of life. What you earn during your working hours goes into your pocket; what you spend during your leisure hours goes into your character. Take heed how you stand in these matters—shake off the vipers!

It may be that this word comes to someone who knows that some serpent has already fastened upon him. The poison has gotten into his soul. Is there any hope for such a one? Yes, thank God, there is. We find the word of comfort in the third chapter of John: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life."

The reference here is to the incident recorded in the book of Numbers. The children of Israel were bitten by serpents. There seemed to be no cure for the bite. Moses was directed to make an image of the serpent, place it in sight of the people that they might look upon it and be healed. In like manner the Son of Man was lifted on the cross for the healing of all who have been bitten by the serpents of sin. It is only by looking unto Him on the cross, that the sinner can be saved. So look that ye may live.

A missionary in Madagascar tells us an interesting story of an old-time custom. It was the practice there for prisoners to be kept in chains, but as they were required to earn their living, they were confined to the prison only during the night. On days, however, when the sovereign was to appear, they were not allowed to leave the prison. The reason was this—if one of the criminals managed to gaze upon and salute the sovereign, he was a free man. Whatever his crime had been, his chains were struck off if he could only look upon the King. So it is that Satan seeks to hinder us from looking unto Jesus for salvation and freedom—yet, one look, if it is in faith, is the look that saves!

May each of us be led to gaze, with a more profound faith upon the Cross, and behold there the Son of God dying for the saving of the world.

May we not be satisfied with just getting life by a look at that cross, but by seeking to enter more and more into its deep and marvelous meaning, and be thus more devotedly knit to Him, who, when no other way was possible, died that we might be free. So look that ye may live!

Ash-Wednesday, February 18.

(Also suggested for Baccalaureate.)

THEME: *The Fork in the Road.*

MARTIN SCHROEDER.

TEXT: Matt. 16:21-22.

HYMNS: "Lord speak to me that I may speak"—*Canonbury. L. M.*
 "Thou art the Way"—*St. James. C. M.*

Highways and byways in the Holy Land are today much the same as they were in Jesus' day and even long before that. In any rugged country you will find that roads are maintained along lines for which nature has made provision. Generations may come and go, but these passes remain the same.

It is for such reason that we can follow, today, the footsteps of Jesus through the Holy Land with greater certainty than we can point out the sacred places where His manger once stood, or where they placed the cross for His execution, in spite of the fact that tradition has built, for both, elaborate places of worship. Though we may not be so sure about the exact spots where Jesus appeared, we are fairly certain about the roads He must have travelled to the places which the evangelists mention in their accounts. One of these is the main road from Galilee through Samaria up to Jerusalem, on which is found the fork leading down to Jericho. It is at that division of the road where the very important conversation reported in our text, between Christ and His disciples, took place. It is here where the final decision was made, against the advice of His followers, to "go up to Jerusalem and suffer many things." It is here where two philosophies of life confronted each other.

Jesus' choice prevailed. He showed them "how that He must go up unto Jerusalem and suffer many things," though Peter, whose faith Christ had just been comparing with a rock, rebuked Him, saying, "be it far from thee, Lord; this shall not be unto thee." If anywhere in the holy land, it is at this fork in the road, that an imposing shrine should have been erected as a monument to the importance of life's decisions on the road which the Master trod. Here it should be where people might go, in spirit if not actually, and kneel in contemplation of ordering their life as Christ would have them, choosing the road that He would. Youth in particular comes to one fork after another, bound to make far-reaching decisions. At each one of them stands a Peter beckoning to Jericho, and Jesus with whom we must go to Jerusalem where, through suffering, the crown of life may be attained. With that picture of Jesus and Peter in our mind, let us approach.

The Fork in the Road.

I. Everyone must make decisions.

To achieve, under divine guidance, greatest personal service to mankind, it is unavoidable to be confronted on life's journey by branching paths every so often.

1. School-life offers many roads, hence many opportunities. A curriculum is presented with the widest possibilities for charting a personal future. A youth may choose among the sciences, the arts, or a business career. With each new semester the choice is being narrowed down, always determined by previous decisions which can not be reversed. When finally one leaves the school he is set in a way which very likely will govern the rest of his life, as far as work and inclination are concerned.

2. Past maturity, few choices, if any, are left to be made. By that time man has become the product of every previous decision. He finds

himself either on the road to Jerusalem or Jericho. For all practical purposes, the fruit of his faith has been determined.

II. Everyone must decide for himself which way to go.

No one can make a choice for someone else, without hindrance to that person's self-realization. To make things plainer, a few reasons may be given here for the need of acting independently, for relying upon as few things and people as possible, and to assume individual responsibility for climbing the chosen road.

1. In the matter of friendship. Our friends may be headed for either Jericho or Jerusalem. Both Peter and Jesus present reasons for following them. In whose company do you desire to be found? It is you who must decide. There is something very subtle and spontaneous in the making of worthwhile friends for which only the individual can be answerable.

2. In the choice of a vocation. Who will say with final authority what is best for a person to satisfy an inner, yet unexpressed desire for a life of service? These decisions lie in the last analysis in the individual's domain and nowhere else, for reasons, some of which we shall consider.

III. Our sources of advice are not always reliable.

1. Age is not always dependable. It is no synonym for wisdom. Youth can not always follow its counsel, though fully aware of its undeniable value in definite spheres. Often, the counsel of age is confined to follow in thought and action, the beaten path which they themselves have trod. Age is conservative, believing that the past must be preserved. The aged glory in the history that has been made for them, but are reluctant to make history for others to benefit by. It is for such reason that Peter counselled the Master not to expose Himself to the uncertainties of a journey to Jerusalem. As for him, his teacher had gone already too far in vindicating his view of life.

2. Public leadership carries not always the ring of certainty. Apart from outright opportunists, there are those whose uncontrolled emotions may carry them opposite to the public welfare. In trying to make democracy the vehicle of Christian life and conduct, you have to rely much upon your own decisions in choosing the Jerusalem road, the choice Christ would make if given a voice in the matter. Though the public is accused of having a short memory, there are certain occurrences which will linger in the public's mind for years. One such unfortunate affair occurred when, during the 1940 presidential campaign, a candidate gave assurances which afterward, in a congressional hearing, he roundly repudiated. Asked for reasons of such change of mind, he declared that his previous statements were campaign oratory, expressed in the heat of the campaign, and should not have been taken too seriously. This has been interpreted as a betrayal of our democracy which must rely upon confidence in offered leadership. Henceforth, so it was reasoned, each one must do his own thinking, unaided by oratory, as no one may know for certain where sincere statement of conviction is pushed aside in favor of oratorical embellishments.

3. The voice of church leadership has failed at times. Peter was the

first exponent of this tendency. Though trusted, and his faith held up as an example only a few short moments before, in our text he is now chided by that same Christ as unreliable, not seeking "the things that be of God, but those that be of men." While, during days of tranquillity, some churches were lavish, through official pronouncements, in their condemnation of war, when political war sentiments arose, these previously announced principles were in effect declared null and void, the clergy were advised, and through them a trusting layity, that "this church is not going to be guided by episcopal letters." (Christian Century, 3-12-41, p. 348) So, even in a church where positive teachings have been accepted in all confidence, particularly by it's young people, the authorities belittle their people's confidence in their bishops' words when expounding the teachings of Christ, as supreme for guidance in human conduct.

Where then, in all the world can you turn to find certainty which life in a bewildered world requires? Nowhere, save in the presence of Christ. On the day of reckoning you will have to stand alone, unless having made your choice in the consciousness of that great presence, you have the assurance which St. Paul expressed to Timothy, "For I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." It may be any day, tomorrow or next year, the day of great tragedy or the day of great relief, the day of death or the day of judgment. There are days of waiting and days of trial, days of beauty and of peace, days of radiance and joy, and days of transition to which life has made us subject. The consummation of such days will always reflect the time when a fork in the road forced upon you the making of a decision, forced upon you—alone.

IV. A warning concerning the Jerusalem road.

1. Your decision may be misunderstood by those closest to you. Such was the case with Peter confronting the Master. Such has been the case in the history of the church over and over again. Let a person take his attachment to the Master seriously, beyond the accepted commonplaces of religious form, and he may, in a time of crisis, find himself in conflict with the powers that be, who, while writing on their banners the defense of Christianity, can see no inconsistency in declaring at the same time that for the individual "religion has adjourned."

People of conviction who, would choose the way to Jerusalem, have had this experience of trials and sufferings. It will be your experience when the test comes. Had Martin Luther followed the voice of the Peters about him, he would never have gone to Worms, where he made his defiance of established authority which had departed from the fundamentals that made the church the body of Christ.

2. In case of misunderstanding be prepared for the consequences. The same sense of responsibility and independence with which the choice was made must continue to be part of your mental and spiritual life. Martin Niemoeller has become the modern example of what such insistence upon positive discipleship may lead to. To remain in possession of your soul, in

the midst of torrents of unholy promotions, you are bound for collisions and fights against such atmosphere.

Stanley Jones, on being asked in a ministerial gathering, whether he thought that more consecration would help in solving this world's ailments, replied, "we have sufficient consecration, what we need is—more crucifixions." In other words, the need is for more men and women who, arriving at the fork in the road, will choose with Jesus, to "go up to Jerusalem and suffer many things." It is the hard road, but the only road that will separate true disciples from the crowd who, with Peter, would rather go down to Jericho.

THEME: *The Quitters.*

FRED B. WYAND.

TEXT: "And Terah died in Haran." Gen. 11:32.

HYMNS: "O Thou, Whose All-searching Sight"—*Grace Church. L. M.*

"Not what These Hands have Done"—*Barnby's 525. S. M.*

It is a good thing for humanity and the kingdom of God when some people die. This is true of more than people on the outside of the church. Frequently we find some old antiquated brother, who has been the ruling power for years in the local church, still unable to see visions, refusing to advance any forward movement of his church and doing all in his power to impede the progress of God's cause. One of the best blessings that can come to that church or community is when the good Lord calls such brethren on. Then His people are free to carry on His work and move forward His Divine cause. I believe it was Walter Rauschenbusch who said, "The greatest known force for progress is DEATH."

Take the case of Terah. One day God looked out of heaven and found the descendant of Noah busy formulating plans for amalgamation and about the time they got together God confused their language and dispersed them to the four corners of the world to populate and inhabit the whole earth. God communicated to this family that He wanted them to get out of the idolatrous city of Ur in the land of the Chaldees and go to the greatest country on earth, the Promised Land. Terah started. He was leaving behind him idolatry, corruption, wicked associates for his family, and he was headed toward the land that afterwards, flowed with milk and honey, God's own favorite place to meet with His people. About the end of the second day's journey they came into the land of Haran. The next morning Terah looked around and was more or less charmed with the outlook and satisfied to live there. He about decided to stay right where he was. It was a sad thing to be half way to Canaan and refuse to go farther. Perhaps Abram, who had directly received the message from God to go to Canaan, spoke to the father and endeavored to persuade him to break camp and move on. Be that as it may, Terah tarried in Haran. Perhaps, he meant to stop here for a while and then go on later. So many people do this. Later on they will do so and so. Some people will put off salvation until some other day. Regardless of what he meant to do, Terah remained in Haran until he died. "And

the days of Terah were 205 years: and Terah died in Haran." As Luke tells us in the seventh chapter of the Acts, his son Abram was free to march over to Canaan just as soon as his father passed away, and on he went. Just think of it, that one man, Terah, was holding up all God's plans for His people. God was waiting over in Canaan to receive the family by which all the families of the earth were to be blessed, and one man held up the whole procession. No wonder he died. God could be bothered no longer. He was getting anxious to have a chat with man. So when Abram reached Canaan he found God, who appeared unto him and said to him, "Unto thy seed will I give this land." God blessed him. And blessed them that blessed him and cursed them that cursed him. And God made him the father of the faithful and of the righteous. And Abram became the friend of God, and God made his seed as innumerable as the dust of the earth, which no man can number. The tragedy of it all was, he died in Haran. Died in the place where he had no business to die.

How prone we are to take lower ground than that which the Divine Call would set before us.

One so easily satisfied is not worthy of a better epitaph on his tombstone than that which the Scriptures gave him, "Terah died in Haran."

Someone said that the world is divided into two classes. The good and the bad. In reality there are three classes.

The people who never start anything. The Terahs, the folks who start but stop before they reach Canaan. They make a fine beginning but stop short of the prize. The Twentieth Century is full of quitters. God pity such. It is a terrible thing to start for Canaan and stop in Haran and die there. For your soul's sake keep going ahead. Don't stop! God's plan is to keep everything moving. The blossom on the tree cannot remain there. It changes into fruit. The waters in the rivers must find the sea. The earth must revolve about the sun. Did you ever ride a bicycle? In order to keep it upright you have to keep going. Stop and it will fall over every time. Just as soon as a Christian gets to loafing on the job he is sure to fall into temptation. We must keep working for God and thereby grow in knowledge and in grace. On that great day who would want to stand in the presence of God a tiny, puny, shriveled, undeveloped soul? I would sooner wear a small body in this life than be a small soul in eternity. It is God's way for a baby to grow physically. We don't expect a baby to be born a full grown man or woman. The thing that follows birth is growth. We make much ado, and that rightly, about the second birth. Jesus told Nicodemus there was no other way into the kingdom, but by birth. There is no other way to get into this world, except that way. Everyone here in this house, came into this world by birth. Even Jesus had to come over this avenue. Likewise you will not find a soul in God's kingdom unless he is born into it. Now we ought to make as much ado about growth in the Spiritual world as we do in the physical. The order is the same. After birth then growth. If the mother's loving heart is broken when she discovers that her baby's body is stunted and will not grow, don't you believe that God's great heart of love is broken when

He sees His children remaining pygmies? Bishop McConnell is right. "Many Christians are still-born. They never add anything to the range of ideas and practices, which were theirs at the time of their entrance into the Christian life." If you want to know Jesus, let us get the Bible into our heads, and hearts and lives, and practice what He practiced and be like Him. Jesus when on earth grew in wisdom and stature and in favor with God and man. We believe a man's usefulness is over when he refuses to grow mentally. It is a sad day when a man pulls down the curtain over his mind and refuses to learn anything further. But it is all the more sad when a man quits growing in the things of God. Find the best Christian on earth, and you will find one stretching forth his hands trying to get closer and closer to God. It is a terrible thing to live and die in Haran and be satisfied with it. Tomorrow we should be farther ahead in our Christian life than we are now. The Christian life that I am to excel is not the life my neighbor is living for Christ but the life I have lived for Him until now. May we never lose the desire to excel our lives of yesterday.

This will put us in the third class; the ones who finish what they start. They are the backbone of the world, and the people who honor God and whom God can honor. He honored and blessed Abram and He will always reward the faithful. Neither God nor man can praise a quitter. What government would decorate a soldier who rushed to the battle field, fired one shot, and in the heat of the conflict, left the field and returned to his barracks. Could we expect God to reward the one who started to follow Him but stopped short of the goal? Everyone is intended to march on to the end of the way. God has something for everyone who remains on earth to do, and as soon as he finishes his tasks here, God is going to call him to higher services. It is not His purpose to have anyone sit around in ends of days doing nought for Him. At evening-time on the day of the Resurrection Christ found two tired and troubled men going to Emmaus to abide and rest there. Not knowing Jesus when He met them, they invited Him to join them in their rest. They said, "Abide with us: for it is toward evening, and the day is far spent." In other words, it is too late to do anything, let's take it easy. That was not Christ's way. He stopped with them only long enough to make Himself known and He was gone. Now the question is, was the day ended for them? No! It was, so to speak, just beginning. They forgot all about going to bed and that same hour they made ready to return to Jerusalem with the news. Read it in a few verses ahead of where we read about their thinking of resting, "And they rose up that same hour, and returned to Jerusalem." Whenever men find Jesus, night is turned into day, evening-time into morning, and men go from rest and sorrow, to labor and joy. For joy comes through service. And everlasting joy comes only after we have served unto the end. Paul had it right. In the middle of the conflict hear him. "But this one thing, I do, forgetting those things which are behind, and reaching forth unto these things which are before. I press toward the mark for prize of the high calling of God in Jesus Christ." And he kept pressing on until he reached the end. He was not a quitter.

He went on until he gained the summit. Then as he reached out to clasp the hand that was wounded for him, and now was extended to draw him faultless in the presence of His Glory with exceeding joy, he looked back to catch one glimpse of that long journey which extended from the Damascus road to Rome. That is the time to look back when you come to the end and not before. No runner can pick up speed if he keeps looking back. So at the end Paul looked back and found that in Christ he had fought his fight to a finish. He had finished his course and kept the faith. And there was joy in his soul. He went all the way. Jesus went all the way. Had He stopped in Gethsemane He would have been a failure. Had He gone so far as to endure the crown of thorns and the miserable scourging, and the carrying of the cross until He staggered and fell beneath its weight, then called a halt to it all by refusing to grace the cross which He carried, Jesus Christ, Son of God, could not have been the Saviour of the world! Only as He stood at the end of the way, could He say of Himself, "I have finished the work which thou gavest me to do!" It was not until the last drop of blood was given that He was able to say, "It is finished." Yes, everything was done. All the thorns along the highway over which He had trod had been plucked, and all the flowers had been planted. He didn't need to ask God for an hour to go back and pull a few thorns He had missed and sow a few flowers He had failed to plant. All was done. There were no harsh words to be recalled and no kind ones remained unspoken. He was ready to step from the cross into glory and be with the Father. Too many put off until the dying day to right their wrongs and to do good. Dying is big enough in itself without having to bother with any side lines or issues. When that eventful day shall come to me, and my soul shall experience the greatest thrill that it has ever felt; when it casts aside its freshly garments and robes itself in immortality, to stand in the presence of God; I want nothing to do that hour but to go to meet my Maker. I want everything else out of the way. It will not be good for us, if we have enemies to call in, with whom we must be reconciled. So let us pull the thistles and scatter the flowers now; finish the work which is ours to do, and so go on to Canaan.

THEME: *The Great Certainty (Easter).*

GLENN RANDALL PHILLIPS, D. D.

TEXT: John 14:2.

HYMNS: "In the Cross of Christ I Glory"—*Rathbun*. 87, 87.

"Sweet the Moments, Rich the Blessing"—*Batty*. 87, 87.

There are those who say we can be sure of only two things in this world—"Death and taxes!" As to anything else—who can know? "What do you see in Life?"—a spiritual teacher asked a woman who came to him for counsel. "I suppose I see what everyone sees,—a question mark written large across the horizon." "Don't see a question mark—see a cross!" was his wise and understanding reply. Crosses, it is true, may raise questions. But the clue to victorious living lies in facing our crosses honestly and in bearing them bravely. There is nothing especially in-

spiring about a question mark in spite of all that may be said for the "Quiz" programs launched upon the radio public.

At least there is definiteness about a cross. It stands for something—Calvary's Cross may be grounded in the Valley of the Shadow but its head rises above every other summit on the soul's horizon. It is Love's last and greatest appeal. "Greater love hath no man than this that a man lay down his life for his friends." The words of Jesus would have sounded empty, had they not been validated by the sacrifice of Jesus! Not a question mark but a cross points us onward toward an empty tomb and a Resurrection morn. "Let not your heart be troubled. Ye believe in God believe also in me. In my Father's house are many mansions (many abiding places or stations of rest) if it were not so, I would have told you." Why do we accept these words, repeat them, memorize them, build upon them? Why indeed, unless we hear in them the persuasive emphasis of the great certainty!

(1) How do we arrive at this estimate? By intuition? Partly, and partly by observation and consideration of the simplicity of the language. We note that these are all words of one syllable, "If it were not so, I would have told you." From experience and observation we know that men will often try to mask insincerity or lack of knowledge by wordiness. When Haeckel, the philosopher, defined God as "Mobile Cosmic Ether," he was using words that did not clear man's thought of God, but rather befogged it. When John, the beloved writes, "God is love," we can get hold of that! The simplicity of it is its greatest strength. When Jesus invites us to say, when we pray, "Our Father," our hearts respond instinctively. We choose to say "Our Father who art in Heaven, hallowed be thy name"—instead of "O, Mobile Cosmic ether, filling all space, hallowed be Thy Omipresent principle." "If it were not so, I would have told you." There it stands in soul-subduing simplicity.

Here is a present day philosopher in a lecture on "Meanings of Death," in which he defines death as—"the withdrawal of an insertion, the crumbling of a system of relationship, the cessation of receptivity to this particular outer world." (Hocking)

To most of us such a description is confusion with a capital "C." When Jesus spoke of it He said, "It is not death—it is sleep." When He spoke of His own death, He spoke of it as a prelude to His resurrection! "In My father's house are many places of rest—if it were not so, I would have told you!" These people of the East to whom Jesus spoke, wanted homes. Food and clothing they needed and could get—but a dwelling place—how they longed for that. Would they not be homeless and hopeless and hungry, when the Master went away? Were they thinking of earthly abodes? Perhaps! But Jesus lifted their thought to the future, out of time into eternity.

A man was talking to one of the Cape Cod Fishermen on the shores of New England. The fisherman was telling him how far he could see. Rather cynically, the man said, "I suppose, on a clear day, you can see England!" The fisherman answered, "O, much further, on a clear night we can see the moon." So did Jesus with simplicity of utterance call His

followers to lift their eyes to the eternal and set their aims and affections on things above—to have their treasure where “neither moth nor rust could corrupt, nor thieves break through and steal.” “If it were not so I would have told you.”

(2) Not only do we sense great certainty in the simplicity of His language; we salute it as the authority of His life! Even those who opposed Him said, “He speaks as one having authority. What He was—is the final validation of what He said! He said to them, “I am the Bread of Life;” and “I can furnish the water of life.” “I am the Way, the Truth and the Life.” “I came that you might have life.”

“I am the Door, by me if any man enter in he shall go in and out and find pasture”—“I am the resurrection and the life—he that believeth in me though he were dead yet shall he live and he that liveth and believeth in me shall never die!” He is at the heart of it all. Everything centers in Him. In Him all things hold together! He is either history’s supreme egoist or else He is humanity’s divine Saviour. We are “betting our lives” on the truth of the latter! We follow no wild-eyed adventurer. We walk with Him in confidence to the horizon’s border on Cape Eternity.

And there is the appeal to their own experience with Him—implied even though unspoken. “If it were not so—I would have told you.” What meaning or value would this word have if they could not hold it up to the light of His life. He had worked and walked and talked with them. He had been close to them. He dared to appeal to their experience with Him as ground for believing in Him for the future. He who had said, “I am the light of the world—He that followeth me shall not walk in darkness.” Could such as He toy with the pathetic yearnings of men and nourish them on false hopes, only to break them at last in blindness and blank despair? He who had said, “He that causeth one of these little ones that believe on me to stumble, it were better for him that a millstone were hanged about his neck and he were drowned in the depths of the sea.” Would such as He mock the dust of the dead and the dreams of the living by rousing vain hopes in the power of an endless life? “If it were not so I would have told you.” There is the touch of genuineness and reality about it all! It is not strange that His followers were ready to recognize the reality of His resurrection.

He was the resurrection! Everything they recalled about His life and ministry fitted like separate rungs into the ladder of eternity that He lifted, that first Easter morning, from the tomb in Joseph’s Garden to the very Gates of Heaven. There need be no wavering, no uncertainty in any heart today. He is the great certainty! He took away the question mark and lifted the cross. And from that cross ‘there blossoms red life that shall endless be!’

Not the logic of philosophical argument, “icily regular, faultlessly null”—but the logic of a life—lived wholly for God and humanity, is the thing that we need. And we have it in Him. “Cease tolling bells and let the bugles sound.” Death could not hold Him. The grave could not finish Him. His life is eternal. His love is undying—immortal. His values are

imperishable. Best of all, His possessions are shareable! His word is dependable! "If it were not so I would have told you!"

THEME: *The Good Samaritan for Today.*

ORVIS F. JORDAN, D. D.

TEXT: "Who is my neighbor?" Luke 10:29.

HYMNS: "Jesus Shall Reign Where'er the Sun"—*Duke St. L. M.*

"O Spirit of the Living God"—*Germany. L. M.*

Among the many parables of Jesus, two stand out as having particular appeal for these times. One tells us of the relation of the soul to God. The Prodigal will ever find in God a kind Father ready to forgive. The other outstanding parable is that of the Good Samaritan. It answers the question, "Who is my neighbor?" It is as up-to-date as though some speaker told it only yesterday. Jesus reached universal truth, and therefore He is always up-to-date.

The Good Samaritan of this present year may appear in different clothes and talk a different language, but he faces age-old problems. The irrational hatreds and prejudices of mankind are still to be overcome. The story, with just a few adjustments to modern speech and social custom, is that there was a travelling man who in the course of business had to go from Jerusalem to Jericho. This ancient road is a very beautiful one, but all through the centuries it has been a dangerous one. From the mountain tops of Jerusalem one has to descend to the valley of the Jordan over a winding road which provides hiding places for bandits. In spite of British rule, bandits still infest Palestine. Recently an Ohio preacher fell into their hands, and was set free only after the payment of a large ransom.

The bandits who robbed the man of Jesus' story left their victim dying. A priest seeing the dying man passed by on the other side. The dying man was a Jew and the priest was a Jew. Why did he pass by on the other side? Perhaps Jesus shared the conviction of the prophets that the priests were more interested in ritual for ritual's sake than in human welfare. Perhaps the priest would have defended his action. It was his turn to serve at the altar. He must hurry to meet this appointment. There is no higher duty than the service of God, he might say. But one feels the implication in the story that the priest was no neighbor to the man who fell among the thieves.

Since the Levite was an assistant to the priest, and he also was needed at the altar, he must follow his master. Not to do so might lose him his professional standing.

The next man to go down the road behind the Levite was a Samaritan. His race was in a way related to the Jewish race. Our Samaritan could easily have excused himself from doing anything for the wounded man. The antagonism between Jews and Samaritans was particularly bitter. There is no quarrel like a family quarrel. The Samaritan who went down the road could have recalled that when a Jew from Galilee went to Jerusalem he either detoured Samaria by going around on the east side of the river Jordan, or if he went straight through, he carried his food and water

for he would neither drink the water of Samaria nor eat its food. The Samaritan no doubt had as much pride of race as did the Jew. The ancient Assyrians were a great people. A man whose family was derived from them had something to be proud of. So the first reaction of the Samaritan might have been to pass by on the other side, because of racial superiority.

Why did he stop, then? Because this Samaritan had a fine sense of the infinite value of human life. Maybe he was busy too. But here was some one who would die without him. Who then was neighbor to the man who fell among thieves? queried Jesus. The lawyer admitted that it was the Samaritan and not the priest or the Levite. The word of Jesus at the end of the parable is, "Go thou and do likewise." Thus would Jesus have the great impulses of brotherhood that Almighty God has put in our hearts triumph over the prejudices of race, creed and religion.

After we have told this story, we should look around that ancient world and see how much reason there was for telling it. In a hundred years the Roman rule had been spread over the whole of the civilized world. It extended all around the Mediterranean sea, north to the British isles and East beyond Palestine. Subject peoples paid tribute to Rome, and plotted insurrection. The empire was full of political animosities and religious prejudice. The Greek divided all the world into two parts, Greeks and Barbarians. The Jews divided all the world into Jews and Gentiles.

Among the Jews, also, there were bitter prejudices. Religious sectarianism divided them. It is curious that Jesus agreed with their theological ideas in some important particulars, but denounced them as the chief peril to the religious life of the nation because of their narrow legalism and their lack of sincerity.

Not only was Palestine bitter in its religious divisions, it was also the place of bitter political hate. A compromising party to which many Sadducees belonged believed that the thing to do was to get along with Rome. But another political party known as the Zealots got up one insurrectionary movement after another. These wanted to take Jesus by force and make Him the Jewish king, but He escaped them and spent the night afterwards in prayer.

There was a lack of neighborly spirit in that day that would allow many people to pass by on the other side. The poor old world of that time was a world of hatred, prejudice and spitefulness.

But what would Jesus say of our world? I think He would find in our modern world a good many more people ready to be a Good Samaritan, for Christianity bears much fruit. But there are Christians, who, like the ancient Pharisees, are legalists, and stand gazing into the sky. And there are Christians like the ancient Sadducees, who are cold rationalists and are interested chiefly in substituting new dogmas for old, but who bear but little fruitage in their lives for human good. What would Jesus say about our four greatest hatreds?

Jesus would be impressed with our resurgence of race hatred. The world has never been free of it, but it does seem like there is more than ever. For a long time the Frenchman has believed that his race was the most civilized of all mankind. The British, whose empire has spread all over

the world, seem to many like the ancient Romans in their pride of race. As is well known the leading article in the Hitler creed is that of race. The Nordics are the Chosen People. The theoretical Superman of Nietzsche becomes in the writings of Hitler, the German people. His bitter persecution of Jews has driven out of Germany people who are among the world's greatest scholars, scientists and literary men. This blind hate seems to the rest of the world as a thing spawned in hell.

There are thoughtful social students who believe that race hatred and concept is our most dangerous social disease, the world over. It leads to war, racial misunderstanding and all the other evils of the time. It beclouds our vision so that we fail to appreciate a Jew like Einstein, a German like Goethe or a Chinese like Chiang Kai Chek. Racial bigotry obscures our vision of our own racial short-comings, and delays their correction.

The clash of economic interest is another factor in the ill-will that poisons our modern world. Within our own nation we hear continually of the competition of capital and labor. To a very considerable extent this is a manufactured hatred. Many people of modest means are capitalists in that they own a few shares of stock or a government bond. And nearly everybody is a laborer in the sense that he must face routine duties and perform them faithfully for a wage of some sort.

In the name of political dogmas called "ideologies" the world has been filled with cruel hatred. The prisons and concentration of both Germany and Russia overflow with political prisoners, many of whom have only one offence and that is failure to fall into step with dictatorship. Secret police spy on the people until everyone is afraid to speak his own mind.

For the sake of an ideology men and women pass by on the other side. They deny the common humanity of another human being because his political opinions and loyalties are supposedly incorrect.

Nor may one deny that the world has often hated in the name of religion. The Crusades are surely an ugly part of the history of the church. The Thirty Years War, while not altogether a religious war, was whipped up in its loyalties, by religious partisans. In our America, witch hunts once cursed our free land. In these latter days we deny little children their right to an education because they refuse to salute our flag. We think by that means to teach them love for their country. In the name of creed, we pass by on the other side.

If we decide to ally ourselves with the good Samaritan, how shall we proceed? Pause for a little while to listen to a small voice in our hearts, the voice that the original good Samaritan heard. We must not only love humanity, but we must also love justice. Amos put this word into the human vocabulary a long time ago. It is not a law court. It is a word that is to regulate all human relationships. Might does not make right. Right is something that is spiritually discerned. In the name of justice, Amos denounced inhuman practices in war, greed, corruption and other social ills. Not all the miserable people of the world suffer from physical wounds.

Are these not days, also, in which there is a great obligation to hunt

some practical avenues of help. The world is filled with half-starved and rickety children while our granaries burst with grain. The sin of man keeps the grain from these children. But there are some organizations that are able to do a little in spite of blockades. The Quakers do a good job in foreign lands. The Red Cross has entree to certain needy sectors. The Red Cross is not the symbol of any sect. But the spirit of its work is the spirit of Christ. When I contribute to it, for one day, at least, I have not passed by on the other side.

But must we always be binding up the wounds made by bandits, whether by the big bandits at the head of great nations, or by the little bandits that prey upon human beings in smaller numbers? Must there always be bandits? The early church seems to have had more than one answer to this question. One answer is a rather pessimistic one. The tares must grow with the wheat until the harvest. The other is an optimistic one, that at last every knee shall bow and every tongue confess.

I have never seen a human being so depraved that there was no human kindness in him. Even the bandit is a human being to whom I owe a debt of love. He is not utterly hopeless or we would not employ chaplains to work with such men in prisons. Policing the Jericho road has failed. We have yet to try filling this road with agents of good will. Then we shall have the kingdom of God for which we continually pray in the prayer which our Lord has given us.

THEME: Confirmation.

J. G. F. BLAESI, D. D.

TEXT: "I must work the works of Him that sent me." John 9:4.

HYMNS: "O Jesus, I Have Promised"—*Angel's Story*. 76, 76. D.

"Lord, as We Thy Name Profess"—*St. Bees*. 77, 77.

Confirmation is not directly commanded in the Bible, it is an ecclesiastical arrangement, an historic continuation and development of the symbolic laying on of hands and anointing with chrism practiced by the ancient church, in connection with baptism, which was reception into church membership. It historically links the past with the present. Luther especially appreciated the period of preparation that preceded it. It is a day on which young people who have been instructed in the word of God, publicly confess their Lord and Saviour, Jesus Christ and take upon themselves the solemn promise that by the grace of God they will be faithful and true to their Lord and His church until death. We are living in a day when slogans are again the order of the day. Our text presents a Confirmation Day Motto. It speaks to us of:

I. The Confession Made.

Jesus belonged to the working class. When he made his public appearance in his 30th year He began the work which God gave Him to do. It was as natural for Him to work as it is for the sun to shine, the rose to share its perfume with its environment, the birds to sing praises to Him who created them and cares for them. Therefore, He says, "I must

work." He could not do otherwise. He did not come to be served, but He came to serve.

You remember the story of how Christ washed His disciples feet. That was a task generally performed by slaves, but He was not ashamed of work, no matter how lowly it might be. A boy once came to Henry Ward Beecher asking him to find an easy place for him. Beecher replied. "You cannot be an editor, do not try law, do not think of the ministry, let alone all shops and merchandise, be not a farmer, nor a mechanic, neither be a soldier, nor a sailor, don't work, don't study, don't think. None of these are easy. My son you have come into a hard world. I know only one easy place in it and that is the grave." God ordained work. There is nothing truly valuable which can be purchased without work. A price has been set on every real pleasure. If you would gain the favor of God you must work for Him and worship Him. If you would gain the friendship of good men, you must study to oblige them. If you would be honored by your country, you must serve it. From nothing comes nothing.

II. *The Person Mentioned.*

"I must work the works of Him that sent me." Jesus had to work for Himself, but He also worked for others. Above all, He worked for God. When He was a mere lad of twelve years He uttered the famous words, "Wist ye not that I must be about my Father's business." He went forth and comforted the downhearted and the distressed. He healed the sick. He fed the hungry. He preached the word of truth to the God-hungry multitude. His whole life spelled work. God wants you to work for your self so that you may get ahead in life. He wants you to work for others, but above all He wants you to work for Him also. He will be satisfied with nothing less. To acquire a greater and better working knowledge of the word of God. To take time out for prayer, to travel distances at times to attend divine service, to increase your spiritual life and strength, to build up a Christian character, to give something of what you earn to the church of God, to help build up His kingdom, will mean working for God. That is what God expects you to do. If you will simply work for yourself and for others your life will be incomplete. You must work for God also. Jesus said, "I *must* work the works of Him."

III. *The Commission Stated.*

"I must work the works of him that sent me." His calling was of God. He had been sent by the Father. He once said, "Even as the Father sent me so send I you into the world." The moment you get the vision of life that Jesus had, that moment life will mean more to you than ever before. You are a gift of God to your parents, to your church, your community, your world. The moment Jesus realized that He was sent by God, that moment He also realized His responsibility to God. Do you remember the story that Jesus once told of a man who had been placed by his master to manage an estate? One day the master came to ask for an accounting and the householder failed because he had no sense of responsibility.

On the beautiful Italian Lake Como, we find the villa of the Arconati, an old Italian family. Some years ago a traveler visited the shores of Lake Como and came upon the delightful country seat of the Arconati. The heavy iron gate which opened into the beautiful garden, was unlocked by the gardener. To him the visitor said. "How long have you been here?" "Twenty-four years," he replied. "And how often has the owner of this beautiful spot been here in that time?" "Four times. Her last visit was twelve years ago. She has never been here since." "Through whom does she deal with you?" "Through an agent in Milan." "And I presume he often calls to inspect the place?" "I have never seen him." "Who, then, comes to see this beautiful garden?" "Very rarely a tourist strays into this secluded spot." "But you have this garden in such perfect condition as though your owner might come tomorrow." "No, not tomorrow," said the gardener, "to-day." That gardener felt that he was there not only to keep the garden-spot beautiful, but he had a strong sense of responsibility.

IV. *The Time Specified.*

"I must work the works of him that sent me, while it is yet day." Jesus felt that He had a certain, definite measure of time allotted to him to finish the work which God gave him to do. Time was something sacred to him. He could not waste it. He could not lose it. In that spirit He worked and oh, how much He accomplished in the short space of three years! There is only one thing which people sometimes waste more than their money and that is their time. You remember the story of Mary of Bethany. She took an alabaster box filled with precious ointment and anointed her Master's feet and dried them with her hair. Judas thought she was wasting something which might have been sold for much money and the money given to the poor. Mary realized that the time was limited, to show her Master how deeply she loved Him and was anxious to express to Him her gratitude for what He had done for her. Use your time wisely, not only for yourself in the enjoyment of life, but don't forget to give God His proper share.

V. *The Limit Placed.*

"I must work the works of him that sent me while it is yet day for the night cometh when no man can work." Jesus knew the night of Calvary was coming when He could and would say, "It is finished. I have finished the work which Thou gavest me to do." I do not know how long your day of life will be, but this I do know, some day the night will come when you no longer can work. When it comes, may the Master be able to say to every one of you, "well done, good and faithful servant, you have been faithful over a few things, I will set you over many things. Enter into the joy of your Lord."

THEME: *Building a Christian Home.*

HOBART D. MCKEEHAN, D. D.

TEXT: "And he pitched his tent, . . . and there he builded an altar unto the Lord." Gen. 12:8.

HYMNS: "O Perfect Love, All Human Thought"—*Perfect Love*. 11 10, 11 10.
 "O Holy Lord, Content to Fill"—*Abends. L. M.*

The most important thing being done in America today is the building of Christian homes. If we fail here, we fail everywhere. If we fail here, no state-endowed colleges and universities can possibly perpetuate the life and genius of Christian culture, and no number of imposing cathedral churches can possibly insure a basic Christian character among our people. If we fail here, the Tree of Liberty will be severed at its roots, democracy will be outlawed and freedom exiled. If we fail here, "the American dream," no less than the revealed intention of God, will be perverted, postponed and denied.

Manifestly there are two things necessary in the building of a Christian home. It isn't a question of one or the other: it is a question of both. The first is to have a place to live *in*—that means shelter. The second is to have something to love *by* and *for*—that is salvation.

Abraham, who belongs equally to the spiritual tradition of Judaism and Christianity—the father of the faithful and, in a real sense, the first member of the Church—offers us a striking example of a man who sought to provide for himself and his inner circle of friends, both of these necessities. Listen again to words from one of the oldest records of our faith: "And he pitched his tent and there he builded an altar unto the Lord."

A tent: something to live in and under. An altar: something to live by and for. A tent for the body, an altar for the soul. Obviously there are many differences between Abraham and ourselves; between his time and ours; between the way he made a living and the ways in which we make a living. And yet these differences are not of such nature as to nullify the implications of his action. The fundamental needs of man, like the essential nature of man, remain the same across the generations. Modern man may call his dwelling an apartment or a bungalow; it may be one or a hundred stories high, but, like a tent, it is only a place and means of shelter. Modern man, like Abraham, must be conscious of two fundamental needs: a place in which to live and something by and for which to live. This is true, yesterday and today, simply because man is man. He needs a tent and he needs an altar, and he needs these things from the day of his coming to the day of his departure.

A Tent for the Body.

A tent for his body? Yes, and the Church of Christ is interested in that. It is interested in the economic well-being of man because the economic and the religious cannot be divorced. Even the monk in his cloister needs shelter and he must eat. When, in the post-Reformation years, the Evangelical churches, surrendered practically all hold upon and criticism of the provinces of economics and politics, a great disservice was done to the

whole of human life. In saying this I do not mean to suggest that the Church ought to be more closely identified with the economic and political orders of our day. Quite the contrary; it has been and still is all too closely identified with them. Whatever new order emerges after this war is over—assuming by an almost Polyanna optimism that it will be a better order than the present—the Church, as such, dare not become entangled with it. The Church must, at all costs, be free to bring the light and wisdom of Christian criticism to bear upon every aspect of life.

Why is the Church interested in work and wages? Because the Church is interested in the creation of Christian personality and all of its almost unimaginable possibilities. Fundamental to this end is the Christian home. But no home can be completely Christian, either in nature or in influence, either as cause or as victim of the tragedy, in a social order whose sinfulness and stupidity permits overflowing banks and granaries, on the one hand, and the innocent victims of The Grapes of Wrath and Tobacco Road on the other. At the present moment America represents a camp organized for war; tomorrow, by God's grace, it must become a community organized for work.

Abraham erected a tent. He needed shelter. He deserved shelter. And so too does every man, woman and child in this Republic—and few are so ignorant as not to know that the means are here to supply it. Human beings must exist physically before they can strive and triumph spiritually.

An Altar for the Soul.

But now let us see the other side of this picture. A home for a full man is not simply a shelter; nor it is simply an altar. It is both. Yet, I venture to suggest, that the need of the tent is so obvious that our primary Christian emphasis must be placed upon the need for an altar. Whatever else a man may do or become, he will not fulfill his reason for being until he has been led to give expression to the altar-building instinct of his soul.

If it is pathetic to see men and women, for no fault of their own, trying to live without so much as a tent over their heads, it is infinitely more so to see the rich, as well as the poor, trying to live without an altar, for their souls—forgetting, perverting, starving or denying, that which makes man different, pre-eminent, unique, a spiritual being. Yet such is the case with the majority of American homes today. We are blind to the fact that paganism begins where prayer ceases and that, as other civilizations have been destroyed by barbarians from without, ours is being threatened by barbarians of our own creation. What can be clearer than the proposition that if vital religion is to survive in our nation it must be revived in our homes? If the light kindled in Galilee is not to go out, but is to gather and grow in the life of the world, it must be nurtured, guarded and shared at Christian family altars.

Ultimately, the security of the home must be grounded upon spiritual experience and reality: prayer, Bible study, fellowship with God. Without these, not only is the heart taken out of the home, but the home itself—though it be a castle built of rock—will prove as insecure as the Nomad's flimsy tent swayed to and fro by winds driving over desert sands. Courage,

integrity, character—these are not assured by having roofs over our children's heads but, rather, by having moral and spiritual principles undergirding their lives. Tremendously interested in having a tent for their bodies, Christian fathers and mothers must be no less interested in having an altar for their souls. For it is the altar and not the tent which gives security against the greatest of all enemies of the home: fear, pain, sorrow and death. It is at the altar that the home finds a heart, a focus of faith and fellowship, a source of refreshment, and a place of vision. It is at the altar that family life and love remain unbroken, parents and children transcend the ebb and flow of earthly circumstance and together hold, with mystic hands, something better than life itself—something which no enemy bomb can shatter and no unceasing procession of the years wear away.

But, this deeply personal matter of family security and vital faith—something to shelter the body and lift the soul—is no less important socially. The home is the key institution of our civilization. It holds, whether for good or ill, those moral and spiritual potencies from which will emerge the character of the world of tomorrow. Is America to be the hero of its own promise and destiny? Or, is America to live on only as the spectator of its own tragedy? The answer depends upon many factors but, most of all, upon the typical American home. Let the Church attempt to give the American home two things: a guarantee of physical security and a desire for spiritual communion; a place to live *in*, with something to live *on*, but also, with something to live *by* and live *for*. In a word, a tent for the body and an altar for the soul!

THEME: *A Mother's Creed.*

FRANK B. FAGERBURG, D. D.

HYMNS: "O Perfect Love"—*O Perfect Love*. 11 10, 11 10.

"O Blessed Day of Motherhood"—*Mater. C. M. D.*

For millions over America this day will be circumscribed by flowers, candy, telegrams, memories and tears. They will awaken tomorrow with life the same as it was yesterday. In other words for too many Mother's Day is an orgy of sentimentalism. But something more should come out of a day of such lovely possibilities—something substantial and enduring. If it can be a day of new attitudes and new dedications then it will have been a significant day indeed.

"I believe that light and joy can come out of darkness and pain." A mother can say this credo because she has experienced it. Jesus, Himself, used a mother's experience as an illustration. Down into the valley of the shadow a mother goes but her reward is the thrill of having a precious babe all her own and perhaps there is no joy that is greater.

Desperately our world needs to learn this sentence in a mother's creed. Some individual in this room is perhaps facing what seem to be impossible odds. A cherished dream has been shattered, some trusted friend has proved untrue, someone more precious than life itself has died or a job or

the savings of a lifetime are swept away and life has been left broken, hopeless.

Something like that was the feeling of the disciples on the day after the crucifixion. "I go fishing," said Peter as he stumbled back to his nets. But Easter morning came and out of the night and pain the Church was born.

America needs this part of a mother's creed just now. The darkness caused by war and its attendant sufferings seems impenetrable and permanent. One could give up so easily. We need to believe that out of the travail of our poor war-weary world a new earth can come forth "wherein dwelleth righteousness."

"I believe in the unseen." This is a part of every good mother's creed. What under heaven is more absolutely helpless than a new-born babe? Unlike an infant animal, left to itself, it would die in a few hours. A tiny wriggling bundle of helplessness—that is a baby. But that is not a mother's definition of her child. Deep in the heart of that child are potentialities the world cannot see, but she sees them. She could say with William James: "A child is a bundle of possibilities."

But as that child grows his mother continues to see in him the unseen. A mischievous child who needs to be spanked is all that the neighbors see, but mother knows better. An hundred times the neighbors may be right—but that mother goes on believing, because she still sees the possible self. Many a mother has gone on believing in her child when he has lost faith in himself.

The wonderful thing about it is that a mother's very power to see the unseen in her child gets hold of that unseen and brings it up into life. Normal human nature has a remarkable tendency to live up to expectations. Every one of us knows right well that some things we never would have done unless a dear friend had seen the unseen in us and trusted us until the unseen actually came into sight. There is a powerful pulling power about faith.

This leads so naturally to the next article in a mother's creed. "I believe in a second chance." The patience of such a good and loving friend is almost unbelievable. Perhaps his memory for details had grown a bit dim, but John Wesley tells this of his wonderful mother Susannah. He records that this parent of nineteen children never once in all his acquaintance with her, lost her patience. The average mother has an amazing capacity for believing, being disappointed and going on believing and trusting again.

"I believe in the greatness of goodness." It is amazing and discouraging to note how many people really prefer greatness to goodness. If it is a choice between the two they will take greatness every time. Of course there are many ambitious mothers too, who think more of wealth and social position than of the deeper values of character. We have such a mother in the New Testament. The wife of Zebedee had two boys in Jesus' circle of the twelve. One day she went to Jesus with the preposterous request that her James and John might have the chief places in the Kingdom—indeed might sit, one on the left and one on the right of Jesus.

A worthy mother would rather have her boy good than to have him great. She is not pleased with advancement and success that come at the expense of moral quality. A mother worthy of the name would prefer seeing her boy a street sweeper and a Christian gentleman than president of the nation and unmindful of moral worth.

This attitude of worthy mothers is one of America's greatest needs. Moral character before every other consideration—where can we go without this emphasis? Foolishly we still rely upon machines when we know right well that only decent people can build a decent world.

"I believe that he who loses his life shall save it." A noble mother never thinks of herself first. If any one needs to stay home she can do it of course. If some little thrill or pleasure must be sacrificed it is perfectly all right. Especially for her child will she forget every other consideration. "I am among you as one who serves," she could say with the Master.

Spread out over a nation's population, that attitude would transform all life. Self-centeredness is a worm eating out the domestic and economic life of our society.

Of course no description of a mother's creed would be complete without this: "I believe in love." What good mothers have been glad to suffer for their children! The story could never be told. And the story of what such love has accomplished is a greater one still. Surely mothers would repeat with Paul: "Now abideth faith, hope and love, but the greatest of these is love."

Henry Van Dyke visited the illustrious Lord Alfred Tennyson at his estate in England. Upon his departure Van Dyke was presented by the poet laureate with a portrait of himself. The American poet asked Tennyson to write upon the portrait the lines which above all he had ever written he would want to be remembered. Without hesitation Tennyson wrote the famous and beautiful lines from "Locksley Hall":

"Love took up the harp of Life,
And smote on all its chords with might;
Smote the chord of Self, which trembling,
Passed in music out of sight."

If we could accept the creed of our best mothers and live it not only in our attitudes toward our own children, but toward all mankind we should be "not far from the Kingdom," for this creed is very near the faith and spirit of Jesus.

THEME: *Fathers of Men.*

JOHN H. S. PUTNAM, D. D.

While Fathers' Day is not as generally recognized as Mothers' Day, still, there are many reasons why one day in the year should be set apart for the honoring of fathers. Perhaps the most important reason might be the affording of an opportunity for a father to consider his obligations to his offspring. The understanding and sympathetic mother is a God-send and, in no less degree, a wise and loving father is a joy that lasts throughout life.

A well balanced family is one in which the children, contrary to be-

havioristic psychology, are taught by precept and by example. When children are taught through associations with their parents, that kindness and love are among the highest ideals, they have learned the first lesson in God's program but they must also be taught certain other truths. It would seem that the father must assume a reasonable responsibility in inculcating in the minds and hearts of his children these additional cardinal principles. Altogether too frequently the mother shoulders the whole burden of training children and the result is that father is respected merely as the breadwinner but not as a loving or even deeply interested father.

In the exemplary home, pre-eminence should be given to the father because he merits it. As head of the household, he must not be so engrossed in his work and business pursuits that he has no time to show his interest in his wife's and children's accomplishments or hobbies. Time thus spent in manifesting interest, bears a very high interest rate. We all are acquainted with mothers who show deep concern in the most trivial affairs of their children and who give encouragement to the slightest signs of progress in school-work and in character building but how many fathers really show their approval and give applause for their development along right lines?

God never intended that the complete responsibility for a child's conduct and its attaining to a high spiritual, moral and physical plane should be left to the mother alone. God created man in His own image, to be leaders, not only in the business and political world, but in the home and in every phase of child guidance. The ideal father is one who is willing to take time to listen to even somethings which, may at heart, seem silly and which are of no account. I venture that the average man does not bother to admire the quality or texture of his daughter's new dress or her new hat,—nor does he tell his son that his school marks are fine or that he knows that he has the intelligence and the ability to master his subjects and that he really wants to help him to become a superior person.

The most successful father that I ever knew always entered into every interest that his daughter possessed. When she purchased a new frock or a pair of shoes, he always examined it minutely and told her how well she had chosen and how sure he was that she would look well in it. The result is obvious. That daughter adored the very ground her father walked upon.

A greater responsibility than merely showing great interest in clothing or personal appearance rests upon a father. Fundamentally, behind every adult, there must be character and religion. Altogether too frequently the father fails to have clearly defined principles of honesty, truth and faith in the eternal God who rewards and contrariwise condemns. By so doing, he fails utterly to win the respect of his children and in consequence trains them unconsciously to become mediocre. Once a dealer in used automobiles said to me, "I do not ask my son to be 100% honest but rather expect him to be only 70 or 80% honest." He said that he was a member of a Christian Church, but that type is a disgrace, not only to our religion but to a normal and healthy society.

Fathers who have the welfare of their sons and their daughters at heart cannot afford to compromise with untruths and frauds. The first aim

should be to teach them that "The fear of the Lord," and every quality for which God stands, "is the beginning of wisdom," and that "A good name is to be chosen rather than great riches and a loving favor rather than silver and gold," and that "Honesty is the best policy."

Some years ago a father came to me telling of his son's trouble with his teacher. I advised him to take a personal and kindly interest and, if need be, to spend an hour every night studying with him and to assume a partnership with him in school work. His excuse for not doing it was that at night time he was too tired to bother with fifth or sixth grade work. Less than a year later, the boy, an only child, played truant. The father seemed desperate, for his son was hardly twelve years old and was showing signs of wilful disobedience. He asked me to tell him what to do, but he didn't have the stamina to administer a severe chastisement and to begin his close interest in his development. The boy went from bad to worse, until he was arrested, convicted and sent to prison.

That father was the boy's worst enemy, for he had allowed sneaky and untruthful and deceptive attitudes to grow up in him, and all this because the father was too busy making the fortune which he was to lose in trying to save his son when it was too late.

Judges tell us that most criminals are from broken and from unreligious homes. Fathers who have the greatest hopes for their sons and daughters seem blind to such statements. Their carelessness in leading their children from almost the time they begin to walk until they are twelve or fifteen years old, to Church and to Sunday School and to a character building of which later they can be proud, is amazing. A father's responsibility can not be delegated to the public school teacher or to the Pastor of a Church or to any one else. "Like Father, like son," is a proverb only too true. Bend the twig in the way in which you want it to grow and so will incline the tree.

Our younger generation should not be blamed for infractions of the rules of common decency. Fathers are to blame for permitting home-life to become artificial. When we give our children *carte blanche* freedom to do everything without our particular knowledge so long as they do not bother us, we are not the right kind of fathers, nor the right kind of Christians.

Our Lord, who took little children up in His arms and blessed them, never intended that parents should let one of them go astray. If His love and interest in childhood means anything at all to us, it ought to be our first concern to see that not one of them should perish. Our Churches can spend millions on Missions in foreign lands, which undoubtedly have their places in our programs, but the first concern is the instilling of Christian virtues into our own young. This responsibility rests upon the fathers primarily and to a greater or lesser degree upon each one of us.

When we think of the tremendous youth movements abroad and how their energies have been rightly or wrongly directed and how young souls have been moulded as their respective governments have wanted them; we must become alarmingly aware of our inadequate and feeble attempts even to develop strong and God-fearing characters.

Our Boy Scouts and our Y.M.C.A.'s have done an excellent service in the years past, but I am wondering if we do not need a new organization which will inject into our boys and girls, first of all, the virile qualities of God and country. Frankly, the emasculated teachings in many of our homes, schools and Churches have not tended to create a people which can survive the rapid advances of the modern age. God never intended that His followers should become the weak types so prevalent among us today. Our youth needs not the theory of labor-unions and old-age pensions but rather the animating teachings of faith in a God that helps and directs and advances when and where there is the cooperation of man with God, irrespective of race, creed or color.

Our text, "Like as a father pitieth his children, so the Lord pitieth them that fear him," gives to us the idea of pity not in the meaning of being sorry for, but rather, in understanding and cooperation. An earthly father, if he is to live up to the ideal of parenthood must understand, sympathize, cooperate with, encourage and assist his child to grow into the fine type that he would have him be. So God offers His sustaining strength, not to those who fear Him, as weaklings, but to those who respect, love and work with Him.

The Churches' problem is coupled completely with the earthly fathers' problem, *viz.*, to develop the youth of today into characters which will be assets, not liabilities in establishing a kingdom among men which Jesus Christ, Himself, came to give, that all men through Him might have life and have it more abundantly. The greatest challenge of today is to become fathers whose chief aim will be to give of themselves so that their children will become strong in the Lord.

SERVICE

He entered Misery's rude abode,
Helped tottering Age across the road,
Led home a wandering child,
Watered a thirsty herd that lowed—
Thus was his time beguiled.

And as the evening shadows crept
Across his day, this servant wept
To see so little done;
For much he vowed when he had slept
Forth with the morning sun.

Dark-hooded Night showed him to bed;
He laid his disappointed head
Upon his pillow—tired,
When Peace, God's angel, softly said:
" 'Twas all that God required."

—Alexander Louis Fraser

CHILDREN'S SERMONS

THEME: *What Is a Weathervane?*

RALPH D. HOWELL.

There is a legend that Benjamin Franklin started to print information on current events, but didn't know what to call it. He happened to glance at a weathervane and what he saw there inspired him with a name. He saw N, E, W, S, and in view of the fact that the information he printed came from all directions, he decided to call it a NEWSPAPER.

The gospel is glad tidings or good news that Jesus has directed us to carry to all nations, in all directions.

You and I should not be the kind of indicator "tossed to and fro with every wind of doctrine," but we must point to the only Savior, our Lord Jesus Christ, so that others may look unto Him and be saved. Then we will be giving out the GOOD NEWS as Jesus asked us to.

How much wind is required to turn a weathervane? That depends upon how well it has been oiled. We will be quick and sensitive if we are filled with the Holy Spirit, who will remove the friction that might lead us at times to point in the wrong way.—*Story Talks, Revell.*

THEME: *His Umbrella.*

RALPH D. HOWELL.

Once an umbrella was sold to an African native, who had been told that it would protect him from the rain. He went off rejoicing, for he had saved for a long time to purchase some of the white man's inventions.

As he hurried through a jungle path it began to rain, and to his amazement he realized he was getting wet! He transferred the umbrella to the other hand, rested it on each shoulder, hung the crook from his arm, then from his shoulder, but still he felt the rain.

Finally, in disgust, he muttered the native word for "fake" and threw it away, thinking he had been deceived.

What was the trouble? He hadn't opened it!

There are lots of people who keep closed Bibles in their homes, yet wonder why they fail to get all the comfort and joy that they should from them!

Your Bible must be opened and read, not simply dusted, if it is to protect you during the storms of life. GOD speaks to us through its pages, but our Bibles are not radios that talk to us; we have to use some effort; we have to look and pay attention to the Words of Life.—*Story Talks, Revell.*

THEME: *A Bit of Love.*

E. E. HELMS.

One perfect morning in May, I saw on the sidewalk, before the great Wanamaker store in Philadelphia, a sight that would be the envy of an artist. A baby buggy. In it a six months' old baby sound asleep. It

looked like a bit of divinity dropped straight from the skies. Beside the baby, a snow white puppy also fast asleep, with its pink nose tucked into the soft neck of the pink cheeked baby. But that isn't the picture—not yet. A little wandering waif of a girl, barefoot, bareheaded, a ragged slip for a dress, hands and face unwashed for long; now she was patting the soft cheek of the baby and now the fluffy cheek of the puppy. That's the picture any artist would envy.

While I watched this wondrous sight, a passing woman paused to gaze. She finally touched the little waif-girl's shoulder and said, "Are you tending these?" A broad, fat smile broke across her unwashed face, and with an extra pat on the cheek of both puppy and baby she said, "O no, I'm jes' a lovin' uv' em."

After an hour or more I chanced in front of the store again. And—there still stood that little unkempt girl—only now I noticed that she also looked unfed—loving the baby and the puppy, and I recalled the word of a great soul, "Love's labor is always light." Jacob served 14 years for Rachel, the love of his heart. And this glorious thing is written of those fourteen years under blistering sun and blustering storm; under toil by day and toil by night; "They seemed unto Jacob but a few days; for the love he had for her." "Love's labor is always light."

One boiling hot Sunday, coming into a Kansas town, I met a twelve year old lad with his Sunday-go-to-meeting clothes on, plowing through the dust and heat going away from the town. He was then a mile out. In answer to my, "Where are you going and why?" he pointed to a school house a full mile further out and said, "I am going out there to Sunday School." I said, "Aren't there any Sunday Schools in town?" I knew there were five. He said, "Yep." "Then why do you go through this terrible heat away out there and back?" His was the answer unforgettable, "They loves a feller out there." A boy will go far, a boy will keep from going far; a boy will do much, a boy will keep from doing much, for a little bit of love.

It was my privilege some years since to see the plain band-ring Abraham Lincoln slipped on to the finger of Mary Todd that November day, 1842. Engraved inside of it are three words, "Love is eternal." It is. Those wondrous words over the doorway of the matchless Taj Mahal, tell it all: "To the memory of an undying love." Love is undying. Love is eternal. Love is God. God is love. The poet writer of the Song of Solomon must have known God and love and man's need. For, he exclaims: "His banner over us is love." He has only one banner. Love is its name.

I wonder if that little street girl is still patting the cheek of baby and puppy, and saying, "I'm jes' a lovin' uv 'em." "He that loves not, lives not."—*Life Stories, Revell.*

THEME: Matches.

GORDON W. MATTICE, D. D.

I have in my hand just an ordinary match, which does not seem important, but the two women I am to tell you about would have given much to have just one.

Two women wished to get off by themselves so they rented a ranch in the West. It was far off the road and away back in the hills, miles from the nearest neighbor. They were taken there on a stage-coach, and had to take all their supplies for the Winter with them. On the stage was a Doctor. They told him about what they were going to do. He didn't think it was a wise thing for the two women to be away off by themselves and although he asked them to give up their plan, they were determined to carry it out.

They arrived at the ranch and it was twelve below zero. A blizzard started shortly after they arrived. They started to unpack, and thought the first thing to do was to build a fire. So they looked about in their boxes for a package of matches—but they couldn't find even one. It got very cold, and they were hungry. They opened a tin of beans, but it was frozen solid. They ate one cold bean at a time.

They didn't know the old Indian and Boy Scout way of starting a fire without matches, although they tried a bit. A heavy snow had fallen, so they could not start to walk toward the nearest house, many miles away. They began to freeze. How they hoped that the stage-coach might come, or even the Doctor friend they had met. How they wished now that they had taken his advice!

They were sure that they would freeze to death, and gave up all hope.

Now, it so happened that the Doctor had finished his work a few days later, and all the while had a feeling that the women might not be all right. Something told him that he ought to go back and see if they were happily settled. So he started out. When he arrived, he found them unconscious and almost frozen to death. Being a Doctor he knew enough not to build a fire right away, but rather worked on them for three days and nights, and little by little he gave them food and brought them back to life.

These two women had all the supplies they needed—they had plenty of food and clothing, but it wasn't much use to them until the Doctor brought the matches.

When Jesus was crucified, He went away to Heaven, and soon the disciples realized how much they lacked. But on Easter morning, the Great Physician, Jesus Christ, who knew that we needed Him very much, came back. He brought Life, Health, Warmth, which is suggested by this match I am holding. Easter means just that. Jesus died for us; but He came back! That is why we sing the great hymns this happy Easter Day. Jesus is alive, and because He lives, we too shall live.—Based on "*Matches*" by V. I. Paradise, *Atlantic Monthly*, Nov., 1920.

THEME: *The Ugly Duckling.*

R. S. ELDRIDGE.

TEXT: "Thine eyes shall see the king in his beauty." Isa. 33:17.

Once upon a time there was a girl who was ugly but who wanted to be beautiful. She knew she was ugly; for she spent much time looking at herself in the glass. Her hair was straight, and she had a snub nose and

freckles. She read somewhere that good thoughts and kind deeds made a person look beautiful and decided she might as well give it a trial. For the next fortnight she was a model girl. She got up early in the morning and gave mother and father a cup of tea in bed. She threaded dozens of needles for grandmother whose sight was not very good. Money she might have spent on sweets, she put in her missionary box. She went to church three times on Sunday and was as full of helplessness as she knew how to be. Then, after two weeks, she had another good look at herself in the glass. 'Hm, I *knew* it wouldn't work!' was all she said. True enough, her hair was as straight as ever, her nose as snubbed, and her face as full of freckles. It was quite hopeless and she went to bed depressed.

That night she dreamed a dream. Suddenly her room was full of heavenly light and there was an Angel standing by her bed. Never before had she seen a being quite so lovely and for a long time she was speechless, only wanting to stare and stare and stare. Then at last, thinking this must seem rather rude, she blushed and said: "Excuse me, but are you an angel?" "I am *your* angel," was the reply in the most musical voice she had ever heard. "I didn't know I had an angel," said the girl, "but I'm glad; for you are so beautiful. I wonder what it feels like to be beautiful. If I were beautiful, instead of being ugly, I think I'd be admiring myself in the glass all day long!" At this the angel laughed, the merriest laugh ever heard on earth: "Why, we have no mirrors in Heaven," she said, "and if we had we'd never look in them. We are all so busy. Our joy is to behold the lovely face of our Master and flash to do His bidding. Once you have seen *Him* you forget all about yourself."

"I wish I could see Him," said the girl with a sigh. "Is He very beautiful?" "See Him you *shall* if you look for Him hard enough. You will find His beauty everywhere in the world—in flowers and trees and green fields, in His House on Sunday as you sing His praise, in the Bible as you seek His will; you will see Him every time you do a kindly thing through love of Him. Love Him, obey Him, and look out for Him: then you will see Him!" Then the angel kissed her freckled forehead and was gone.

The world did seem lovelier after that. The flowers had never been so gay in her eyes. The birds had never sung so sweetly. In church there was a new gladness as she sang hymns in praise of Jesus Christ, and when she read the old stories of Jesus, it was just as if she had never really noticed how grand and good they were before. She wore her prettiest frocks because she wanted to look her best for His sake, and to brighten the lives of others, and everything she tried to do for love of Him. If she never saw Him with her bodily eyes, she knew what the angel meant. She knew He was near her—particularly did she feel this when she was threading grandma's needles or helping some one for His sake. It was for Him. It was to please Him.

And a wonderful thing happened, although she was not aware of it—her appearance actually changed! Oh yes, she still had hair that obstinately refused to curl, but no one noticed it. It didn't seem to matter. People looked at her eyes instead, and what merry, honest, kindly eyes they were!

And as for her nose and freckles, they only made her face look jollier, especially when she laughed. She really had something of the beauty of Jesus whom she loved.

I don't suppose any of us is really ugly, though we could all be more beautiful. True it is that the loveliest people in the world are those who are so full of Jesus that something of His glory shines in their faces and beautifies all they say and do. "Let the beauty of the Lord our God be upon us!"—*From The Expository Times.*

THÈME: *Tickets, Please!*

SAMUEL MORRIS.

I bought a ticket the other day. At the ticket window I placed a little heap of silver, receiving in exchange a thin strip of pasteboard, with a few words printed upon it. Of course, I took it all as a matter of course, slipped it into my pocket, and prepared to take my journey. "Tickets, please!" said an officious looking man. What did he want with the ticket I had bought and paid for? Taking my seat, I thought on these strange things, and discovered that upon that ticket

The Destination was Printed

It was marked plainly in black letters upon that card; and, though there were many stations on the railway line, it was to one, and one only, that I really could travel, and certainly not one bit further. But it is a good thing to have a destination to know where you are going, although it may take quite a long time to get there. "What are you going to do when you grow up?" "What do you wish to be?" are questions that sometimes are asked, and the only answer is, "I don't know; I have not made up my mind yet." The answer shows that, though our friends have begun a journey, they do not know their destination. We should know where we are going, girls and boys, on this great journey we call life. Tickets, please! Fancy travelling without a ticket!

Tickets not Transferable

This I also found printed there. So I cannot use another person's ticket then, but must have my very own. Tickets are personal things, for we are not concerned at first where others are going, or why, but only with our own ticket and journey. How proud most girls and boys are when they can buy their own tickets, and, being responsible for them, say, "It is mine." But sometimes folk are found travelling with other people's tickets, but they are discovered before very long. Boys who would make-believe to be great travellers on the road of knowledge, using cribbed tickets; girls who pretend to have ability that is not their own at all. Every one must travel on the road of life with his or her ticket; none other is accepted.

Tickets Must Be Shown on Demand

Show your tickets, please! I am glad that I kept my ticket, and here it was, now it was needed. We must show our tickets often on the journey

to prove that we are true travellers, and every day our tickets are examined by some one. Our chums read it, and know by the way we play our games where we are going, for every one who is travelling the long road with Jesus will "play the game." Our ticket is read at home, at school, as well as in the street, and everywhere it is as though our very faces were stamped with the name of the place to which we are travelling. Lots of fellow-travellers are on the road to the city of the great King, and they will be helped along the road by the showing of our tickets. The boy who refused to tell a lie, or do a mean thing; the girl who is not afraid that others shall see her allegiance to Christ the King—these show very plainly that they possess a ticket.

There was one whose story we read in Luke xv, "who took his journey," but who, because he had no ticket, had to come back and start all over again, but with great loss. Girls, boys, take your tickets now, and make sure that they are marked plainly with the name of Him, "Whose you are, and Whom you serve."—*From "A Handful of Nuts."*

THEME: *Footprints.*

SAMUEL MORRIS.

Who has not played at being shipwrecked on a lonely island, and found it good fun? Who has not wished that it would all come true, and said, with one boy who never really grew up:

"I should like to rise and go
Where the golden apples grow,
Where below another sky
Parrot islands anchored lie.
And watched by cockatoos and goats
Lonely Crusoes building boats."

But it was very, very lonely all day long for Robinson Crusoe on his island. No one to talk with, only just himself, and his birds and animals. Then came the great surprise. A strange unexpected thing happened, and the discovery of it frightened him. It happened one day about noon, going towards his boat, he found the print of a man's naked foot—toes, heel, and every part of a foot. How it came there he knew not, nor could he in the least imagine. But there it was, not fancy, but reality, a footprint; and it disturbed the heart of Crusoe greatly until at last he discovered the reason. Then he met poor Friday, and was no longer alone. Of course you have read the story? If you haven't you have missed lots of adventures. But you can't miss the footprints. Not merely those we find in the wet sand by the seaside when on holidays. How we wonder who made them all, and what sort of folk they were.

We can't help making footprints, and somebody else will walk in them wherever they may lead.

It was a steep hill and the shortest but most difficult way to the road at the top, but he who climbed was young and strong. After him came another frail and weak, who, seeing the way the other had taken, followed

the footprints. But it was too steep for him, and long before he reached the top he was exhausted and almost done.

We follow the footprints, but whose are they, and where do they lead? It will help or hinder us if we know that? Climbing the great mountains, men will take with them a guide who knows the way, and who going first will make steps up which the traveller may climb in safety. The Guide leads, and others follow in his steps. I wonder if we remember the words of the Great Guide "who left us an example that we might walk in His steps?" To follow Him will always mean going in the right direction.

But what about the *footprints we leave*, and which others will follow. The road we take will help or hinder some other boy or girl. Therefore mind your *footprints*, and be sure that they lead to the best roads, and the noblest paths.

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

—From "A Handful of Nuts."

THEME: *The Cowardly Brother.*

JOHN WILDING.

TEXT: "A bruised reed shall he not break." Matt. 12:20.

For every thousand people who have heard the name of Sir Walter Scott it would be hard to find one person who knows the name of his brother Daniel. In fact, if Sir Walter had had his way at one time of his life we should never have known that Daniel Scott was his brother, for he was bitterly ashamed of him.

The reason for that shame was this. Daniel was a wild and worthless youth, and he was often in trouble. So much so that at last arrangements were made for him to leave the country and to settle in the West Indies. There Daniel went from bad to worse, but his brother Walter kept in touch with him until the following news reached home. There had been a negro rebellion in the islands, and Daniel had played the coward and had run away. That his brother would not forgive. Daniel came home, but Walter would not see him. If there was occasion to speak of Daniel, Walter would not say "my brother," but "my relative." When Daniel died, Walter refused even to go to the funeral or to show any signs of mourning. His heart remained hardened.

But not for ever. Years later Sir Walter Scott wrote a book called *The Fair Maid of Perth* in which he described a character like his dead brother Daniel, one called Conachar, who played the coward. And the interesting thing to see is that Sir Walter excuses and justifies the coward. When a friend spoke to him about this, Scott referred to his harsh treatment of young Daniel, and he said, "I have now learned to have more toleration and compassion than I had in those days."

This story is a reminder to us to be tolerant to those who in these trying days may not be so brave or so strong as we. When our Lord had to deal

with the weak and the fearful He did not show the harshness of a Walter Scott. It was said of Him that He would not break the bruised reed, that men and women who were weak would not be dismissed by Him, but tenderly treated that they might grow strong. The most beautiful instance of this is the way in which Jesus went on loving and trusting Peter after Peter had denied Him on the night before the Crucifixion. Surrounded by His Master's enemies Peter failed to stand by his Friend, said hotly that he did not know Him, and was ashamed to own his Lord. But when they met again, the Risen Lord spoke encouraging words to Peter and gave to him the task of looking after the other disciples. "Feed my sheep," He said.

By the harsh treatment of his brother Daniel, Sir Walter Scott only did him harm and did himself no good. By His gentleness with Peter our Lord made a better and a stronger man of him, and He showed to us how we may best help and not hurt those whose courage fails them. It is easy to push such people down; it is work for a Christian to lift them up.—*Expository Times.*

THEME: *Running Against Orders.*

WILLIAM EARL LA RUE.

On July 31, 1940, a frightful train wreck occurred near Akron, Ohio, a head-on collision between a gasoline driven steel railroad coach and a 73-car freight train. Forty-three persons perished, all of them railroad employes. Investigators said a copy of the orders given to the conductors was later found showing that the crew's disregard of instructions was responsible for the tragedy. The road superintendent said, "It just seems to be one of those inexplicable mental lapses for the finding of the orders proves conclusively that the crew had received its orders and is at fault."

Running against orders is disastrous business. The universe is under the reign of divine law. The orderly processes of the cosmos finds its source in God. He rules and reigns over all.

When it comes to man, God gives him the right of choice. We can obey or disobey; we can be careful or careless; we can regard or disregard instructions given. But we must suffer the consequences. We can run against the orders or we can obey them.

In these troublous times, when death and destruction stalk abroad through war and disaster, some are asking, "Where is thy God?" It would be foolish to blame the president of a railroad company for a disaster occasioned by the disobedience of his men. He wills that his road shall be run with a view to the safety and comfort of the patrons. So, in this war-torn world it is to charge God foolishly to infer that He is responsible for the death and destruction incident thereto. It is all in utter violation of His will. Those responsible are simply *running against His orders*. Amid the wreck and ruin copies of His orders may be discovered in His word, the Holy Scriptures.

After the wreck an investigation is made and judgment is pronounced. It is here that God comes in. He is able to make the wrath of man to

praise Him. He says, "Vengeance is mine, I will repay." Our God is one who suffers when He beholds the needless suffering of the people. He is seeking the cooperation of all men everywhere in His work of redemption in building an ideal society where in various causes of suffering may be removed. God has never ceased to be supreme in wisdom and in power. Whoever breaks His laws and sows to the flesh will of the flesh reap corruption. God's word is as meaningful as a train despatcher's orders and the truth therein is as fresh as the morning newspaper.

THEME: *On Moving Mountains.*

E. L. ALLEN, PH. D.

TEXT: "If ye shall say unto this mountain, be thou removed, and be thou cast into the sea, it shall be done." Matt. 21:21.

If I were to tell you a story about a man who once took up a mountain in his hand, carried it away, and threw it into the sea, what would you think? Of course, you would not believe me. You would say that that kind of thing simply could not happen, at least not outside fairyland. And yet did not Jesus once tell His disciples that if they only had faith, yes, even the tiniest speak of faith, they would be able to do just that? I wonder what He meant.

Perhaps He was not thinking of the kind of mountain you saw when you were on holiday in the Highlands or in the Lake District. There are mountains which are not made of earth and stone, but of something much more difficult to move. They are like that Hill Difficulty of which Bunyan tells in *The Pilgrim's Progress*. For example, there is the mountain of Poverty; how we should like to see that moved. Most terrible of all is the mountain of War, so high and so deep-rooted that we sometimes wonder whether it can ever be moved.

Yet I am sure that with God's help we can move even such mountains as these. I learned in Hong Kong how it can be done; for almost every day I saw people hard at work taking up mountains and throwing them into the sea.

Perhaps you ask why they did that. Why could they not leave the mountains standing? Because China was so disturbed and Hong Kong so secure, Chinese came in by the thousands to live there. Having come in, they of course wanted houses, or at least rooms, in which to live. But as the part of the Colony in which we were living was shut in between the hills and the sea, soon all the land was used up, and it became necessary either to push back the sea or to cut down the hills. And it was soon discovered that by far the easiest and cheapest method was to do both at the same time, to cut down the hills and throw them into the sea, thus pushing it back!

How was this done? I did not once see any machinery being used. First, a charge of some explosive was buried in the hillside, the train leading to it was fired, and a column of dust, earth, and stones went shooting up into the air. When that had all cleared away, workmen with picks

and shovels swarmed up the hill, to dig out the larger pieces of stone and to throw the earth down below.

At the foot of the hill women were waiting, perhaps fifty or sixty of them, each with two wicker baskets, some rope, and a bamboo pole. The baskets were filled with earth, the women fastened a rope round them, leaving a loop in each rope through which the pole could pass. Then each woman slipped the pole through the two loops, stooped slightly to lift the baskets from the ground, and with one swinging in front of her and another behind, off she went at a jog-trot to the edge of the harbour, where she tipped the earth into the sea and came back with her empty baskets to have them filled again.

So they went on all that day and all the next and all the next, week by week, and month by month, till the day came when the last woman carried the last basket of earth to be tipped into the harbour. So, bit by bit, the whole of that hill had been cast into the sea, and now houses could be built on the level ground!

Is not that how those other mountains of which I spoke, the mountains of Ignorance and War, Poverty and Disease, are one day to be moved? If each of us begins now to carry away from them his basket of earth, to do what he can to rid the world of such evils, and if we keep on day by day, week by week, month by month, and year by year, and if thousands of people all the world over do this, then by God's help we shall be able to take up even these so great mountains and to cast them into the depths of the sea.—From "*Expository Times*."

THEME: *The Biggest Room in the World.*

JOHN C. WALKER, D. D.

I want to ask you two questions today. I warn you that they are not easy questions but they are useful and interesting. The first of these questions is this, "Where is the longest porch in all the world?" You've seen porches all your lives—where do you suppose you would see the largest and the longest in all the world?

Well you know I couldn't have answered that question if somebody had asked me and I've seen that porch with my own eyes. I would have guessed that it might have been found in Italy or Spain or India or Greece or somewhere I've never been, a porch on some great cathedral or temple somewhere. Not at all! The longest porch in all the world is right here in America.

Just before we put the car on the big ferry to cross the Straits of Mackinac from St. Ignace to Mackinaw, we saw signs inviting us to take the trip to Mackinac Island. Now Mackinac Island was something to see. There's no other island in the Great Lakes as romantic and as historic. Three hundred years and more ago, French traders set up a trading post and built a fort on this lovely island which stands at the gateway of those inland seas, Lake Huron, Lake Michigan and Lake Superior.

So off we went on the speed boat to Mackinac Island. It wasn't long travelling at our rate of speed, before we found ourselves under the lee of

the island, looking up at the Grand Hotel and old Fort Mackinac, for which the French and the British Indians fought their bloody battles in the long ago. The Grand Hotel is the largest in the North Country, so they told us. It stands on the brow of a high hill and across the front of the Hotel stretch the pillars of—you've guessed it now—the longest porch in the world.

Mackinac Island is a delightful place to spend a summer holiday. There are lovely homes and fine hotels, beautiful golf courses and most interesting trails and roads. It is a good place to have a good rest. Do you know what they tell you about the island? No hay fever, no streets cars, no mosquitoes, *and* no automobiles. If you want to drive around Mackinac Island, you have to ride behind horses. They just don't believe in automobiles on that island.

So we came away with very pleasant impressions of a very beautiful place. The island dropped away in the distance, when the speed boat was taking us back to St. Ignace, we could see that great white front of the Grand Hotel against the green forest and the blue sky. But I never realized until a year later that I had seen the largest porch in the world. "Believe It or Not," says Mr. Ripley, "the Grand Hotel on Mackinac Island, Michigan, has the longest porch in the world, 880 feet from end to end."

There are a good many things that we never stop to think about, aren't there? Now if that was the biggest porch in the world, what's the biggest room? I heard a man ask that question once and I couldn't think of the right answer. It's a kind of a riddle, I admit, but we all have the answer if we only stop to think about it. What do you suppose he gave as the answer? The biggest room in the world? Why, the room for *improvement!*

The room for improvement! I think he was right. There's so much room to be better, to do better. When we think of all the mistakes we make, the little meannesses and selfishnesses in our lives, how much better we could do if only we tried harder! How far we are from being perfect, from being cheerful and polite and kindly and unselfish all day, every day.

There is just one man in all the history of the world who *always* did what was honest and true and helpful and right. His name was Jesus. He didn't leave any room for improvement. He was perfect. And just because He was what He was, we know what we ought to be and how far we are from perfect. He shows us the biggest room in all the world, the room we leave for improvement. And He makes us want to do something to cut down the size of that room!

THEME: *Be Alive!*

MASON LINTON.

TEXT: "I awaked!" Psalm 3:5.

Much as the writer of our text enjoyed his sleep, he was glad when he awoke. He had found rest, and now he is strong and anxious to do the work before him. So you and I can be grateful for the sleep we have at

night, but we would not want to sleep all the time; we would miss so much. Then there is work for us to do, and we should be eager to get at it.

It was a beautiful afternoon in summer and I was out calling. I went to a certain house and knocked at the door. I heard a rather sleepy invitation for me to walk in. When I opened the door I saw a young man getting off the floor where he had been lying asleep. I never went to that house but that I found him sleeping. In the winter he would be lying on the lounge, but in the summer he stretched out on the floor, because it was cooler there. One day I said to him, "Eldon, do you do much reading?" "I used to," he replied, "but I found it made me sleepy, so now I just sleep."

That young man was lazy and was of no use to himself or his mother. I hope when you wake in the morning, you are thinking of things you can do, and not of how much time you can put in sleeping.

Here is a fable which teaches us how dangerous is the sin of laziness. A fable, you know, is a story where animals are supposed to talk to each other.

A farmer once had a mule and an ox that he used to work together. One spring he took them out to a field to plow. When they were put in the stable for the night, the ox said to the mule, "We had a hard day, let's play sick to-morrow and lie here in our stalls all day." "You can if you wish," replied the other, "but I am going to work." The next day the ox pretended to be sick, so the farmer bedded him well with straw and gave him plenty to eat. There the ox lay nodding his head and resting all day, while the mule had to plow alone.

That night the ox asked the mule how he had fared that day. "It was harder work," he said, "and we did not get very much done." Then the ox wanted to know if the farmer had said anything about him. When the mule said, "No," the ox replied, "then, since it is much pleasanter here, I shall play sick again to-morrow." Thus it was that a second day the mule had to work alone.

When the mule returned that night, the ox again wanted to know all that had happened during the day. The mule was tired, and did not feel very friendly toward the ox. However, when he was asked if the farmer had said anything about the ox, the mule replied, "No, not to me, but he did have a long talk with the butcher on the way home."

If the ox was not going to work, the farmer was going to get rid of him. Lazy boys and girls are not one bit better than a lazy ox.

THEME: *Sleeping in God's Care.*

MASON LINTON.

TEXT: "I laid me down and slept." Psalm 3:5.

One man—you probably are not anxious to hear his name—said, "Blessed be the man who invented sleep." We know that it was God who made sleep such a pleasant thing. Then we should bless Him for giving it to us; and the only way we can do that is to give Him our love.

The man who wrote the words of our text had been telling about God,

and now he is showing us that among the many good things God gave him was *sleep*. Let us see what He has done to make sleep easy and pleasant.

You would not find it easy to close your eyes and rest with the bright sunlight shining in your face. You know that when mother puts the baby to sleep after dinner she puts him to bed and then pulls down the window shades so the room will be as dark as possible. Now that is really what God does. He knows we can sleep better when it is dark, so he pulls the sun down on the other side of this world of ours. Thus with the sun hidden from us we can see less around us and we are asleep almost before we know it.

Now when we want to go to sleep we should do all we can to help ourselves. Imagine one of you girls trying to get some rest and your little brother came into the room beating on a tin pan and shouting at the top of his lungs. Would you find it easy to sleep? Of course not, for you need to have things quiet. God knows that too, so when it is dark He makes even the birds hush their singing. Now since God has done that for us we should have as little noise as possible when we try to go to sleep. When it is time for boys and girls to go to bed it is not right for them to stay up and turn on the radio to the loudest station. God gives us sleep, and it is not right for us to refuse to take it or to fight against it when it comes.

If we are to get the best kind of rest, we must not go to sleep where there is danger. But danger is everywhere. The Psalmist in our text is trying to tell us that he had such trust in God that "I laid me down and slept." We can do the same at night, and when we pray, "If I should die before I wake, I pray Thee, Lord, my soul to take," we can lie down in peace and sleep, for we know God will take care of us.

THEME: *Led Home by a Christmas Candle.*

MASON LINTON.

TEXT: "The Lord led me to the house of my master's brethren." Gen. 24:27. Your Christmas text is back in the book of Genesis. It says, (*repeat text*).

It was Christmas Eve in a large city. People were crowding the streets looking into store windows made so beautiful with their decorations and lovely things for sale. Some were happy in the thought of the many fine gifts they were to receive the next day, but others looked into the windows with a great longing in their hearts. These last were the poor of the city. They had had little or no work during the year and they knew no joyful Christmas could come to them. Among these was a young man whose mind was filled with sad, sad thoughts. He left the place of shops and went in the direction of the homes of the city. It had begun to snow, but he did not seem to notice the flakes as they came faster and faster from the clouds above.

By this time night was coming on, and he saw Christmas candles in the windows of the different houses. This reminded him of the old home he had left five years before; for there they had always followed the custom of placing a Christmas candle at the windows. He had lived in a beautiful

home; for his father was a man of wealth. One evening his father had given him some advice which he had refused to take. In fact his father's talk to him had made him angry, and he had left the house without even saying "Good-bye" to his mother. Now at the sight of the candles his thoughts went back to that day when he had left his home. He knew his father was right, and he was sorry for what he had done.

While these thoughts had been filling his mind his feet had carried him into the poorer part of the city. Here there were few, if any, candles. But there was one shining brightly at a window. It seemed the more bright because no other could be seen at the houses around it. Then a great desire filled the young man's heart; a desire to return to his old home. He wondered if his mother were still living, or if she had died since he had gone away. Perhaps his parents had moved from the old place. His father had been a well known business man, and it might be possible that those in this house with the lighted candle might be able to tell him where his father lived. So he stood before the door and knocked.

A short time before this the little girl in this home, even while it was still light, had pleaded with her mother to be allowed to light her Christmas candle and put it in the window. "Not just yet, Bertie," her mother replied kindly, "it is not dark enough yet. Wait a half an hour and then you may." Bertie lived with her widowed mother. Less than a year ago a dread disease had taken her husband and her eight year old boy. It had been a sad and lonely year, and she had had to work hard to provide for herself and her daughter. Mrs. Lane had taught Bertie to think of others, and had told her about the Christmas candles. They were meant to light the Christ-child on His way, and Roberta meant to watch for Him. In the half hour Roberta lighted the candle and watched patiently at the window. After a long time a knock was heard.

Mrs. Lane opened the door, and, when she saw a stranger, she stepped back and said timidly, "Good evening." Then the young man raised his hat and she was able to see his face more clearly. What she saw made her cry out with great gladness, "Robert!" "Mary!" he cried as his sister drew him into the room and seated him by the fire. Roberta's Christmas candle had guided her uncle, after whom she had been named, to her very door. "Oh, Mother," she said, "I am so glad I put the candle in the window to-night, for if I hadn't, Uncle Robert might not have found us. But I haven't seen the Christ-child yet." Her mother felt that Jesus had been very near and had guided her brother to her door.

Now many things had to be told, and Robert learned that his mother had died broken-hearted for him. Soon after that his father had failed in business, and he had lost his home and store. He had found work with a friend and had gone to live in another city. When Mr. Lane died, Robert's father had been ill and had not been able to come. Since then Mrs. Lane had moved and her father did not know where she was living. All this made Robert ashamed to think that, when he had been needed so much, he had made their sorrow even greater.

Just then another knock was heard, and Robert went to the door. In the snowstorm outside a man stood and said, "Pardon me, but a friend of

mine has run out of gasoline, and in this storm we could not find a service station. Your candle looked so friendly that, but—"and here the stranger outside hesitated and stepped closer—"why, can this be Robert?" "Yes, Father" Robert answered him, and his sister was not long in joining him at the open door. Soon they were all inside and happy to be together again. Then they thought of the man outside, and Robert went out to show him the way, while his father stayed with his daughter and Roberta. This time the Christmas candle had guided a father to those he had loved best, but had lost.

The next day was Christmas, and a very happy one it was for all those in the home where the Christmas candle had been in the window. This Christmas candle guided two people so that they were united again into a happy family. God guided this servant so that he found his master's relatives. Jesus Christ, whose birthday we are so soon to celebrate, will guide us by His love to God, our Father in heaven.—*Adapted from "A Christmas Candle," by May M. Brewster.*

THEME: *The Domes and Their Friends.*

JOHN C. WALKER, D. D.

Once upon a time I was in prison. They not only let me go in, but they let me come out when it was time for me to leave. Prison is bad enough in any case, but the thing that makes it punishment is the fact that when one is sent there for wrong-doing, one has to stay there until the law says that the sentence is finished.

Well, one day when I was visiting the prison, I met a man who had made a very bad mistake. He had taken some money from a fund that had been entrusted to him. He intended to pay it back all right, but several things happened which prevented him from paying the money back.

This man in prison had been in business in India. In his part of the country there were some low caste people called the "Domes." They were wretched, miserable, dirty people. It wasn't their fault. Because they belonged to that particular caste or tribe they weren't allowed to do anything but the very meanest and dirtiest kind of work, at least they never had been allowed to do any other kind. They had never had any chance to do better or to be better. As a matter of fact, they were getting worse. They were becoming criminals and experts at that. They had got to the point where they thought it was an honor to be an expert thief.

In a certain section of India, this tribe of Domes were particularly troublesome. The government was at its wits end. There were not enough policemen to keep these people in order. They couldn't arrest them fast enough. What could they do to stop all this thieving and robbing? Things got worse and worse and worse!

Then something happened, something quite unexpected. An army officer came to the town of Gorakhpur in the very center of this district. Do you think there was a big battle and lots of these bad people were killed? No, there wasn't any battle. The officer didn't bring any soldiers with him. He didn't have any sword, he didn't have any gun. He didn't make any

threats about what he was going to do. He simply went to work. You see, he didn't belong to the regular army, he was a Brigadier in the Salvation Army. He belonged to an army and he wore a uniform but the only weapons he had were friendliness and good will.

The very next day after he arrived, he set to work to build himself a grass hut very much like the huts the people lived in. The great difference was, however, that he always kept his house and his yard as clean as a whistle. When he had his house built he went to work making things with a little sewing machine he had. The people used to gather around to watch him. At first they kept a proper distance. They didn't know who this man was. They said, "Probably he's a spy sent down by the Chief of the Police. Perhaps he came here to find out more about us so that the police could arrest a lot more of us and put us in jail." Naturally they did everything they could to make trouble for him.

By and by Brigadier Hunter persuaded a man to help him and then another and another. Some of the Domes were even more suspicious now. "What is this man up to anyway? Does he pay these people any money?" Surely he paid them, as much as they could earn. Well, Domes weren't used to earning money. They had always got what little money they had by stealing. Most of them didn't care much for work. They never had worked very much, why should they begin now? It took a long, long time to convince the last of the Domes in that village that it was better to work than to steal but in the course of 15 years the Brigadier and his wife did wonders. Instead of grass huts in that village they had good little houses. By and by they began to build workshops. The police got much interested. He noticed that he didn't have to send his men down to the village where Brigadier and Mrs. Hunter were working. The Brigadier was worth a whole corps of policemen in helping to keep the peace. Besides it didn't cost the government anything. "Well, the government ought to give them some help," so some people said. And they did. Other workshops were set up in the villages near by and the work went on getting more and more interesting and helping more and more people.

Well there is a sad ending to this story but it has nothing to do with the work. Brigadier Hunter and his wife came home on a holiday after fifteen years. They were passengers on "The Empress of Ireland" which went down in the St. Lawrence River. The Hunters were lost with many other passengers. Never mind, he was a great soldier, he did a great work. A whole district, a great tribe of people were changed by his work. Those Domes think that he was just about the greatest man that ever lived. They think there never was a finer soldier. He was a soldier of the Great King. He met the enemy and he conquered them—for Christ.

THEME: *A Gipsy Tells the Truth.*

A. H. SAYERS

TEXT: "Exceeding fair." Acts 7:20.

We are all interested in gipsies, and have always admired their brightly painted caravans, as they rumble along our country lanes. We were not

frightened by their dark-skinned women, wearing brightly coloured handkerchiefs over their heads, and huge rings in their ears, when they called at our doors, wanting to sell clothes-pegs and to tell our fortune.

We know a great deal about these strange, wandering folk, through that great Englishman, George Borrow, who went amongst them, learnt their language, their habits and customs, and has written some wonderful books as the result of his labours. He travelled in Spain, where he went to sell Bibles for the British and Foreign Bible Society, going through all sorts of queer and unexpected adventures.

Between the countries of France and Spain lies a range of mountains known as the Pyrenees. There are some people who live at one end of this range, who are known as the Basques. We have been sheltering some of the refugee Basque children in this country during and since the Spanish Civil War. Several hundreds returned to Spain only last month. Some of us had the pleasure of seeing Basque children dance and of hearing them sing.

We are told by those who have travelled in this part of Europe that the Basque people hold one very strange belief. It is that God allows all gipsies to steal five halfpennies a day. If they steal more than this, they themselves will have to answer for that amount and run the risk of being punished. This curious idea is explained by a legend which has to do with an incident that occurred in the early life of Jesus Christ.

We read in the New Testament that when King Herod had heard of the birth of Jesus, he was raised to fierce anger, and issued an order that all the children in Bethlehem who were two years of age and under were to be slain. As soon as Joseph and Mary heard of this brutal decree, they knew they must get out of the country as quickly as possible. They began at once to prepare for flight, and one night they stole out quietly from the Bethlehem Inn, where they had been staying, and where their babe was born.

The Basque legend relates that on their journey they had to pass through a town which had gates guarded by soldiers. They wondered what they could do to hide their infant, as they knew the guards would search them thoroughly. As they went along the road, there followed closely behind an old gipsy woman, who heard Mary and Joseph talking about their great trouble. As she came up to them she said: "I am real sorry that you are so worried about getting through the gates with your baby. It's not an easy job, but if you are willing to hand it over to me, I can promise you that no soldier shall get hold of him."

Mary was pleased and touched that an utter stranger should take so much interest in her babe, and even though she could not understand how the gipsy was going to save it from being killed, she thanked her very much as she accepted her wonderful offer.

The gipsy carried a big sack, which she decided was to be the hiding-place for the infant. Mary helped her as she gently placed him inside, and made him as comfortable as possible, so that he should not cry or make a noise. Then they went on their way with the gipsy carrying her sack over her shoulders and giving no sign of what was inside.

At last they all reached the town, and made ready to go through the gates. The soldiers were on guard, and allowed Mary and Joseph to pass through without any difficulty. But when the gipsy came up with her sack, they drew their swords and made her stop. "What have you in that sack?" asked one of them. To their surprise, her wrinkled old face lit up with a smile as she replied: "The most beautiful child in the world."

They were just about to arrest her, when the officer laughingly said: "You silly old woman! Do you think I can believe you've got a baby in your old sack? If you had, I swear you would keep your mouth shut. You can go." The old gipsy, happier than ever, with no longer any fear of the soldiers, passed through the town carrying her sack which saved "the most beautiful child in the world" from the sword of the cruel Herod.—*From "Expository Times."*

CHRISTMAS GUESTS

Joseph! Mary, lone and weary,
 Leave the stable; come away!
 Must the infant Jesus slumber
 On a bed of manger hay?
 Night is dark; the winds are blowing,
 Here a golden fire is glowing,
 Come to warmth and cheer o'erflowing,
 Come to us this Christmas day!

Thou shalt share our food and shelter,
 Love shall serve thy least requests,
 Feet shall move in slippered silence,
 While the infant Jesus rests.
 Care is healing, peace restoring,
 Kindness waits its full outpouring,
 Heed the pleas of hearts adoring,
 Come and be our royal guests!

Thou hast come! A rapture lingers!
 Life is freed from all alloy,
 Cheer abounds in every greeting,
 Gladness in each spangled toy.
 Bells are pealing, carols ringing,
 Skies are filled with angels winging,
 Heaven exults and earth is singing,
 Thou art here!—our Christmas joy!

—*Alfred Grant Walton*

SHE MADE HOME HAPPY

"In a graveyard where the dead
 Rest forever, this I read:
 'She made home happy,' . . . Not another
 Word about that wife, that mother.
 Polished phrase, proud metaphor
 Could not pay one tribute more
 Than that simple stone that stood
 Eloquent of motherhood:

'She made home happy,' . . . Oh, if only
 We today, so loud, so lonely,
 Hunting peace with brawl and riot,
 Grimly gunning after quiet,
 Crowding our lives with things,
 Crowding out the hush of wings;
 In the turmoil of our time
 Lost to reason, dead to rhyme,
 Hearing half a hundred voices
 Hawk up half a hundred choices:
 Side-show barkers dinning, drumming
 Tickets for the Second Coming—
 Oh, if only we turned home
 To the bread and honeycomb;
 For the wanderer a bed,
 For the hungry more than bread,
 For the sick at heart a grace
 Alien to the market place;
 Here the seeker finds his clue,
 Here the dream is mended new.

"She who builds a happy home
 Builds a grander roof than Rome,
 Builds the nation, plants the seed
 That will save us in our need.
 Men whose hearts in glad homes lie,
 For those homes will gladly die."

—*Joseph Auslander*

MOTHER

"There are little eyes upon you, and they're watching night and day
 There are little ears that take in quickly every word you say;
 There are little hands all eager to do everything you do,
 And a little girl who's dreaming of the day she'll be like you.

"You're your little daughter's idol, you're the wisest of the wise;
 In her little mind about you no suspicions ever rise.
 She believes in you devoutly, hold all that you say or do,
 She will say and do it your way, when she grows up just like you.

"They're wide-eyed little youngsters who believe you're always right,
 And their ears are always open and they're watching day and night.
 You are setting an example every day in all you do,
 For the little ones who're waiting to grow up to be like you."

—Submitted by *Charles H. Nabers, D.D.*

In war days a newspaper writer of verse, Strickland Gililian, illustrated the truth in these lines:

"I never thought Joe Briggs was such a much;
 He sorter seemed to me a reg'lar dub.
 I never thought worthwhile to keep in touch
 With him or his gawky half-grown cub.

"But lately Joe and me has been inclined
 To pal when we connect up anywhere.
 He's quite a decent animal, I find—
 His boy and mine was bunkies over there.

"I s'pose if there had never been no war
 Across the ocean, I'd never have known
 That Joe was not the dub I took him for—
 Why, he's got notions nearly like my own!
 We understand each other right along;
 'Most anything we've got we gladly share
 So far as I can see there's nothing wrong
 With Joe—our boys was buddies over there."

CALVARY

O blessed Christ, impaled upon the Cross,
 Abased, disowned in death's dark agony,
 What foes are these that, blind to gain or loss,
 Have wrought thy fall and nailed Thee to a tree?
 I know them all:—Indifference! Smugness! Hate!
 These are the sins that pierced thy tender flesh;
 And still they live—O shame—to desecrate
 Thy selfless gift, and bring Thee wounds afresh.
 Alas! O Christ! I too have passed Thee by,
 And left Thee hanging lonely on the rood.
 I too have shunned thy pain and pleading cry,
 And kept the silence of the multitude.

Forgive! O Christ! Love has not died in vain!
 Thy Calvary shall make me whole again!

—*Alfred Grant Walton*

Of all the tributes to Abraham Lincoln, I want to read you the lines written on his death by Walt Whitman—best, I believe, of all poetic expressions on Lincoln.
 —*Joseph R. Swain.*

O Captain, my Captain, our fearful trip is done,
 The ship has weather'd every rack, the prize we sought is won,
 The port is near, the bells I hear, the people all exulting,
 While follow eyes the steady keel, the vessel grim and daring;
 But O heart, heart, heart!
 O the bleeding drops of red,
 Where on the deck my captain lies,
 Fallen, cold and dead.

O Captain, my Captain! rise up and hear the bells;
 Rise up—for you the flag is flung, for you the bugle trills,
 For you bouquets and ribboned wreaths—for you the shores a-crowding,
 For you they call, the swaying mass, their eager faces turning;
 Here Captain! Dear father!
 This arm beneath your head!
 It is some dream that on the deck
 You've fallen cold and dead.

My Captain does not answer, his lips are pale and still,
 My father does not feel my arm, he has no pulse, nor will,
 The ship is anchored safe and sound, its voyage closed and done,
 From fearful trip the victor ship comes in with object won;
 Exult, O shores, the ring, O Bells!
 But I with mournful tread
 Walk the deck my Captain lies
 Fallen cold and dead.

COMMUNION

Beneath the forms of outward rite
Thy supper, Lord, is spread
In every quiet upper room
Where fainting souls are fed.

The bread is always consecrate
Which men divide with men;
And every act of brotherhood
Repeats Thy feast again.

The blessed cup is only passed
True memory of thee,
When life anew pours out its wine
With rich sufficiency.

O Master, through these symbols shared,
Thine own dear self impart,
That in our daily life may flame
The passion of thy heart.

—James A. Blaisdell

LOVED LONG SINCE, AND LOST AWHILE

A Hymn of Remembrance
Tune: Saint Christopher



As fragrant breezes blowing
Across the new-mown hay,
Come mem'ries laden with the love
Of those we miss today.
By faith we clasp them to our heart,
While soft our voices blend
In thanks to Thee, O God above,
For life that has no end.

When sinks the sun in silence
Beneath the western sea,
We hail the glory of the skies
That brings us thoughts of Thee.
Our longing grows for those who watched
With us the ev'ning star,
When day was done and twilight brought
The shadows from afar.

Across the boundless spaces
That hide Thee from our view,
We hail the promise of the Christ,
And pledge our faith anew.
The journey that our loved ones fared
Is now a challenge strong
To walk with them in radiant light,
And learn the angels' song.

—Ralph Welles Keeler

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